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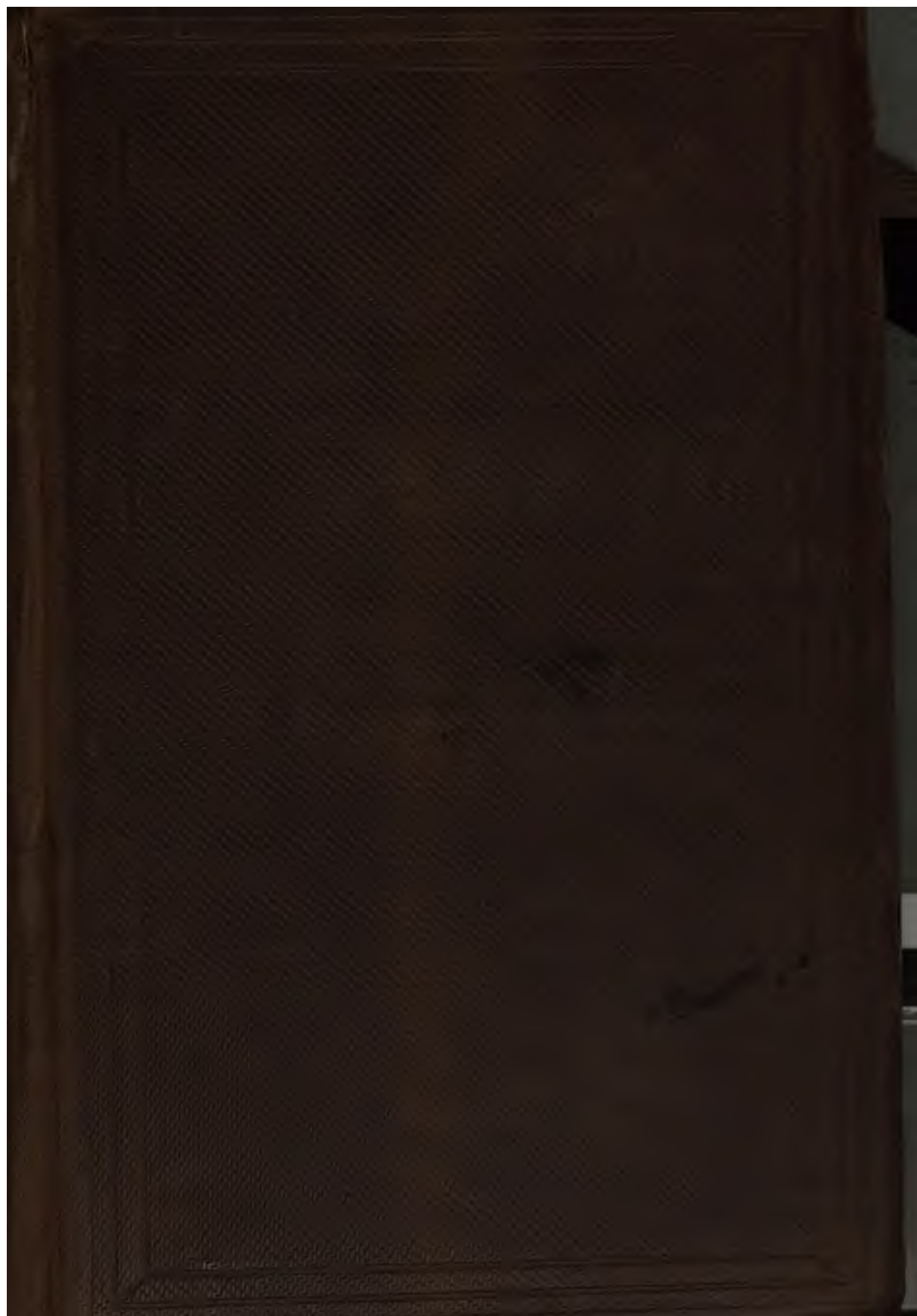
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A COMPLETE  
GREEK GRAMMAR

FOR THE USE OF STUDENTS.

BY

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LATE CLASSICAL EXAMINER IN THE UNIVERSITY OF LONDON;  
AND FELLOW OF TRINITY COLLEGE, CAMBRIDGE

*THIRD EDITION, CONSIDERABLY ENLARGED.*

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TO THE  
REV. WILLIAM HEPWORTH THOMPSON, M.A.,

CANON OF ELY; FELLOW OF TRINITY COLLEGE;  
AND REGIUS PROFESSOR OF GREEK IN THE UNIVERSITY OF CAMBRIDGE;

*This Work*

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OF

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FOR MORE THAN A QUARTER OF A CENTURY.



## PREFACE TO THE SECOND EDITION.

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THE republication of this Grammar has been delayed, in order that I might be enabled to convert it from a manual for learners, who were supposed to enjoy the advantage of competent instruction, into a book of reference adapted to the use of the highest class of students in our public Schools and Universities. In thus enlarging the work, I do not retract one word of what I said in the preface to the former edition, when I maintained its *completeness*, as distinguished from its *extent*, in reference to what was then its object. But some eminent scholars and teachers, who have been pleased to think favourably of the book in its original form, have urged me to adapt it to the wants of more mature readers, by incorporating those details, which, whether or not properly belonging to a Greek Grammar, are generally found in a work of this description. And I have the more readily deferred to this suggestion, because, with some notable exceptions, I have not been able to persuade the masters of schools to discard the old-fashioned grammars, and to connect the teaching of the Greek language with that higher philology, which is now accepted by all scholars who are worthy of the name; and because the large impression of this work, which has been already sold, has made its way chiefly into the hands of those, who require to have before them a complete apparatus of the

facts of the Greek language, and find it most convenient to have these facts stated in the book to which they appeal for the leading principles of grammar.

In accordance with this extended plan, I have now combined an exhibition of all the forms and constructions of classical Greek, with a practical and, I hope, a lucid statement of the results, which I have obtained by independent investigations in comparative philology and the philosophy of language. The labours of former grammarians have nearly exhausted the field of research, in regard to the ordinary details of Greek accidence and construction; and in many particulars nothing was required of me, in enlarging this book, beyond the application of judgment and practical experience in bringing out things new and old from the various treasure-houses, to which I had such ready access. On the other hand, there were many points, and those among the most important, in which my predecessors had not observed the phenomena with due accuracy, and in which I was obliged to rely entirely on the results of my own reading. As far as the higher philology is concerned, the whole of this book presumes a reference to the speculations, and, I may almost venture to say, the established conclusions of the *New Cratylus*, and I reserve for that work, a new edition of which is about to appear, all discussions on the general principles and reasonings, which are here presented in their naked results. The main feature, however, of this book is the arrangement of the facts; and I am convinced, not only by my own experience, but also by the approval of the most competent judges, that the order which I have adopted, I believe for the first time, is that alone by which scientific grammar can be developed in a form calculated to ensure a methodical comprehension of the subject by an intelligent scholar.

My relations, then, to my immediate forerunners in the department of Greek Grammar are simply as follows. While the investigation of principles, the whole arrangement of the materials, and

most of the characteristic details, all in fact that can constitute originality in a book of this kind, must be regarded as mine in this. as in the former edition, I have thought it right to place before me the most recent and generally esteemed of the treatises on Greek Grammar, which have appeared on the continent during the last few years, especially the works of Mehlhorn, Krüger, and Rost. These writers have been my task-masters, to indicate and prescribe the amount of work which I had to perform, if I did not wish to omit any of the details, which would be sought in such a manual: and they have also furnished me liberally with straw to make my bricks; for I have freely availed myself of their collections of examples, and, as the special references will show, I have occasionally adopted *in extenso* their paradigms and synoptical statements of well-known particulars. At the same time, I have not shrunk from the mechanical labour of re-writing anything, however notorious or elementary, which I thought I could improve by my own way of stating it. As Aristotle has well observed (*Eth. Nic.* i. 7, § 16), all the advancement that has taken place in the different arts has arisen from successive attempts to adapt and improve what is already before the world. And I am just as anxious that my predecessors should have full credit for all that I have borrowed from them, as I am to vindicate my own distinctive position, as one who has made a step in advance, without which the publication of a new Greek Grammar would have been a superfluous undertaking. I therefore subjoin a list of all the grammatical works which I have consulted during the composition of my book, or with which I had previously made acquaintance, and, on the Pindaric principle (*Ol.* XIII. 17) that *ἅπαν εὐρόντος ἔργον*, I relinquish beforehand all claim to the merit of anything in this book which, whether I know it or not, is to be found also in any of the works here cited. At the same time I must express my full conviction that whatever is common to this book with previous Grammars will be found more or less in all similar treatises; and I



know that, as a whole, it is emphatically the result of independent study and long experience as a teacher.

(1) *Jacobi Welleri Grammatica Græca Nova edidit J. F. FISCHERUS. Lipsiæ, 1781.*

(2) *Animadversiones ad Jac. Welleri Grammaticam Græcam auctore J. F. FISCHERO. Lipsiæ, 1798.*

(3) *A Copious Greek Grammar, by AUGUSTUS MATTHIÆ, translated by E. V. Blomfield<sup>1</sup>. Fifth Edition. London, 1832.*

(4) *A Greek Grammar for the Use of Schools, abridged from the Greek Grammar of A. Matthiæ, by C. J. BLOMFIELD, D.D., Bishop of London. Seventh Edition. London, 1845.*

(5) *Ausführliche Griechische Sprachlehre von PHILIPP BUTTMANN. Berlin, 1830. Second Edition.*

(6) *Griechische Grammatik von P. BUTTMANN. Berlin, 1833. Fourteenth Edition.*

(7) *Buttmann's Larger Greek Grammar, translated by E. ROBINSON. Andover, U. S. 1833.*

(8) *Méthode pour étudier la Langue Grecque, par J. L. BURNOUF. Paris, 1814. Second Edition.*

(9) *Græcæ Grammaticæ Rudimenta (auct. C. WORDSWORTH). Oxon. 1844. Fifth Edition.*

(10) *A Grammar of the Greek Language, chiefly from the German of R. Kühner, by W. E. JELF. Oxford, 1843—5.*

<sup>1</sup> This work may be regarded as the first commencement of improved Greek Grammars in this country. If the life of the translator had been spared, we should have been indebted to him also for anticipating by about twelve years, the Greek and English lexicography which has lately done so much to facilitate the labours of the young student. Some time ago the late Bishop of London allowed me to inspect at my leisure the MSS. of his brother's adaptation of Schneider, and I can thus speak, from my own knowledge, of the advantages which would have been secured to an earlier race of scholars, if Mr E. V. Blomfield had been permitted to complete what he had so well begun.

(11) *Griechische Grammatik* von Dr MEHLHORN. Halle, 1845.  
(First Part).

(12) *Griechische Sprachlehre für Schulen* von K. W. KRÜGER.  
Berlin, 1846.

(13) *Syntax des griechischen Verbums* von Dr F. SCHMALFELD.  
Eisleben, 1846.

(14) *Syntax der griechischen Sprache* von J. N. MADVIG.  
Braunschweig, 1847.

(15) *A Greek Grammar*, by T. K. ARNOLD. London, 1848.

(16) *Paralipomena Grammaticæ Græcæ scripsit* C. A. LOBECK.  
Lipsiæ, 1837.

(17) *Griechische Grammatik* von Dr V. C. F. ROST. Göttingen, 1856. Seventh Edition.

A regard for the convenience of the student has induced me to retain the terminology and formal divisions found in previous grammars. The nomenclature adopted by comparative philology is mentioned and explained; but it is not substituted for older grammatical terms. The division of the predicates into primary, secondary, and tertiary, on which the syntax depends, can create no difficulty, and I am happy to say that it is beginning to find favour with some of the best scholars in the country.

The numerous translations of peculiar phrases and difficult constructions, which will be found in this edition of the syntax, will, I feel sure, contribute very materially towards its adoption by those who are really anxious to gain a practical mastery over the diction of the best writers. And these exemplifications of the principles laid down may perhaps conduce to the diffusion of an exactness of scholarship, which I, for one, have too often missed even in the examination papers of the ablest and most elaborately disciplined competitors for public distinctions and emoluments.

## PREFACE.

This work has now been before the world for some time,—  
and the necessity of the syntax in particular being the fourth that  
has been revised,—and as it has been already  
revised by many whose favourable opinion is of the greatest  
value, I am led to hope that the labour, which I have now  
expended upon the book, will not be unacceptable to the important  
class of students for whose use it is more immediately designed.

J. W. D.

Cambridge,  
14 February, 1859.

## ADVERTISEMENT TO THE THIRD EDITION.

Some few oversights which occurred in printing the former editions  
of this work have been corrected in the present. The additions  
to the text, with the exception of three passages communicated  
by a friend of the late Dr Donaldson, are from annotations in  
the author's handwriting on the margin of his own copy. A  
paper found therewith shews some of the most important of these  
to be due to a communication from a well-known critic. Con-  
siderable additions have been made to the Indices, which it is  
hoped will be found useful to the student.

T. M.

CAMBRIDGE,  
23 May, 1861.

# CONTENTS.

## INTRODUCTION.

ART.	PAGE
I THE Greek Language and its Dialects . . . . .	I

## PART I.

### ORTHOGRAPHY AND ORTHOEPIY.

16 Alphabet . . . . .	6
17 Pronunciation . . . . .	7
19 Classification of the Letters . . . . .	11
25 Origin and Arrangement of the Letters . . . . .	17
28 Contractions and Abbreviations . . . . .	20
29 Syllables . . . . .	21
33 Prosody. α. Quantity . . . . .	22
40 ——— β. Accents . . . . .	37
56 Stops . . . . .	44

## PART II.

### ETYMOLOGY.

57 Divisions of the Subject. . . . .	46
58 Classification of Words . . . . .	—
63 Analysis of Words . . . . .	47
78 Pronominal Words and Forms . . . . .	49
79 Root-words . . . . .	50

ART.		PAGE
80	Pathology . . . . .	50
82	—— A. Affections of Consonants . . . . .	52
119	—— B. Affections of Vowels . . . . .	64
122	Contraction . . . . .	65
130	Crisis . . . . .	67
135	Synizesis . . . . .	70
138	Ecthlipsis . . . . .	71
141	Ectasis . . . . .	73

## PART III.

## INFLEXION.

## CHAPTER I.

## DECLENSION OF NOUNS AND PRONOUNS.

146	General Remarks . . . . .	75
152	Substantives . . . . .	80
158	First Declension in -a . . . . .	84
166	Second Declension in -o . . . . .	90
172	Third or Consonantal Declension . . . . .	95
178	a. Labial Nouns . . . . .	99
179	b. Guttural Nouns . . . . .	—
180	c. Dental Nouns . . . . .	100
183	d. Liquid Nouns . . . . .	105
186	e. Nouns in F, as represented by -t or -v . . . . .	107
193	f. Derivatives in -ης, -εος . . . . .	111
195	Adjectives . . . . .	115
196	—— Of Three Terminations . . . . .	116
217	—— Of Two Terminations . . . . .	126
225	—— Of One Termination . . . . .	129
226	Pronouns declined as Nouns . . . . .	—
246	Numerals . . . . .	140
253	Cardinals and Numeral Signs . . . . .	142
254	Ordinal Numbers . . . . .	145
259	Adverbs . . . . .	148
269	Degrees of Comparison . . . . .	154
284	Undeclined, Irregular, and Defective Nouns . . . . .	163

## CHAPTER II.

### CONJUGATION OF THE VERB.

ART.	PAGE
285 Differences of Voice . . . . .	167
288 Differences of Tense or Time . . . . .	168
292 Differences of Mood . . . . .	171
297 Different Classes of Verbs . . . . .	173
300 Determination of the Characteristic . . . . .	175
301 Vowel of Connexion . . . . .	177
302 Formation of Tenses in the different Conjugations . . . . .	181
303 Differences in the Person-endings . . . . .	192
304 Differences in the Augment and Reduplication . . . . .	194
312 Paradigms of Regular Verbs. A. Verbs in $-\mu$ . . . . .	202
314 B. (a) Barytone Verbs . . . . .	232
315 General View of the Cognate Tenses in the Different Conjugations of Barytone Verbs . . . . .	241
332 B. (b) Circumflexed Verbs . . . . .	253
334 Anomalous Verbs . . . . .	264
336 Anomalies of Signification . . . . .	265
351 Anomalies of Form . . . . .	275
353 List of Defective and Irregular Verbs . . . . .	281

## PART IV.

### DERIVATION AND COMPOSITION.

354 Prefatory Remarks . . . . .	310
355 Derivation . . . . .	—
356 (a) Derivative Nouns . . . . .	311
358 (β) Derivative Verbs . . . . .	313
361 Classification of Derivatives . . . . .	315
364 Composition . . . . .	325
367 Parathetic Compounds . . . . .	326
370 Synthetic Compounds . . . . .	329
371 Modifications of the former part of the Compound . . . . .	—
375 Euphonic Changes at the point of junction or in the latter part of the Compound . . . . .	334
376 Formation or inflexions of the whole Compound . . . . .	335

PART V.  
SYNTAX OR CONSTRUCTION.

CHAPTER I.

ON THE PROPOSITION IN GENERAL, AND ON THE SUBJECT  
IN PARTICULAR.

ART.		PAGE
379	General Considerations . . . . .	341
386	The Article and Relative . . . . .	343
394	Use of the Article Proper . . . . .	346
401	The Relative and its Attraction . . . . .	361
406	The Noun as Subject . . . . .	366
407	Apposition to the Subject . . . . .	368
408	The Pronouns as Subject . . . . .	373
414	The Adjective as Epithet or Subject . . . . .	385
415	The Comparative Degree . . . . .	389
416	The Superlative Degree. . . . .	394

CHAPTER II.

ON THE CATEGORICAL PROPOSITION, AND ON THE  
DIFFERENT KINDS OF PREDICATES.

417	General Principles . . . . .	397
418	Primary Predicates. (a) Nouns . . . . .	—
420	————— (b) Participles and other Verbals . . . . .	402
422	————— (c) Tenses of the Finite Verb . . . . .	404
429	Primary Predicates considered with reference to the Secondary Predicates. Voices of the Verb . . . . .	422
435	Secondary Predicates. (a) Adverbs . . . . .	453
440	————— (b) Cases of Nouns . . . . .	456
441	(α) The Nominative . . . . .	457
447	(β) The Genitive . . . . .	464
455	(γ) The Dative . . . . .	486
460	(δ) The Accusative . . . . .	497
469	Contrasted Meanings of the Oblique Cases . . . . .	503
470	Secondary Predicates. Supplement to the Cases. Prepositions . . . . .	—
474	(α) Prepositions with the Genitive . . . . .	504
476	(β) Prepositions with the Dative . . . . .	508
477	(γ) Preposition with the Accusative . . . . .	509

# CONTENTS.

XV

ART.	PAGE
478 (δ) Prepositions with the Genitive and Accusative . . . . .	510
481 (ε) Preposition with the Dative and Accusative . . . . .	514
482 (ζ) Prepositions with three Cases . . . . .	515
488 Quasi-Prepositions . . . . .	526
489 Tertiary Predicates . . . . .	528

## CHAPTER III.

### ON THE HYPOTHETICAL PROPOSITION, AND ON THE MOODS AND NEGATIVE PARTICLES.

499 General Principles . . . . .	536
500 Conditional Propositions. . . . .	—
509 General Rules respecting the Use of the Moods in Conditional Propositions	545
513 The Subjunctive and Optative in Conditional Propositions . . . . .	546
519 The Imperative in Conditional Propositions . . . . .	549
526 The Infinitive as a Substitute for the Imperative . . . . .	552
528 Negative Particles . . . . .	—
529 <i>Μη</i> in the Protasis . . . . .	553
530 <i>Ού</i> in the Categorical Proposition or Apodosis . . . . .	554
531 <i>Ού</i> and <i>μη</i> after Relatives and Relative Particles . . . . .	555
534 <i>Ού</i> , when it negatives the primary notion of a Word or Phrase . . . . .	558
535 <i>Ού</i> and <i>μη</i> in Interrogations . . . . .	—
538 <i>Μη</i> after Verbs of Fearing, &c. . . . .	560
540 Construction of <i>οὐ μη</i> . . . . .	561

## CHAPTER IV.

### ON CO-ORDINATE AND SUBORDINATE SENTENCES.

546 Recapitulation and Definitions . . . . .	565
548 Conjunctions . . . . .	566
549 Copulative and Disjunctive Sentences . . . . .	572
559 Distributive Sentences . . . . .	575
573 Temporal Sentences . . . . .	578
584 Objective Sentences . . . . .	584
591 Illative or Consecutive Sentences . . . . .	592
605 Final Sentences . . . . .	597
615 Causal Sentences . . . . .	604
621 Concessive Sentences . . . . .	607
624 Conclusion. Irregularities of Construction . . . . .	609



4 Confining our attention to the Greek language, we find that this language, as we have it, consists of two elements—the Pelasgian and the Hellenic; and Herodotus has informed us, that the Hellenes or Greeks owed their greatness to a coalition with the Pelasgians (i. 58; *Varronianus*, pp. 11, 12). The Pelasgians (Πελ-ασγοί, or Πέλ-σπες, “Swarthy Asiatics,” or “Dark-faced men;” *Varron*. p. 29; Kenrick, *Phil. Mus.* II. 353) were the original occupants and civilizers of the Peloponnese, which was called after their name, and also of many districts in northern Greece. These were afterwards incorporated with the Hellenes (“Ἕλληνες, “the Warriors:” comp. the name of their god Ἀπέλλων, Müller, *Dor.* II. 6, § 6), a cognate martial tribe from the mountains in the north of Thessaly. In proportion as the Hellenic or Pelasgian element in this admixture predominated in particular districts, the tribes were called *Dorians* (Δωριεῖς, “Highlanders,” from δα- and ὄρος; Kenrick, *Herod.* p. LXI.), or *Ionians* (Ἴωνες, “Men of the coast,” Ἰονία; also Αἰγυαλεῖς, “Beach-men,” or Ἀχαιοί, “Sea-men;” Kenrick, *Phil. Mus.* II. p. 367). And these appear in historical times as the two grand subdivisions of the Hellenic race (Herod. i. 56).

5 When, however, the *Dorians* or “Highlanders” first descended from their mountains in the north of Thessaly, and incorporated themselves with the Pelasgians of the Thessalian plains, they were called *Æolians* (Αἰολεῖς, “Mixed men”), and this name was retained by the Thessalians and Bœotians long after the opposition of *Dorian* and *Ionian* had established itself in other parts of Greece. The legend states this fact very distinctly, when it tells us that “Hellen left his kingdom to Æolus, his eldest son, while he sent forth *Dorus*, and *Xuthus*, the father of *Ion*, to make conquests in distant lands” (Apollod. i. 7, 3, 1; Thirlwall, i. p. 101).

6 Hence we find that of the Greek colonists settled on the western coast of Asia Minor, the earliest and most northerly, who started from Bœotia, called themselves *Æolians*; that those who subsequently proceeded from Attica, and occupied the central dis-

<sup>1</sup> The proper meaning of αἰδλος is “particoloured,” and the adjective is used especially to designate alternations of black and white in stripes: thus, the cat is called αἰλουρος (αἰδολουρος) from the stripes on its tail: and for the same reason αἰδλος is a constant epithet of the serpent. It is the opposite of ἀπλούς: so Athen. xiv. 623 c. ἀπλοὺς ρυθμὸν χέωτες αἰδλῶ μελει. We do not agree therefore with Dr Thirlwall (i. p. 101), that Αἰδλος is a by-form of Ἕλληγ.

trict, called themselves *Ionians*; while those, who finally sailed from Argos, and took possession of the southern coast, bore the name of *Dorians*.

7 The cultivation of lyric poetry by the *Æolians* of Lesbos, the choral poetry of the *Dorians*, and the epic poetry of the *Ionians*, gave an early and definite expression to certain provincial varieties which were called *Dialects* (διάλεκτοι), and the energetic and intelligent branch of the *Ionian* race which occupied *Attica* (Ἀττική or Ἀκτική, "the Promontory-Land"), subsequently gave such a distinctive character to their own idiom, that the *Attic* (ἡ Ἀτθίς) was considered a fourth Dialect by the side of the *Doric* (ἡ Δωρίς), the *Æolic* (ἡ Αἰολίς), and the *Ionic* (ἡ Ἰάς).

8 As every dialect, or provincial variety is such with reference to some standard of comparison, and as the *Attic* in the end became the general language, or "common Dialect" (κοινὴ διάλεκτος) of all the Greeks, Grammarians have always estimated the *Æolic*, *Doric*, and *Ionic* Dialects by their deviations from the *Attic* standard.

9 Considered, however, in themselves, the four Dialects may be divided into two groups, corresponding to the two main divisions of the Hellenic nation (art. 4). For there is much truth in Strabo's remark (p. 333), that the ancient *Attic* was identical with the *Ionic*, and the *Æolic* with the *Doric*.

10 The *Doric* and *Æolic* Dialects agreed in representing the *Pelasgo-Hellenic* language in its first rude state of juxtaposition. And if, on the one hand, the Hellenic element in these Dialects was more strongly pronounced in its roughness and broadness of utterance, on the other hand, the peculiarities of the *Pelasgian*, which were lost in the further development of Hellenism, were still preserved in the *Æolic*, and to a certain extent in the *Doric* also.

11 Although the *Ionians*, as such, contained the *Pelasgian* element in greater proportion than the *Æolo-Doric* tribes, their language gives less evidence of the lost *Pelasgian* idiom than those of the more northern Greeks. The reason of this is plain. In their case there was no longer juxtaposition, but fusion; and the irreconcilable peculiarities of the *Pelasgian* and Hellenic idioms had been mutually resigned. The *Ionians*, whose ear did not repudiate a concurrence of vowels, omitted the harsh consonants of the

Pelasgian idiom, and the Athenians carried this a step farther, by contracting into one the syllables which produced an hiatus.

12 The Attic Greek is the richest and most perfect language in the world. It is the only language which has attained to a clear and copious syntax, without sacrificing its inflexions and power of composition. It is the language of Sophocles, Aristophanes, and Plato. It had become the language of Herodotus; and even Homer's Poems, as they have descended to us, are to a large extent Atticized. It is this language which, following the example of previous grammarians, we propose to teach in the following pages<sup>1</sup>.

13 Those who learned Attic Greek, as a foreign or obsolete idiom, were said to *Atticize* (*ἄττικίζειν*), and there is a large class of later writers who are called *Atticists* (*Ἀττικισταί*). But those foreigners who spoke Greek from the ear, and without any careful observation of the rules of the Attic idiom, and who consequently mixed up with their Greek many words and dictions which were of foreign origin, were said to *Hellenize* (*ἑλληνίζειν*), and there is a large class of writers, including the authors of the New Testament, to whom we give the name of *Hellenists* (*Ἑλληνισταί*). It is the object of the Greek scholar's studies to make him not a Hellenist, but an Atticist, in the highest sense of the word.

14 A critical and comprehensive Greek Grammar should contain all the information which is needed by a modern student of the ancient Greek writers, and while it should aim at teaching the art of writing Attic Greek both in verse and prose, it should develop those etymological principles which have been derived from comparative philology, or the philosophical examination of all languages of the same family, and by the aid of which the dialectical and other changes in the language of ancient Greece are easily and safely explicable.

15 Such a Grammar should consist of the following different parts:—

i. Orthography and Orthoëpy, which give the rules for the accurate writing, punctuation, accentuation, and pronunciation of ancient Greek.

<sup>1</sup> The varieties of the Dialects are noticed in their proper places, namely, under the declensions and conjugations, and the anomalies of nouns and verbs.

ii. Etymology, which explains the analysis of individual words, divides them into different classes according to this analysis, and points out the affections or anomalous structures which result from the contact of consonants or vowels with one another.

iii. Inflection, which applies the rules of etymology to the motion of nouns through their cases, numbers, and genders, and of verbs through their persons, numbers, tenses, moods, and voices.

iv. Derivation and Composition, which show how one form may be deduced from another, and how two or more forms may be united in the same word.

v. Syntax or Construction, which examines logically the conjunction of words in a sentence, and the mutual dependence of sentences.

vi. Metre, which points out the connexion between the quantity of syllables and their rhythmical arrangement in verse composition.

These six parts fall into two main departments—the first four referring to the *Word* itself, and the last two to the *logical* and *rhythmical* arrangement of *words* in sentences and verses.

# PART I.

## ORTHOGRAPHY AND ORTHOEPEY.

### § I. *Alphabet.*

16 THE ordinary Greek Alphabet consists of the following twenty-four letters (*στοιχεῖα*):

	Capitals.	Small Letters.	English Pronunciation.	Names.		Latin Transcription.
1.	A	<i>a</i>	a	Alpha	*Ἀλφα	<i>a</i>
2.	B	<i>β β</i>	b	Beta	Βῆτα	<i>b</i>
3.	Γ	<i>γ γ</i>	g (hard)	Gamma	Γάμμα	<i>g</i>
4.	Δ	<i>δ</i>	d	Delta	Δέλτα	<i>d</i>
5.	E	<i>ε</i>	ě (short)	Epsilon	*Ε ψιλόν	<i>e</i>
6.	Z	<i>ζ ζ</i>	z	Zeta	Zῆτα	<i>z, ss, di, j</i>
7.	H	<i>η</i>	ē (long)	Eta	*Ητα	<i>e</i>
8.	Θ	<i>θ θ</i>	th	Theta	Θῆτα	<i>th</i>
9.	I	<i>ι</i>	i	Iota	*Ιῶτα	<i>i</i>
10.	K	<i>κ</i>	k	Kappa	Κάππα	<i>c, g, k</i>
11.	Λ	<i>λ</i>	l	Lambda	Λάμβδα	<i>l</i>
12.	M	<i>μ</i>	m	Mu	Μῦ	<i>m</i>
13.	N	<i>ν</i>	n	Nu	Νῦ	<i>n</i>
14.	Ξ	<i>ξ</i>	x	Xi	Ξῖ	<i>x</i>
15.	O	<i>ο</i>	ō (short)	O-micron	*Ο μικρόν	<i>o</i>
16.	Π	<i>π π</i>	p	Pi	Πῖ	<i>p</i>
17.	P	<i>ρ ρ</i>	r	Rho	*Ρῶ	<i>r and rh</i>
18.	Σ	$\left\{ \begin{array}{l} \sigma \\ \text{or, when} \\ \text{at the end} \\ \text{of a word,} \\ \varsigma \end{array} \right\}$	s	Sigma	Σίγμα	<i>s</i>
19.	T	<i>τ τ</i>	t	Tau	Ταῦ	<i>t</i>
20.	Υ	<i>υ</i>	u	Upsilon	*Υ ψιλόν	<i>y</i>
21.	Φ	<i>φ</i>	ph	Phi	Φῖ	<i>ph</i>
22.	X	<i>χ</i>	ch (hard)	Chi	Χῖ	<i>ch</i>
23.	Ψ	<i>ψ</i>	ps	Psi	Ψῖ	<i>ps</i>
24.	Ω	<i>ω</i>	ō (long)	O-mega	*Ω μέγα	<i>o</i>

Besides these twenty-four letters, which are used in this order to designate the books of the *Iliad* and the *Odyssey*, the Greeks had other characters, which became obsolete at an early period as ordinary letters, but retained their place in the alphabet as numerical signs: these were the spirant  $\Phi$ , called *Baû* or the *Digamma*, originally the 6th letter of the alphabet and used under the form  $\varsigma$  to denote the number 6; the hard dental sibilant  $\Sigma\acute{\alpha}\nu$ , which originally occupied the seventh place, that of its Hebrew prototype *Zain*, but was ousted by *Zêta* the representative of *Tzade*, and was represented among the numerical signs only in the arbitrary compound  $\Sigma\alpha\mu\pi\acute{\iota}$  (i.e.  $\Sigma\acute{\alpha}\nu$  and  $\pi\acute{\iota}$ , the converse of  $\psi$ ), written  $\var�$ , to denote the number 900; and the guttural  $\var�$ , called *Kôppa*, which originally followed  $\Pi\acute{\iota}$ , and was used to denote the number 90. The latter is still found in inscriptions in such words as  $\phi\acute{o}\rho\upsilon\theta\omicron\varsigma$ ,  $\lambda\upsilon\phi\omicron\varsigma$ , &c. (See Böckh, *C. I. nn.* 29, 37, 166).

## § II. Pronunciation.

17 We have given the usual pronunciation of these letters as they are articulated in England. At the revival of letters there was a considerable controversy on this subject, especially between the followers of Reuchlin, who was guided by the pronunciation of the modern Greeks, and those of Erasmus, whose method rests upon internal evidence, and is also supported by the Latin transcription. The system of Erasmus was called *Itacismus*, because it gave the value of *e* to  $\eta$ ra, as distinguished from the new Greek *Itacismus*, which pronounced that letter as *i*. Few modern scholars will doubt that the theory of Erasmus is the more reasonable. According to this method,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\theta$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\omicron$ ,  $\pi$ ,  $\sigma$ ,  $\tau$ ,  $\chi$ ,  $\psi$ ,  $\omega$ , were pronounced as they still are in England, or nearly so; *a* was the English *a* in *father*, or *mat*, according as it is long or short;  $\epsilon$  was the short *e* in *met*,  $\eta$  the long *a* in *mate*, or the long *e* in *there*, or the double *ee* in *meer*;  $\iota$  was the *i* in *machine*, or *pin*, according as it is long or short; and  $\upsilon$  was pronounced softly, like our *u* in *cube* or *Cupid*.

It will be observed that  $\epsilon$  and  $\upsilon$  are called  $\psi\iota\lambda\acute{o}\nu$ , i.e. "unaspirated." The reason of this is that  $\epsilon$  was originally an aspirated vowel or the mark of aspiration: and  $\upsilon$  never occurs at the beginning of a word without a rough breathing. Similarly,  $\rho$  is always *hr* or *rh*.

Philology has taught us that the compound letters, ζ, ξ, and φ had other sounds than those which Erasmus attributed to them.

(a) At one time, as we have mentioned, the Greeks had a Σάν as well as a Ζήτα, just as the Hebrews have *Zain* by the side of *Tsade*: the former was a hard dental sibilant, like the English *z* or the pronunciation of *s* in Somersetshire; and the latter, which at last corresponded very nearly to the palatal *j*, was really the combination δσ, which gets that palatal value even in English; compare *Etheredge* from *Ethereds*, &c.: and as the same sound results from the combination of γ (κ) or δ (τ) with ι, we find that ζ is a regular substitute for this assimilation. In certain dialects we have the transposition σδ for δσ, just as ρ = *hr* becomes *rh* in Latin; as we have ψε, ψω, -*pse* by the side of σφέ; and as the root of the relative pronoun, which is *su* in Sanscrit and Greek, *qv* in Latin, *hv* in Gothic, becomes *wh* in English.

(b) Similarly, there were two articulations of Ξι: the hard sound κς or χς, and the softer sound *sh*, resulting from the transposition of χς into σχ; and corresponding to the articulation of its parent the Hebrew *Shin*. The former pronunciation is established not only by derivations like έξ by the side of εκ, but by the appearance of χς for ξ in inscriptions. The latter value, in which the *k*-sound is lost altogether, and the palatal force of ζ almost reappears, is inferred from comparisons like 'Οδυσεύς, *Ulyxes*, έριδ-ς, έρίζω, *rixa*, &c., and is proved by the fact that in the Doric dialect ξ appears for σ, or rather σι, in the fut. and 1 aor. of verbs in -ξω.

(c) With regard to Φι it is doubtful whether it ever had the pronunciation *f*, and whether it was not always pronounced like *p-h* in *hap-hazard*, *shep-herd*. This at least may be inferred from reduplications like πέφυκα and contacts like Σαμφώ; and Quintilian (I. 4, § 14. XII. 10, §§ 27, 29. Cf. Priscian, I. p. 14) distinguishes between the Greek φ and the Roman *f*. It is true that φώρ, *fur* seem to correspond, and that Plutarch writes παί-φεκτος, φήλιξ, and the like; but the Romans themselves never wrote *filosofa*, and Plutarch's acquaintance with Latin was confessedly imperfect.

18 Some of these letters would change their sound when doubled, or in contact with others.

a.  $\gamma$  followed by another  $\gamma$ , or by  $\kappa$ ,  $\chi$ ,  $\xi$ , represents an original  $\nu$ , and in this combination is pronounced *ng*: compare ἄγγελος with *angelus*.

b.  $\zeta$  is often written for  $\gamma\iota$ ,  $\kappa\iota$ ,  $\chi\iota$ ,  $\delta\iota$ ,  $\tau\iota$ , the pronunciation of which it represents; thus we have μείζων for μεγίον, κάρζα for καρδία, &c.: also for  $\sigma\delta$ , as in Ἀθήναζε for Ἀθήνασδε. In later Greek  $\zeta$  falls back to the original value of Σάν, and not only appears before consonants like a simple  $\sigma$ , as in ζβεννύναι, ζμύρνα, but even follows a dental, as in Τζέτζης.

c.  $\sigma\sigma$  not only takes the place of  $\zeta$ , but like it is substituted for combinations of other letters with  $\iota$ ; thus we have λαπάσσω for λαπάζω, πράσσω for प्राγίω, ἐλάσσων for ἐλαχίον, &c.

d.  $\tau$  before  $\iota$  approximates to  $\sigma$ , and sometimes is changed into that sibilant: compare πλούσιος with πλούτος.

That  $\tau$  before a vowel had a soft sound, at least in later Greek, may be inferred from the fact that Plutarch (*Æm. Paulus*, c. 5) writes Κάλτιον for *calceus*.

e.  $\sigma$  when followed by a vowel, if not combined with it, may be pronounced like our *w*; thus we have οἰστρος to represent the *whizzing* sound of the gad-fly, and  $\delta\alpha$  represents the Persian interjection *wah!*

f.  $\epsilon$  before  $\sigma$ ,  $\omega$ , is often pronounced like our *y*; thus πόλεως is not only accentuated, but is often scanned as a dissyllable.

g.  $\delta$ ,  $\theta$ ,  $\rho$  seem to have approximated in pronunciation to one another, and to the sibilant  $\sigma$ , for which they are often substituted in writing: but although  $\tau\iota$  may be changed into  $\sigma\iota$ ,  $\sigma$  is not changed into  $\tau$  except in the diplasiasmus  $\sigma\sigma$ , which is written  $\tau\tau$  in later Attic. The interchange of  $\sigma$  and  $\theta$  is most common in the combination  $\sigma\iota=\theta\epsilon$ , e.g., σιός=θεός; and  $\theta$  becomes  $\delta$  most frequently in the combination  $\theta\iota=\delta\iota$ . It is to be remarked that not only do  $-\theta\iota\alpha=-\delta\iota\alpha$  become  $-\theta\eta$ ,  $-\delta\eta$ , but the dentals are occasionally omitted.

<sup>1</sup> In *Joannis Cheradami Introductio Alphabetica sane quam utilis Græcarum Musarum adyta compendio ingredi cupientibus*, Dionysii, 1535, the following definition is given of the pronunciation of  $\delta$  and  $\theta$ : "Delta non prorsus ut Latinis D, sed producta sensim per dentes lingua aliquanto minus quam Thita aspere pronuntiat. Thita prolata per dentes lingua a literæ quidem  $\tau$  prolacione incipit, sed vehementius quam Delta in anserinum sibilum expiratur." On the change of *R* and *D* in Latin, see *Varronianus*, pp. 82, 256.



h. ρ and λ sometimes meet in a mixed pronunciation, and are accordingly interchanged; thus we have κρύπτω by the side of καλύπτω; and the termination -λος often appears under the form -ρος; compare μεγά-λος with μακ-ρός, δῶ-ρον with κρότα-λον, and the like.

i. As the Greeks could not pronounce δθ-, τθ-, or θσ-, and were particularly attached to the combination σθ-, we often find this as a substitute for the other combinations of dental sibilants; thus we have οἰσ-θα for οἰδ-θα; a comparison of τύπτο-μεν with τυπτό-μεθον, and of τύπτε-τον with τύπτε-σθον, leads to the conclusion that the latter is for ὑπτε-τθον; and the observation that an inserted θ marks the passive voice suggests the probability that τύπτε-σθαι may be a representative of τύπτεθ-σαι.

j. Some of these and many other changes of pronunciation may be traced to the double value of F, the *Vau* or *Digamma*, which, as we have mentioned, was originally the sixth letter of the alphabet, and which was a compound of the two consonants, one of which represented the guttural, the other the labial in its ultimate state. These two consonants are *s* (sometimes reduced to *h*) and *v*; and from their combination, and the different changes which they separately and together admit of, arises that great variety of letters which are traced to an original identity. In most cases, this *sv* or *hv* represents *kp*; when a dental appears, it has arisen by a fault of articulation from the sibilant (above, *g*). The following is the regular series of transitions: the guttural may pass through *k, q, g, j, s, h* to our *i* or *y*: the labial through *p, b, m, ph, v*, to *u*. And either element may be dropt (see below, 74, 107, 118, and elsewhere). Although the Digamma was undoubtedly pronounced, if not written, at the time when the Homeric poems were composed, the Attic and Alexandrian editors neglected it altogether, and no notice was taken of it till the time of Apollonius Dyscolus, a grammarian who flourished under Hadrian, and he only directed attention to its use in the Æolic Dialect of the Lesbian and Bœotian poets (*de pronom.* pp. 98 B, 106 A, 107 A, 136 B). As it was retained longest in this Dialect, it got the name of the *Æolic Digamma*. It still appears in ancient inscriptions and coins; thus we have Ἡρφαίοις = Ἡραίοις, *C. I.* i. n. 11; Διφι = Διφί, n. 29; κωμάφυδος, τραγάφυδος for κωμφ-δός, τραγφδός, n. 1583; Φαυξίων, II. p. 638; and the name of Oaxus is spelt Φάξος on old coins (Mionnet, Vol. II. p. 263, cf. above, *e*).

The metre of Pindar shows in some places that *υ* does not form a diphthong, but represents the consonantal value of this letter: thus we have *Pyth.* II. 28: *ἄνᾱταν* for *ἄFᾱταν*. In Attic Greek the digamma is sometimes indicated by the absence of the usual contraction; as in *πλέω, ῥέω, χέω*; by the appearance of *υ* in other parts of those words, as *ἐπλευσα, ῥεύσω, χεύσω, ἔχευα*, Attic *ἔχεα*; by the substitution of *υ* or by the insertion of *φ*, as in *χυντός*, from *χέω, κλύω* from *κλέος*, and *ξέω, ξύω, βρύω* by the side of *ξίφος* and *βρέφος*.

### § III. Classification of the Letters.

19 The consonants (*consonantes litteræ, στοιχεῖα σύμφωνα*) are divided

a. According to the *organ* with which they are pronounced, into

Labials, or lip-letters.....β, π, φ, μ  
Dentals, or teeth-letters.....δ, τ, θ, ν, λ, ρ  
Gutturals, or throat-letters.....γ, κ, χ  
and  
Sibilants, or hissing letters....σ, ζ, ξ, ψ.

b. According to their power, or capacity for independent articulation into

i. Semi-vowels (*ἡμίφωνα*), which form a syllable, whether the vowel precedes or follows, and these are

a. Liquids.....λ, μ, ν, ρ  
β. Sibilants.....σ, ζ, ξ, ψ.

ii. Mutes (*ἄφωνα*), which do not properly form a syllable unless a vowel follows them, and these are distinguished according to the breathing with which they are uttered as

a. Rough, *aspiratæ*, δασέα, φ, χ, θ  
β. Smooth, *tenuæ*, ψιλά, π, κ, τ  
γ. Middle, *mediæ*, μέσα, β, γ, δ.

20 Vowels (*vocales litteræ, στοιχεῖα φωνήεντα*) are divided into two classes.

a. Those which are the residuary forms of breathings, and these are

- a* from the lightest,
- ε* from the heaviest,
- ο* from the middle breathing.

We say, conversely, that *a* is the heaviest, *ε* the lightest, and *ο* the middle vowel in point of weight. The meaning of this is, that in words from the same root *a* appears in the lightest, *ε* in the heaviest forms, and *ο* in the forms of intermediate weight. Thus the root *ταμ-* appears unaffected in the 2 aor. *ἔ-ταμ-ον*, but assumes the forms *ο* and *ε* in the successively heavier words *τόμο-ς*, *τέμ-ν-ω*. This is particularly the case in the perfects of verbs when the weight of a consonant is taken off from the vowel by the attraction of the consonant into the following syllable. Thus, in *στρέφω* and *πέμπω* the first syllable is necessarily *στρέφ-*, *πεμπ-*, but in the perfects *ἔ-στρο-φα*, *πέ-πομ-φα*, the *φ* is drawn off to represent the lost guttural of the affix (below, 302, c, *a*, 1). A comparison of such words as *λόγος*, *λέγω*, *στροφή*, *στρέφω*, will show us that the verb has lost a strengthening insertion or affix, which required a lighter vowel in the root, or contributed to throw back the last consonant of the root on the preceding vowel.

b. Those which are the residuary forms of mutes:

- ι* from the dentals and gutturals,
- υ* from the labials (above, 18, *j*).

21 Vowels of the former class, when prefixed to vowels of the second class, may be pronounced in one breath, and are then called Diphthongs (*δίφθογγα*), or double sounds. The diphthongs with their English pronunciation, and Latin transcription, are as follows:

	English Pronunciation.	Latin Transcription.
<i>αι</i>	<i>ai</i> in <i>aisle</i>	<i>ae</i>
<i>ει</i>	<i>ei</i> in <i>height</i>	<i>ī</i> or <i>ē</i>
<i>οι</i>	<i>oi</i> in <i>noisy</i>	<i>oe</i>
<i>αυ</i>	<i>au</i> in <i>cause</i>	<i>au</i>
<i>ευ</i>	<i>eu</i> in <i>eulogy</i>	<i>eu</i>
<i>ου</i>	<i>ou</i> in <i>thou</i>	<i>ū</i>

22 Besides these diphthongs properly so called, that is, containing a double sound in which both vowels were expressed, old grammarians recognized six improper diphthongs, which

contained only one vowel-sound apiece; these were: *α, η, φ, υ, ηυ, ου*. And leaving out *αι* and *οι*, which, as we shall see, had assumed a weaker pronunciation, they arranged the other ten combinations as follows (*Anecd. Bekk.* 1214, 804; Theodos. p. 34; Moschop. Titz. p. 24):

*κατὰ κράσιν* (i.e. when the two sounds were really mixed): *ου, αυ, ευ*  
*κατ' ἐπικράτειαν* (i.e. when the former vowel predominates): *ει, η, ηυ, φ*  
*κατὰ διέξοδον* (i.e. when both vowels are heard in succession): *ηυ, υι, ου*.

These distinctions are quite inapplicable to the sounds of the letters in the best ages of the Greek language. The long vowels *η* and *ω* involve such an effort in the pronunciation that they necessarily absorb any following sound; this is well expressed by the grammarian's definition: *δεῖ τὸ ἡ μὲν ἐκφρονῶντα μηκύνει τὸ στόμα ὡς ἐπὶ τὰ ὦτα ἐκατέρωθεν, τὸ δὲ ὦ ἐκφρονῶντα μηκύνει τὰ χεῖλη ὡς ἐπὶ τὴν ῥίνα καὶ τὰ πύργια* (*Anecd. Bekk.* p. 797). The value of *η*, in accordance with this description, is established by the passages from Cratinus (*Etym. M.* 196, 7):

ὁ δ' ἑλθὼν ὡσπερ πρόβατον βῆ βῆ λόγον βαλίζα:

and Aristophanes (*Anecd. Bekk.* p. 56):

θίεν με μέλαι καὶ κελαίαι βῆ λόγον.

Οἱ Hesych. s. v. *βῆ λόγον* βλαχάται ἢ θύεται (*Μείκε, Fragm. Com. Ant.* p. 4).

In Doric *η* is represented by *α*, and in Boeotic by *ει*; and in Ionic forms *η* passes into *ο*; thus, from *τῆτορ* we have *ἰπῆτορ*, from *φῆτορ*, *οῖτορ*; and we have the heaviest words, *ἰσχυλῆτορ*, *ἰσχυλῆτορ*, strengthened by the rule of *ἰσχυλῆτορ* *πυλῆτορ*. When these long vowels are prefixed to *ο*, it can hardly be said that the result is a diphthong: in the quantity the association of *θῆτορ* to *ο* shows that in *ο* the *ο* was not weakened, and *ο* was connected into *α* and not into *ω*. And with regard to *η* the rule of uniting the temporal augment in words beginning with *α* and the pronunciation of such words as *ἡ* and *ο* is so the evidence that when *η* appears in the augment of words beginning with *α* it was either written rather than pronounced, or if pronounced that the augment was syllabic as well as temporal. As any vowel *α, η, ω* are prefixed to *α* the latter *α* is completely absorbed; it is not generally written in the same line, but sometimes

a. Those which are the residuary forms of breathings, these are

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We say, conversely, that *a* is the heaviest, *ε* the lightest, *ε* the middle vowel in point of weight. The meaning of this is, in words from the same root *a* appears in the lightest, *ε* in the heaviest forms, and *ο* in the forms of intermediate weight. The root *ταμ-* appears unaffected in the 2 aor. *ξ-ταμ-ον*, but assumes the forms *ο* and *ε* in the successively heavier words *τό τέμ-νω*. This is particularly the case in the perfects of *τ* when the weight of a consonant is taken off from the vowel by attraction of the consonant into the following syllable. Thus *στρέφω* and *πέμπω* the first syllable is necessarily *στρέφ-*, *πέ-* but in the perfects *ξ-στρο-φα*, *πέ-πομ-φα*, the *φ* is drawn to represent the lost guttural of the affix (below, 302, c, *a*, 1). comparison of such words as *λόγος*, *λέγω*, *στροφή*, *στρέφω*, show us that the verb has lost a strengthening insertion or *σ* which required a lighter vowel in the root, or contributed to back the last consonant of the root on the preceding vowel.

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. *Gramm.* l. i. c. 5,  
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*Αθήναι*, *Athenæ*, *Βοιω-*  
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*ἑπιδός*, *epodus*, but  
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*sinus*, and generally before  
*Cuperus*; *Aivelas*, *Æneas*,  
erved, however, that all these  
when the Romans had lost their  
was once even *aulāi*.

pronunciation confuses between *oi*, *ei*,  
as *a* in *male*, and gives the value of *v* to  
*ου, ην*. That Reuchlin should have adopted  
the learned Greeks, who taught him their  
enough, but it is certain that no such con-  
g the ancient Greeks, who could not have  
*παιδευμαι, πεπαιδευνται* if *v* had been a con-  
ver have relinquished the power of distin-  
root syllables in *πείλω, πέποιθα*, and *ἐπιθησα*:

what is called *Iota subscriptum*, or "*Iota* underwritten;" thus:  $\phi, \eta, \varphi$ . 'This *iota*, however, is placed on the same line when it follows a capital; thus: "ΑΙΔΗΣ = ἄδης, "ΗΙΘΕΟΣ = ἥθεος, 'ΩΙΔΗ = ὠδή. In the combination *ui* one or other of the letters has assumed or resumed a consonantal value, unless the *i* is merely absorbed as in the cases just mentioned. It is laid down by the grammarians (Eustath. p. 1047, 53; *Etym. M.* 72, 26; 775, 24; Chæroboscus, *apud Anecd. Bekk.* pp. 1220, 1292) that this combination is never found before a consonant. Hence we have ὄπυῶ, ὄπύσω; and the *i* drops out in the optative-endings of verbs in -υμι, and in diminutives like βοτρυδίου, ἀφιδίου, ὕδιον, ἰχθυδίου, whereas *a* is inserted in υἰδῶν. That the combination was not dissyllabic is proved by the accentuation of αἶθια, ἀρπυια. The accentuation of participles like τετυφύς shows that the *i* retains its value as a vowel. And a careful review of all the usages leads to the conclusion that, when followed by a vowel, the *υ* in this combination was pronounced like our *o*, and that, when followed by a consonant, the *υ* was vocalized and the *i* absorbed and omitted. This conclusion is fortified by the change of *wei-wei* into *wer*, and of the diphthong *ai*, pronounced *wei*, into *υ* in ἐπὶ for ἐμοί, προῦλες for προίλες, &c. How the Romans pronounced their quadrisyllable *Ilithyia*, from Εἰλεῖθια, we do not know: but the analogy of *fo* and *fui* would lead to the conclusion that *gi* became in effect a long *i*.

§3 In general, it is not easy to recover the true pronunciation of the diphthongs, whether proper or improper. It is probable, that *ei* and *eu* were articulated nearly as in English, but that *ai*, *oi*, *ou* were sounded like the German *au*, *ö*, *ou*, or the English *ow*, *oi*, *oo* in *how*, *wig*, *blow*. A dog in Aristophanes (*Vesp.* 908) barks *ai*, *ai*; the bird's note *p'wei*, as in *perut*, is written *πῳ* (*Aves.* 227); and our natural exclamation *ugh* is expressed by the common interjection *ῶι*. Considerable difficulties, however, are occasioned (a) by the manner in which the Greeks themselves speak of the pronunciation of some of their vowels and diphthongs; (b) by the Roman transcriptions; and (c) by the modern Greek articulation; and we may infer that changes took place at different epochs.

(a) Plato says, *Cratylus*, p. 398 D: ὥσπερ τῶν στοιχείων αἱ ὀνόματα ἐνέχουσιν ἀλλ' οὐκ αὐτὰ τὰ στοιχεία πλάττειν τεταίριαται.





and that *αι* never sank from *æ*, however that was pronounced, to a mere French *ē*, which was the value of *η*, is clear from the fact, that even the latest Romans gave *αι* the value of *æ*, as in Plutarch's *πραίφεκτος* for *præfectus*, and always represented *η* by *e*, as in the same writer's transcriptions: *carere*, *καρήρε*, *majores*, *μαϊώρης*, *sapiens*, *σαπίνης*, *Rhenus*, *Ῥήνος*.

24 On the employment of *a* and *ε* to represent vowels, the breathings were expressed by the second or first half of *H* written over the vowel affected by it: this notation, which is due to Aristophanes of Byzantium, has been revived by the Oxford Press; but generally the smooth breathing (*spiritus lenis*, *πνεῦμα ψιλόν*) is marked ' ; and the rough breathing (*spiritus asper*, *πνεῦμα δασύ*) is marked ' . If the word commences with a diphthong, the breathing is placed over the second vowel; not so when the second vowel is *Iota subscriptum*, or absorbed: compare *ἐγώ*, *οἶος* with *Ἄιδης* and *ἄδω*. When a word or syllable begins with *ρ* the rough breathing is always placed over that letter: when *ρ* is doubled, the first *ρ* takes the smooth breathing according to a general principle, which will be explained in its proper place (97): compare *ρήτωρ*, *rhētor* with *Πύρρος*, *Pyrrhus*.

*Obs. 1* Certain German editors, following Bekker and Dindorf, print the double *ρ* without any breathing<sup>1</sup>. That this is erroneous is shown not only by the Latin transcription, but also by the express statement of Arcadius (*περὶ πνευμάτων*, 200, 21, ap. Valcken. Ammon. p. 242). It is held by one scholar (Lobeck, *Paralip.* p. 14) that the accents of *ῥῥίμμαι* ought to be expressed by *ῥέριμμαι* when the perfect assumes that form, and the rule for the transference of the breathing seems to justify this. Some of the ancient grammarians retained the breathing of the *ρ* even in the middle of a word, making it *lenis* or *asper*, according to circumstances; thus they wrote *κάπρος*, *Ἀτρεΰς*, but *Χρόνος*, *ἀφρός*, *θρόνος* (*Anecd. Bekk.* p. 693, 20).

*Obs. 2* It is observed that the Æolians especially omitted the aspirate, whence this *ψίλωσις*, as it is called, is regarded as Æolic wherever it occurs. This was carried so far that even words beginning with *υ* or *ρ* were marked with the lenis; thus we find *ὑμμε*, *ὑμμιν*, *ὑμοιοι*, *ὑρχα*, *ὑσκληος*, *ὑμφαλος*, and *Ῥάρος* with its derivatives; Arcadius, p. 242 Valcken.; *Anecd. Bekk.* p. 693, 11; Herodian, *περὶ μονήρους λέξεως*, p. 35, 6. The Æolians are also said to have written *ῥῥ* in the middle of a word (*Anecd. Bekk.* u. s.; Greg. Corinth. p. 588). Those who adopt the old-fashioned theory that the Latin language is connected with the Æolic dialect of the Greek, will find in this *ψίλωσις* a special

<sup>1</sup> In adopting this orthography, in the Cambridge text of Thucydides, we have sacrificed our own opinion to the necessity of making the series uniform.

difficulty, for the Latin, as distinguished from the Greek, retains the original sibilant of which even the aspirate is a weaker form: compare *ξέ*, *σεα*, *ἐπτά*, *septem*, &c.

*Obs. 3* On the other hand, the Attic dialect, in its later forms, seems to have had a tendency to aspiration: thus we find authority for *ᾄδην*; *ἀθρόος* and *ἀθροίζω* in the orators; *ἄθυρμα*; *ἄμμος*, whence *καθαμύω* in Aristotle; *αῖω* and *ἀναίνω* to explain *ἀφαναίνω* in Aristophanes; *εἴργω*, "to shut in," as distinguished from *εἴρω*, "to shut out" (Lobeck, *Ad.* p. 338); *ἐνη*; *ἀνύω*; *ἡθμός* and *Αἰσωπος* on the Sigæan inscription; *ιάλλω* to explain *φιάλλω* and *ἐφιάλλω*; even *ιχθύς* (Gellius, *N. A.* ii. 3); and *Ἀβδηρίται*, *ἐλπίς*, *ισθμός* in Attic inscriptions. It is also remarked that the Athenians said *ταῶς* instead of *ταῷς* (Athen. p. 397 f).

*Obs. 4* In the Ionic dialect the aspirate is sometimes represented by the lengthening of the syllable which bore it; thus we have *οὐδός*=*όδός*; *οὐλος*=*δλος*; *οὔρος*=*δρος*; *ῥριστος*=*ο* *ἄριστος*; *ᾗλλοι*=*οἱ* *ἄλλοι*; *ἱμενος* and *ἱζαλος* from *ἱκω*, perhaps because the first syllable in these words involved originally a reduplication; *ἄμυδις* for *ἄμα*, because the whole word is lengthened, or because in all forms of Greek *α* for *σα* had a tendency to drop its breathing; cf. *ἄκοιτις*, *ἀδελφός*, *ἀκόλουθος*, &c. even in Attic; and *ἡλέκτρον*, *αὐλαξ*, &c., from *ἔλκω*, not only lengthen the first syllable, but introduce an articulation vowel after the liquid.

#### § IV. *Origin and Arrangement of the Letters.*

25 Mythology attributes to the Phœnician hero, Cadmus, the introduction into Greece of an original alphabet of sixteen letters; and the old grammarians have supposed that these sixteen were the following:—*α*, *β*, *γ*, *δ*, *ε*, *ι*, *κ*, *λ*, *μ*, *ν*, *ο*, *π*, *ρ*, *σ*, *τ*, *υ* (*Schol. Dion. Thr.* p. 781). There can be little doubt that the Greek alphabet is of Semitic origin, and there is every reason to believe that it originally consisted of four quaternions of letters: but it is a sound theory, which has been confirmed by the independent investigations of at least four or five different scholars, that for *ι*, *κ*, *ρ*, and *υ* in the above list we must substitute *η*, *θ*, and the two obsolete characters *Ϝ* (*βav*) and *Ϟ* (*κόππα*), which are still retained as numerical signs after *ε* and *π* respectively, and that the original arrangement of these sixteen letters was as follows:

A. ΒΓΔ. E. FHΘ. AMN. Σ. O. Π Ϟ T.

This order is artificial and systematic; as we shall see, if we consider the original value of these characters. For A, E, and O were originally the representatives of breathings of which A was the

lightest, E the heaviest, and O of intermediate weight: F was an aspirated labial, H an aspirated guttural, and Θ an aspirated dental: so that the nine mutes stood thus, each set being preceded by its appropriate breathing or vowel:—

Breathings, afterwards vowels.	Labials.	Gutturals.	Dentals.	
Α	Β	Γ	Δ	Mediæ
Ε	Φ	Η	Θ	Aspiratæ
Ο	Π	Χ	Τ	Tenues

and the liquids Λ, Μ, Ν, Σ stood between the aspiratæ and the tenues, because they probably completed a still shorter Semitic alphabet of only twelve characters.

26 When F fell out, and H, the double aspirate, was taken to represent the double ε, the first letters added to the above were υ and φ, two representatives of F, and χ, the substitute for H in its original use. The other additional letters were borrowed, as their names denote, from corresponding letters in the Hebrew alphabet, and from this was also taken the obsolete Σάν, of which we have spoken above. The Greeks added, for their own convenience, a double ο (called *ὁ μέγα*, and written ω), and two combinations of Σίγμα or Σάν with Πί, in one of which the π preceded, while in the other it followed the sibilant. These combinations were called Ψί and Σαμπί, and were represented by the same sign in different postures. Ψί preceded and Σαμπί followed Ω. Under the form Ϡ, the Σαμπί was used to represent the number 900.

27 The Ionians in Asia Minor were the first to adopt the complete alphabet of twenty-four letters, arranged as we now have it. The Samians have the credit of being the earliest employers of this extension of the written characters, and it was from them that the Athenians derived the additional letters, although they were not used in public monuments until the Archonship of Euclides, Ol. 94, 2. B. C. 403. Hence we read of τὰ γράμματα τὰ ἀπ' Εὐκλείδου ἀρχοντος. Of course Herodotus, who was an important contributor to the literary intercourse between Samos and Athens, had brought the improved alphabet into use among men of education at a much earlier period, and Euripides expressly distinguishes between η and ε as vowels in spelling the name Θησεύς (*apud Athen.* p. 454 c).

**28** The earliest extant approximation to anything like a hand-writing is the inscription on the prize vase brought from Athens by Mr Burgon, which cannot be later than 600 B. C. (see Böckh, *Corp. Inscr.* I. p. 49). It is written as follows, from right to left:

TON ΑΘΗΝΕΩΝ ΝΟΣΗΘΕΑ ΝΟΛΘΑ ΕΙΜΕ :

The only abbreviation observable in this is the omission of  $\epsilon$  in the termination *-θεν*; for the true transcription is: τῶν Ἀθηνῆθεν ἄθλων εἰμί, not, as Böckh supposes, τῶν Ἀθηνέων ἄθλων εἰμί. The later Greeks used a number of contractions in their MSS., the commonest of which are given in the accompanying table.

INSTRUCTIONS AND ABBREVIATIONS.

α	α	α	πατρί	ῖ	ται
β	β	β	μέ	ῖ	ταῖς
γ	γ	γ	μεν	ῖ	ταῦτα
δ	δ	δ	μετά	ῖ	τήν
ε	ε	ε	μετά	ῖ	τῆς
ς	ς	ς	μῶν	ῖ	τι
ζ	ζ	ζ	οῖον	ῖ	το
η	η	η	ος	ῖ	τόν
θ	θ	θ	ου	ῖ	του
ι	ι	ι	οὐκ	ῖ	τοῦ
κ	κ	κ	οὗτος	ῖ	τρ
λ	λ	λ	παρα	ῖ	τρ
μ	μ	μ	περ	ῖ	τῶν
ν	ν	ν	περι	ῖ	τῶν
ξ	ξ	ξ	πρ	ῖ	ῖ
ο	ο	ο	προ	ῖ	ι
π	π	π	ρι	ῖ	ι
ρ	ρ	ρ	σ	ῖ	ῖ
σ	σ	σ	σθ	ῖ	ῖ
τ	τ	τ	σθαι	ῖ	ῖ
υ	υ	υ	σχ	ῖ	ῖ
φ	φ	φ	σι	ῖ	ῖ
χ	χ	χ	σπ	ῖ	ῖ
ψ	ψ	ψ	σφ	ῖ	ῖ
ω	ω	ω	στ	ῖ	ῖ
α	α	α	τα	ῖ	ῖ

§ V. *Syllables.*

29 A syllable (*συλλαβή*) is simple when it consists of a single vowel with or without a breathing. It is compound when it consists of a vowel or diphthong with one or more consonants. A word (*λέξις*) consists of one or more syllables. No syllable or monosyllabic word contains more than six or seven consonants, as in *στράγγις*.

30 In regard to words of more than one syllable, the following rules apply to the division of the syllables<sup>1</sup>:

*α.* A solitary consonant, whether single or double, between two vowels, properly belongs to the second of them: as in *ἐ-χει*, *σῶ-μα*, *ἰ-κα-νόν*, *ῥ-η-λος*.

*β.* Two consonants are divided between the syllables which precede and follow, except in the case of a tenuis or aspirated mute followed by any liquid, or a medial mute followed by *ρ*, when, as the articulation is not divided, the compound sound passes on to the following vowel; thus we divide words as follows: *ἀ-πρυ-δό-πληκ-τα*, *ἐ-μασ-χα-λίσ-θη*, *βα-ρυ-βρό-μος*, *ἔ-β-λα-ψε*. For the application of this rule to the *quantity* of syllables, see below, 36, 37.

*γ.* The first of three consonants belongs to the syllable which precedes; thus we divide as follows: *ἐσ-θλός*, *ἐχ-θρός*, *ὀμ-πνή*, *μάκ-τρα*, &c.

31 Etymology sometimes interferes with this rule respecting the division of syllables. In regard to the roots of verbs, the vocalization will often show that one or more consonants have been thrown back upon the root syllable. Thus a comparison of *στρέφω* and *πέμπω* with their perfects *ἔστροφα*, *πέπομφα*, will show us that the first syllable of the present must be *στρεφ-*, *πεμπ-*, and the second syllable of the perfect *στρο-*, *πομ-* (above, 20). For the same reason, compound words are divided according to their constituent parts: as in *κυνός-οὔρα*, *ἐκ-τίθημι*.

<sup>1</sup> It is proper to observe that these are not the rules given by other grammarians. The German scholars in particular lay it down that only the liquids, and the first of two doubled letters, can be tolerated at the end of a syllable, and that all combinations of letters which can begin a word must begin a syllable with rare exceptions.

## CONTRACTIONS AND ABBREVIATIONS.

αι	αι	χϛ	κατά	ϣ	ται
αν	αν	μ̃	μέν	ϛ̃	ταῖς
απο	απο	μ̃ν	μεν	ϛ̃ν	ταῦτα
αρ	αρ	μ̃ς	μετά	ϛ̃ς	τήν
αρ	αρ	μ̃ς	μετά	ϛ̃ς	τῆς
γάρ	γάρ	μ̃ν	μῶν	ϛ̃ι	τι
γίνεται	γίνεται	ϛ̃	οἶον	ϛ̃	το
γρ	γρ	ϛ̃	ος	ϛ̃	τόν
δε	δε	ϛ̃	ου	ϛ̃	του
δια	δια	ϛ̃ν	οὐκ	ϛ̃	του
δυ	δυ	ϛ̃ς	οὐτος	ϛ̃	τρ
ει	ει	ϛ̃ς	παρα	ϛ̃ς	τρ
ει	ει	ϛ̃ς	περ	ϛ̃ς	τῶν
εἶναι	εἶναι	ϛ̃ς	περι	ϛ̃ς	τῶν
ἐλαττον	ἐλαττον	ϛ̃ς	πρ	ϛ̃ς	ῦ
ἐν	ἐν	ϛ̃ς	προ	ϛ̃ς	υι
ἐπειδή	ἐπειδή	ϛ̃ς	ρι	ϛ̃ς	υν
ἐπι	ἐπι	ϛ̃ς	σ	ϛ̃ς	ὑπερ
ἐπι	ἐπι	ϛ̃ς	σθ	ϛ̃ς	χα
ἐστι	ἐστι	ϛ̃ς	σθαι	ϛ̃ς	χαν
ερ	ερ	ϛ̃ς	σχ	ϛ̃ς	χε
ευ	ευ	ϛ̃ς	σι	ϛ̃ς	χθ
ηι	ηι	ϛ̃ς	σπ	ϛ̃ς	χο
ην	ην	ϛ̃ς	σσ	ϛ̃ς	χυ
καί	καί	ϛ̃ς	στ	ϛ̃ς	χω
καί	καί	ϛ̃ς	τα		

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<sup>1</sup> It is proper to observe that these are not the rules given by other grammarians. The German scholars in particular lay it down that only the liquids, and the first of two doubled letters, can be tolerated at the end of a syllable, and that all combinations of letters which can begin a word must begin a syllable with rare exceptions.



32 By a special rule the converse is made to apply to compounds with *εἰς*, *ἐξ*, *πρός*, *δυσ-*, which carry on their final sibilant to the next syllable when it begins with a vowel: thus they divided *ἐξάγειν*, *δυσάρεστος* (*Anecd. Bekk.* p. 1128). But the correctness of this rule may be doubted.

## § VI. *Prosody, or the Quantity and Accentuation of Syllables.*

### a. *Quantity.*

33 Prosody (*προσῳδία*) teaches, besides the breathings (above, 24), the *quantity* of syllables, or the time (*χρόνος*) occupied in their utterance, and the *accentuation* of syllables, or the tone (*τόνος*) with which they are pronounced.

34 The shortest time in which a syllable can be pronounced is called a *mora*, or single *time*. A short syllable has one *mora*: a long syllable contains two *moræ*.

35 The quantity of syllables is determined either by the nature of the vowel, or by that of the consonants which follow: in the former case the quantity is said to depend on the *nature* of the vowel; in the latter, on the *position* of the consonants.

36 A Syllable is long by *nature*, when it contains a long vowel or diphthong; by *position*, when it is followed by a composite consonant—ζ, ξ, or ψ—or by two or more consonants in which the articulation is divided (above, 30, β).

*Obs.* The lengthening of short syllables by position applies not only to the concurrence of syllables in a word, but also to the case of two contiguous words in a metrical line. The position invariably produces a long syllable (a) when the former word ends and the latter word begins with a consonant; (b) when the former word ends with a short vowel and the latter begins with a composite consonant, with a consonant preceded by σ, or one of those combinations, which inevitably make a vowel long by position in the middle of a word. In the case of a mute followed by a liquid the preceding short vowel generally becomes long if the ictus or emphasis of the metre falls upon it, and this applies also to the initial ρ, which is doubled in the concurrence of syllables (below, 105). In Epic poetry the position is sometimes neglected before such words as *Ζάκυνθος*, *Ζέλεα*, *Σκαμάνδρος*, *σκέπαρνον*, &c., and it has been proposed by Payne Knight (*Prol. Hom.* p. 79) to write *Δάκυνθος*, *Δέλεα*, *Κάμανδρος*, *κέπαρνον* in these cases, a change supported by philological considerations, and by the reading *οὐχὶ μάργον* in *Asclep.* vii. 1 (see below, 116).

**37** A Syllable is short when it contains a short vowel, and is followed by a single consonant, or by two consonants, in which the articulation is not divided (above, 30, β).

Practically we find that while a short vowel is almost always short before

πρ, κρ, τρ: φρ, χρ, θρ: βρ, γρ, δρ,

generally short before

πλ, κλ, τλ: φλ, χλ, θλ: πν, κν: χν, θν: τμ:

rarely short before

βλ, γλ: γμ, γν: δμ, δν, μν:

all of which may begin a word; a short vowel *may* retain its quantity in the same word before κμ, χμ, θμ, τν, φν, which cannot begin a word. This is simply the result of more or less facility of articulation.

*Obs.* This rule applies only to Attic Greek, and here also we have exceptions. Thus on the one hand we find: ὡς αἰδε πατήρ (Eurip. *Electr.* 1005); and on the other hand we have: εἶναι βύβλου δὲ κάρπος οὐ νικᾷ στάχυν (*Æsch. Suppl.* 742). It is to be remarked that in parathetic compounds the mute followed by a liquid always makes the vowel long by position; thus we have always ἐκ-λέλοιπα (Eurip. *Herc. F.* 230), ἐκ-λιπών (*Iph. T.* 750), and the like. In Epic Greek we generally find a short vowel made long before the mute and liquid, and the vowel retains its quantity only in those cases in which a metrical exigency arises, especially when any mute except γ is followed by ρ, and before the combined sounds κλ, πλ, τλ and χλ.

**38** The natural quantity of the vowels *e, o*, is distinguished by a difference of characters: for *e, o*, are always short; *η, ω*, always long by nature.

**39** The quantity of *a, ι, υ* is determined by etymology, and learned by experience. When they involve an absorption or contraction, they are necessarily long; when they represent a mere residuum of articulation they are necessarily short. Thus the cases of λαμπάδα for λαμπάδ-ν, of δαίμοσι for δαίμον-σι, of σωζοῖατο for σώζωντο, &c., show that ν may be omitted without compensation beyond that of the short vowel *ā*; whereas the cases of εἰς for ἐν-ς, of ὁδοῖς for ὁδόντ-ς, of δαίμων for δαίμον-ς, of τύψας for τύψαντ-ς, &c., show that an absorbed ν may be represented by a long vowel or diphthong. An observation of these contradictory phenomena enables us to form some general rules. On the one hand we know that in all words in which *a* stands for ν or ντ that

vowel is short; this applies to all neuters plural and words like *δαίνα*, where we know from etymology that the combination *ντ* is absolutely omitted, and to all uncontracted accusatives singular in *-α*, for these have dropt their final *ν*. On the other hand we know from this that while accusatives plural in *-ᾶς* from accusatives singular in *-ᾶ* are necessarily short, those in *-ᾶς* from accusatives singular in *-αν*, are necessarily long; for as *ὀδοῦς* = *ὀδόντ-ς* is to *τίφης* = *τίφαντ-ς*, so is *λόγους* = *λόγον-ς* to *μούσας* = *μούσαν-ς*. The accent often indicates the quantity, according to the following general rules:—

(a) Every doubtful vowel, when circumflexed, is long by nature; as *λᾶας*, *ἴσος*, *θῦμα*.

(b) Every doubtful vowel at the end of a word is short, if the penultima is circumflexed, or if the antepenultima has the acute accent; as *χωμᾶ*, *βασίλειᾶ*, *διωξίς*, *πέλεκϋς*.

(c) Every doubtful vowel in the penultima is short, when it has the acute accent, if the final syllable is also short; as *πολλᾶ-κίς*, *τίσις*, *κλύσις*.

An accurate knowledge of the quantity of syllables involving *α*, *ι*, or *υ* must be gained by study and observation. For reference, it may be convenient to append the following synopsis of the facts, which is mainly derived from Rost. It enumerates successively the cases in which these vowels are used long in the different syllables of words:—

(1) *Long ā in Greek words.*

A. Long *ā* in the final syllable.

The terminations, whose quantity is here to be determined, are *-α*, *-αν*, *-αρ*, and *-ας*.

I. The termination *-ᾶ*.

1 The quantity of *α* in the nominative of the first declension, is often regulated by etymological considerations, and is fully examined in its proper place (below, 162).

2 In the remaining cases of the first declension which end with *-α*, the *α* is long in the Doric genitive termination (below, 165, ζ); also in the dative sing. in *-α*, and in the nom. and accus. dual. The quantity of the vocative is regulated by that of the nominative; but in words whose nom. ends with *-ας* or *-ης*, *α* in the vocative is short (below, 165, α).

3 As a termination of the second declension, *a* is always short, except in the plural of contracted neuters; *e.g.* ὄστᾱ instead of ὄστῆᾱ, χρυσᾱ instead of χρύσεᾱ.

4 *a* is also short in the termination of the third declension, with the following exceptions: (a) the word *κᾱῖ* (a head)—(b) the accus. sing. in *-εᾱ* of words in *-εῦς*; *e.g.* *ἱερέᾱ* (from *ἱερεῦς*): also the accus. sing. when formed by contraction from *-εᾱ*, which always happens with words in *-ης*, having a vowel preceding their termination; *e.g.* *ὑγιᾱ* instead of *ὑγιέα* (from *ὑγιῆς*)—(c) the neut. plur. of words in *-ας*, gen. *-ας*, and of some in *-ος* with an *ε* preceding, for these are formed by contraction from *-αα* and *-εᾱ*; *e.g.* *κῆρᾱ* instead of *κῆραῖ* (from *κῆρας*), *κλέᾱ* instead of *κλέεᾱ* (from *κλέος*). The Epic writers, however, in the first of these frequently, and in the latter usually, make the *a* short—(d) the dat. sing. of neuters in *-ας*, gen. *-ας*; *e.g.* *γῆρᾱ* instead of *γῆραῖ* (from *γῆρας*).

5 Of adverbs with *a* long in the final syllable, we have all those taken from datives of the first declension, as *δημοσίᾱ*, *ιδίᾱ*, together with *λάβρᾱ*, *πέρᾱ*, and the Doric *κρυφᾱ*, *παντᾱ*, which are frequently, though as it seems erroneously, written without the *ι* subscript. In all other adverbs, as well as in numerals and prepositions, the termination *a* is always short.

6 Also as a verbal termination, *a* is long only when formed by contraction; *e.g.* *γέλα* instead of *γέλαε*, *γελᾱ* instead of *γελάει*. In all other cases it is invariably short.

## II. Termination *-ᾱν*.

1 In the first declension, the termination *-αν* of accusatives sing. is long in those words which have *a* long in their nom., consequently in all ending with *-α*, which are given in 162, a, and in those in *-ας*; *e.g.* *χωρᾱν*, *λείᾱν*, *φιλίᾱν*, also *νεανίᾱν* (from *νεανίας*) *Πυθαγόρᾱν*, &c. But if the nominative ends in *-α* short, as is the case with the words of this termination given in 162, b, then the accus. also has *-αν* short; *e.g.* *ἀλγῶν*, &c. The Doric termination *-ᾱν* of genitives plur. is long; *e.g.* *Νυμφᾱν* instead of *Νυμφῶν*.

2 As a nominative termination of the third declension, *-αν* is long only in masculines; *e.g.* *παιᾱν*, and in the single neut. *πᾱν*.

3 Adverbs ending in *-αν* have *a* short, with the exception of *ᾄγᾱν*, *λίᾱν*, *πέρᾱν*.

4 *-αν*, as a verbal termination also, is always short, except in the infin. of verbs in *-άω*, where *α* is formed by contraction from *-αει* and is

usually written with the *ι* subscript; *e.g.* γελᾶν, or γελᾶν. This termination remains long even when it is lengthened in Epic into *-aan*; *e.g.* ἀντιᾶν, or ἀντιᾶν.

### III. Termination *-ap*.

The final *-ap*, which occurs only in the third declension, is short, except in monosyllables, as ψᾶρ. In στέαρ (tallow) and φρέαρ (a well), the lengthening of *a* is peculiar to the Attic writers; the Epic poets, on the contrary, make it short.

### IV. Termination *-as*.

1 As a nominative termination of the first declension, *-as* is invariably long, *e.g.* ταμῖας, Πυθαγόρας. In the accus. plural of the first declension, *-as* is always long, except in the Doric poets, who have αὐράς, &c. (Theocr. III. 2).

2 In the third declension, *a* is long in (a) words in *-as*, gen. *-antos*; *e.g.* γῆγᾶς, ἱμᾶς, and all participles of this termination—(b) the two adjectives μέλας and τάλας—(c) compound adjectives in *-κᾶς*, gen. *-κᾶτος*; *e.g.* χαλκόκᾶς, and the like, against the express testimony of Arcadius, p. 21, 5; p. 22, 18; *Anecd. Bekk.* p. 1226.

*Obs.* Accusatives plural of the third declension have the *a* always short; *e.g.* θώρακᾶς, Μακεδδῶνᾶς, &c. Only in *-eas* of subst. in *-eus* it is long; *e.g.* λερέας (from *λερεύς*), *ιππέας* (from *ιππεύς*), because the *-a* of the accus. sing. is long also (above, 39).

3 *-as* is always short in the final syllable of verbal inflexions, except where it is lengthened by contraction; *e.g.* ἐγέλᾶς for ἐγέλᾶες.

### B. Long *ā* of penultimate syllables in declension and conjugation.

1 In the first declension, Doric and poetic genitives in *-āo* and *-āων* have *a* long; *e.g.* Ἀτρεΐδᾶο, παρειᾶων, θεᾶων, &c. Also fem. participles in *-āσα* from masc. in *-as*; *e.g.* γελᾶσᾶσα.

2 Before the case-ending of the third declension, *a* is long

(a) in the oblique cases of subst. in *-an*, gen. *-ānos*; *e.g.* παιάν, παιᾶνος, Ἀκαρνάν, ᾶνος, &c.

(b) in the oblique cases of many words in *-aξ*, namely, (α) monosyllabic masc., and the fem. ῥάξ; *e.g.* Ὠράξ, or Ὠρᾶξ, Ὠρᾶκός, βλάξ, βλᾶκός, ῥάξ, ῥᾶγός—(β) dissyllabic masc. in *-aξ*, if the preceding syllable is by nature long, and all polysyllables with this ending; *e.g.* θώραξ, ᾶκος, οἶαξ, ᾶκος, σύρφαξ, ᾶκος, ὀρθίαξ, ᾶκος, ἰέραξ, ᾶκος—(γ) all masc. words of reproach and diminutives which take a vowel before *-aξ*; *e.g.* νέαξ,

-ākos (a youth), φλύαξ, -ākos (a prattler)—(δ) the following single words : πασσαξ, στόμφαξ, φέναξ, φόρταξ, all having -ākos in the genitive.

*Obs. 1* Of words in -αξ, all feminines (except ῥάξ) and the dissyllabic masc. whose penultima is not long by nature, keep α short before the case-ending; e.g. ἡ στᾶξ, στᾶγός, ἡ ἀβλαξ, ἀβλάκος, ὁ φύλαξ, -ākos.

*Obs. 2* Yet these rules do not hold free from all exception, as some dissyllabic masc. in -αξ, whose penultima is not long by nature but by position, also retain the long vowel in the oblique cases. Such are κόνδαξ, κόρδαξ, πόρπαξ, all forming -ākos in the gen.

(c) Of words in -ας, the oblique cases retain the long vowel in ὁ ΚΡᾶς, gen. κρᾶτος (a head), and ὁ λᾶς, gen. λᾶος or λᾶός (a stone); also in compound adjectives in -κρας, gen. -κρῦτος, as χαλκόκρας, gen. χαλκόκρᾶτος.

(d) Those in -ας, gen. -αντος, have α long in the dat. plural only; e.g. ἱμᾶσι (from ἱμάς), γράψᾶσι (from γράψας).

3 In the inflexions of verbs, the α of the penultima is invariably long in -ᾶσι, which is used for the 3 pers. plur. perf. act., and in verbs in -μι for the 3 pers. plur. pres.; e.g. εἰλήφῃσι, διδόῃσι, ἔᾶσι. In all other verbal terminations it is short; e.g. -ᾶμεν, -ᾶμην, -ᾶτε, -ᾶσαν, -ᾶτο, &c.

4 In the last syllable of the root, α is long before the verbal termination

(a) in the aor. 1 act. and med. of verbs in -αίνω; e.g. ἐπῖᾶνα (from πῖαίνω), ὑγρᾶνα (from ὑγραίνω).

(b) in the perf. 2, where the α is retained unchanged; e.g. ἔᾶγα (from ἄγνυμι), ἔᾶδα (from ἀνδάνω), κέκρᾶγα (from κράζω).

*Obs.* An exception to this rule is found in the Epic forms of the perf. 2 of vowel-verbs, which have the α always short; e.g. βέβᾶα, γέγᾶα, μέμᾶα.

(c) Of words in -άνω, only ἰκᾶνω (I come), has always a long α in the penultima; κῑχάνω (I find) and φθάνω (I anticipate) have the α long in the Epic writers, but are used short by the Attics. All others with this termination have the α short.

(d) In verbs in -αω, α is long when the preceding syllable is long, and short when it is short; e.g. πεινᾶω, δυσᾶω, ὀρᾶω, γελᾶω, χᾶλλᾶω. Also it is long in the two Attic forms κᾶω (I burn) and κλᾶω (I weep) instead of καίω and κλαίω. Respecting the quantity of α, when it remains unchanged in the future and derivative tenses of verbs in -αω, see below, 333, (1), (α).

C. Long ā in the middle syllables of derivative words.

1 In derivative words α is usually long, when followed by a vowel; namely,

## II. Termination -ιν.

The termination -ιν is to be considered as long only when it is a collateral form of the termination -ις, gen. -ίνος; *e.g.* δελφίν, δελφίνος, &c. The quantity of datives pl. in -ιν from pers. pronouns is determined by their accentuation.

## III. Termination -ις.

1 As a nominative-ending -ις is long (a) in subst. in -ις, gen. -ίνος and -ίθος; *e.g.* ἀκτίς, ἀκτίνος, ῥίς, ῥινός, ὄρνις, -ίθος, &c.—(b) in monosyllabic subst. of this termination, as κίς, &c.—(c) in the following words, which have -ίδος in the gen.; αἰψίς, βαλβίς, βατραχίς, κηκίς, κηλίς, κληῖς, κνημίς, κρηπίς, νησίς, σφραγίς, σχοινίς, τευθίς, φαρκίς, χειρίς, ψηφίς.

*Obs.* The poets, nevertheless, allow themselves to shorten ι in some of these; while, on the other hand, a great many, which have not been enumerated here, are occasionally used by them with the ι long. In some the ι is made long by the Ionians, and short by the Attics; *e.g.* βλεφαρίς, καρίς, κεραμίς, πλοκαμίς, ραφανίς.

2 The termination -ις is also long when used by the Ionians in the nom. and accus. plur. of words in -ις, instead of -ιες and -ιας; *e.g.* ἀκοίτις instead of ἀκοίτιες or ἀκοίτιας.

## B. Long ι in the penultima.

1 Of words in -ιξ, the oblique cases have ι long in (a) monosyllables, as φρίξ, φρίκος, ῥίξ, ῥίκος, ψίξ, ψίχος—(b) dissyllables, whose penultima is long in the nom., as αἰξ, αἰκος (a rushing), πέριξ, -ίκος, τέτριξ, -ίγος. Except χοῖνιξ, -ίκος, and those which have a λ in the middle, as ῥλιξ, -ῥκος.

2 Of words in -ις, all, whose nominative-ending -ις has been given as long, retain ι long in the oblique cases; see above, A, III. 1.

3 Of those in -ιψ, ι is long in the oblique cases of monosyllables; *e.g.* θρίψ, θρίπος. But λίψ, λίβός, and ΝΙΨ, νίφος, are excepted.

4 In comparatives in -ιον, neut. -ιον, the ι is, almost without exception, long in Attic Greek; in Homer always short; and in the later Epic writers sometimes short and sometimes long.

5 Respecting the quantity of ι in the penultimate syllables of verbal forms, the following rules hold:

(a) Verbs in -ιω have ι long in the pres. and imperf., and in the aor. 1 act. and mid., but in all the other forms it is short; *e.g.* κρίνω, imperf. ἔκρινον, aor. 1 ἔκρινα, perf. κέκρικα, perf. pass. κέκριμαι, aor. 1 pass. ἐκρίθην.

*Obs.* In the two verbs *τίνω* and *φθίνω*, the Epic writers use *ι* long, the Attics short.

(b) Of verbs in *-ω*, polysyllables always, and dissyllables generally, have *ι* long, as *κυλίω*, *κονίω*, *μηνίω*, *πρίω*. Exceptions are *αἶω* (I perceive), *ἐσθίω* (I eat); and the collateral forms of verbs in *-ίζω*, as *ἀτίω*, by the side of *ἀτίζω* (I dishonour) *μαστίω*, by the side of *μαστίζω* (I scourge), which have always *ι* short.

*Obs.* The poets, however, in these words, frequently shorten the *ι*, as, *e.g.* *ἐμνήιε*. Hom. *Il.* i. 247. In most dissyllables its quantity is arbitrary.

(c) In mute-verbs, whose monosyllabic root begins with two consonants, *ι* is long; *e.g.* *βρίθω*, *θλίβω*, *πνίγω*, *τρίβω*.

(d) Most contracted verbs, of a dissyllabic root, have *ι* long in the initial, and polysyllables also in the middle syllable; *e.g.* *βινέω*, *δινέω*, *διφάω*, *κινέω*, *νικάω*, *σιγάω*, *τιμάω*, *φιμόω*, and others; so also *αἰγινέω*, *ἀκριβόω*, *ἐλινέω*.

*Obs.* On the contrary, *ι* is short in the root-syllable of those contracted verbs which are derived from short primitives, as *ἀδικέω* (from *δίκη*), *φιλέω* (from *φίλος*).

(e) Also *ι* is long in the last root-syllable of the perf. 2 of mute-verbs; *e.g.* *πέφρικα* (from *φρίσσω*), *τέτρῑγα* (from *τρίζω*). In vowel-verbs, on the contrary, it is short, as *δεδιάσι*.

6 The following are the rules for the length of *ι* in the penultimate syllables of derivative words:

(a) Of words in *-ια*, dissyllables which begin with two consonants have *ι* long, as *θριά*, *στία*, *φλιά* (except *σκία*). So also *καλιά*, *άνια*, *αἰκία*, *αἰθρία*, *κονία*, although the last frequently, and *άνια* and *αἰθρία* rarely, occur also with a short penultima.

*Obs.* The poets also make *ι* long in the penultima of polysyllables in *-ια*, whose antepenultima is long; *e.g.* *ἀκομστίη*.

(b) *ι* is long in dissyllabic and trisyllabic substantives in *-ων*, gen. *-ιονος*, and all proper names in *-ων*, gen. *-ιονος*; *e.g.* *κίων*, *πρίων*, *βραχίων*, *Ἀμφίων*. As exceptions are to be observed *χιών*, in which the *ι* is lengthened only by the ictus and in compounds, and *ἦτιον*, which always has *ι* short. Also proper names in *-ων*, which retain *ω* in the gen., have *ι* short; *e.g.* *Κρονίων*, gen. *Κρονίωνος* and *Κρονίονος*.

(c) Proparoxytones in *-ιλος* and *-ιλον* have *ι* long; *e.g.* *ὄμιλος*, *ἄργιλος*, *πέδιλον*.

(d) In *properispomena* in *-ίνος* the *ι* is necessarily long, as *ικτίνος*, &c.; besides in the following proparoxytones: *κάμινος*, *ὑσγῖνον*, *κύμινον*, *σέλινον*,



and the two oxytones χαλινός and ἐρινός. In adjectives of this termination it is short, except ὀπώρινος, μετοπώρινος, μεσήμβρινος, and ὀρθρινός, in which (chiefly in the later poets) it varies its quantity to suit the nature of the verse.

(e) Polysyllabic substantives in -ινη and -ινα have ι long; e.g. δωτινή, ἀξίνη, ἐργαστήνη, Αἰγίνα. From these εἰλαπίνη is excepted.

(f) Lastly, ι (for ιη) is long in words in -ιτης and -ιτις, and in proper names in -ιτη; e.g. ὀπλίτης, τεχνίτης, πολίτις, Ἀφροδίτη. Except κριτής, as formed from the short root κρι.

(g) Also the following words have ι long in the penultima: ἀκόνιτον, ἐνίπη, ἔριθος, παρθενοπίπης, τάριχος, χελιδών, and the proper names Γράνικος, Ἐνίπεύς, Εὐρίππος, Κάϊκος, Ὀσίρις, Βούσιρις, Σέριφος, and some others, as Σεμίραμις.

#### C. Long ι in the beginning of Greek words.

1 Of dissyllabic forms of nouns, with the termination -ος, those in -ιλος, -ιμος, -ινος, and -ιως, which have either an acute on the final, or a circumflex on the penultimate syllable, have ι long in the radical syllable; e.g. χιλος, ψιλος, πιλος, λιμος, σιμος, φιμος, ρινος, δινος, πρινος, ιός, κριός, &c. Except βιός (a bow), which has the short vowel.

2 Also dissyllabic diminutives in -αξ take ι long in the radical syllable, as is apparent from the accent; e.g. κλίμαξ, πίδαξ, &c.

Ὁδ. In other dissyllabic substantives also, with the ending -ος, the long ι in the radical syllable is evident from the accent, as σίτος, βρίςτος, μῦσος, στίφος, and the like. But in dissyllabic forms of nouns not ending in -ος, ι in the radical syllable, when followed by a simple μ, is generally long, as in βρίμη, τῆμη, δριμή. Only substantives formed from short verbal roots in -μα retain the ι short, as κλίμα.

3 The quantity of ι in verbal roots is determined above, under B, 5, a—d (pp. 30, 31).

4 As special examples with ι long in the initial syllable, the following are principally to be adduced:

ἰάομαι, and its derivatives, as ἰατρός, &c., ἰθύν, ἱλαος, ἱλη, ἱλός, ἱμερος, ἱιον, ἱτέα, γίνομαι, γινώσκω, δίνη, κλίνη, κρίθη, νίκη, σιγή, σμίλη, λίτος, μικρός, μίμεομαι, and its derivatives, ριπή, γριπεύς, πίων, πιάινω, πῆμελή, χίλιοι, and the proper names Ἴδη, Ἴκαρος, Ἴναχος, Σιδών, Τιφύνθιος, Τίτυρος, with some others.

(3) *Long ū in Greek words.*

A. Long ū in the final syllable.

I. Termination -v, when not followed by consonants.

1 In the case-endings of nouns, the final v is always short, except in monosyllabic names of letters, as μῦ, and in the word γρῦ. Also in vocatives of words in -vs, whose nominative is long, v remains long; see below, III. 1.

2 Adverbs in -v are short, but in ἀντικρύ the v is both long and short.

3 In the conjugations, v is long in the 3 pers. sing. imperf. and aor. 2 of verbs in -vμ; e.g. ἔφῦ, ἔδῦ.

II. Termination -vv.

1 As a nominative-ending, -vv is long; e.g. μόσσυν.

2 Also, as a termination of accusatives, it is long in those words in -vs, whose final syllable is long in the nominative; see below, III. 1.

3 In the conjugations, -vv is long as a termination of the imperf. and aor. 2 of verbs in -vμ; e.g. ἔφῡν.

III. Termination -vs.

1 As a nominative-ending, -vs is long (a) in monosyllables, as δρῦς, μῦς: (b) in polysyllabic oxytones, which take -ύος in the gen.; e.g. ἰχθύς, ἐδητύς, &c.: (c) in the two subst. δαγύς, gen. -ῦδος (a wax-doll), and κώμυς, gen. -ῦθος (a sheaf): (d) in participles of this termination; e.g. ζευγύς, δεικνύς, &c.

2 As the termination of the nom. and acc. plur., -vs is long, being formed by contraction from -ves and -vas; e.g. ὀφρῦς instead of ὀφρῦες and ὀφρύας.

3 In the conjugations, -vs is long as a termination of the 2 pers. sing. imperf. and aor. 2 of verbs in -vμ; e.g. ἐδείκνυς, ἔφῡς.

B. Long ū in the penultimate syllable.

1 In nouns, v is long before the case-ending:

(a) In words in -vv, gen. -ῦνος, as μόσσυν, gen. μόσσῦνος.

(b) In dissyllabic words in -vξ, whose penultimate syllable is long by nature, and which take κ in the genitive, as κήρυξ, κήρυκος; δοῖδυξ, -ῦκος.

Of dissyllables, whose penultima is lengthened by position, βόμβυξ, -ῡκος, and κόκκυξ, -ῡγος, only have *v* long before the case-ending.

(c) Of words in -υψ, monosyllables only have *v* long in the derivative cases; e.g. γύψ, γυπός.

(d) Of words in -υς, only δαγύς, -ῡδος, and κώμυς, -ῡθος, retain the long vowel in the derivative cases.

2 In the conjugations, the following cases of the lengthening of *v* are to be observed :

(a) Verbs in -ύνω and -ύρω have long *v* in the pres. and imperf., and in the aor. 1 act. and mid.; in all the remaining forms of these verbs, which, however, are of rare occurrence, the vowel is short; e.g. βραδύνω, imperf. ἐβραδύνων, fut. βραδύνω; φύρω, imperf. ἐφύρων.

(b) To determine with accuracy the quantity of *v* in verbs in -ύω, they must be distinguished into different classes :

(a) In verbs in -ύω, whose root is monosyllabic, *v* in the pres. and imperf. is used arbitrarily or capriciously; e.g. λύω and λῡω, φύω and φῡώ. Only θύω (I rush, to be distinguished from θύω, I offer), ξύω (I smoothe), and τρύω (I rub off), have always *v* long; on the other hand, in βρῡω (I overflow), and κλύω (I hear), *v* is always short. In the fut. and aor. the *v* of these verbs is always long; e.g. λύσω, λῡσω, φύσω, φῡσω. Except from this rule βλύω (I bubble), κύω (I kiss), μύω (I shut my eyes), and πτύω (I spit), which have *v* short in the fut. and aor., thus, βλύσω, κύσω, μύσω, πτύσω. Also in the perf. and pluperf. act. and paulo-post fut. pass. *v* is usually long; on the contrary, in all the remaining derivative tenses, invariably short; e.g. δέδῡκα, πέφῡκα; on the contrary, also, λέλῡκα, and, without exception, ἐλύθην, λέλῡμαι; πεπνῡμένος is the only example of *v̄* in the perf. pass.

(β) In verbs in -ύω, whose root is polysyllabic, the quantity of *v* is determined by the nature of the preceding syllable; thus, if the syllable preceding *v* is long, *v* is common in the pres. and imperf., but invariably long in the derivative tenses; e.g. κωλύω and κωλῡώ, fut. κωλύσω, aor. pass. ἐκωλύθην, &c. As exceptions to this rule we have ἀρτύω (I order), ἐλκύω (I draw), and ἐντύω (I prepare), in the first of which *v* is made short by the Epic writers, and long by the tragedians; in the second the tragedians always make the *v* short in the derivative tenses, but it is sometimes long in the Epic writers, and in the third without exception the *v* is short. On the contrary, if the syllable before *v* is short, *v* also remains short in all the tenses; e.g. ἀνύω, μεθύω, τανύω, fut. ἀνύσω, μεθύσω, τανύσω, &c.

(γ) In verbs in -ύω, which have a collateral form in -υμι, υ is short ; e.g. δεικνύω and δείκνυμι, ὀρνύω and ὀρνυμι, &c.

(ε) In verbs in -υμι, υ is long in the sing. of the pres. and imperf. act., and in all numbers of the aor. 2 act. It is also long in the opt., when this is formed by the mere annexation of -μι and -μην to the root, because υ in that case stands for υι ; e.g. ἐκδύμεν, Hom. *Il.* xvi. 99 ; δαίνυτο, Hom. *Il.* xxiv. 665. The imperat. aor. 2 also, formed with the termination -θι, has υ long ; e.g. κλύθι ; but shortens it when there is a reduplication ; e.g. κέκλυθι, κέκλυτε. The length of υ in the participial termination -υς has been observed above, *III.* 1, d ; and this is followed by the fem. in -ύσα, as appears also from the accent.

*Obs.* That the 3d pers. plur. pres. also, when -ύασι is contracted into -ύσι, has υ long, is self-evident, and indicated also by the accent.

3 In *derivative words*, υ is long in the penultima, or in the middle syllables generally, in the following cases :

(α) In trisyllabic subst. in -υνη or -υνα ; e.g. αἰσχύνη, ἄμυνα, εὐθύνη.

*Obs.* In κορόνη and τορόνη the υ is made long only by the Attic writers, but mostly short by Epic poets ; and in δδυνη it is always short.

(β) In trisyllabic or polysyllabic words in -υνος, when σ does not precede this termination ; e.g. βόθυνος, κίνδυνος, λάγυνος, εὐθύνος.

*Obs.* Except the compounds in -γυνος, formed from γυνή (a woman), which always have υ short ; e.g. ἀνδρόγυνος.

(γ) In polysyllabic subst. in -υρα, υ is long in proparoxytones, as ἄγκυρα, γέφυρα, ὄλυρα, and in κολλύρα ; otherwise always short, as λύρα, θύρα, and the like.

(δ) υ is long in adjectives in -υρος, when the preceding syllable is likewise long ; and short, on the contrary, when the preceding syllable is short ; e.g. ἰσχυρός, οἰζυρός ; on the contrary, λάμυρος, ὀχυρός, and the like.

*Obs.* υ in ἀλμυρός is used long by the Attic writers, but short by the Epic writers, according to Draco's rule, which, however, is uncertain, as we have ἀλμύρος in Eurip. *Troad.* 440.

(ε) υ is long in masc. of the first declension in -υτης, fem. -υτις, as πρεσβύτης, &c.

(ς) In the termination -υτος, υ is long only in trisyllabic subst., whose first syllable is likewise long, as κωκυτός, and the like ; and in compound adj. in -δακρυτός and -τρύτος (from δακρύω and τρύω), as ἀδάκρυτος, ἄτρύτος, &c.



Obs. It is self-evident that those formed from short roots retain the short vowel, as, e.g. *στύγέω* (from *στύγος*).

7 Of special words with long *υ* in the root-syllable, the following deserve notice :

*γῦρός, θύλακος, κῦφός, λύπη, μῦελός, μῦκράομαι, μῦραινα, μῦών, πῦγή, πυελος, πῦετία, πῦος, πῦραμής, πῦρός, σῦκον, σῦριγξ, σφῦρα, τρυγών, τῦρός, ὕβός, ὕλη, φυλή, φινσάω, χρῦσός, ψῦχή*, to which may be added *μῦελός, πῦελος*, for Homer at least uses these words as dactyls, though other poets leave the first syllable short.

We have also the proper names : *Λῦδος, Μῦσός, Μῦρῶ, Στρυμών, Τῦδεύς, Τῦρώ*.

Obs. Monosyllables, as *μῦς, σῦς*, or *ὕς*, and *πῦρ*, have the long vowel in the monosyllabic forms, consequently in the nom. and acc., but shorten it in the dissyllabic cases, and in compounds derived from them ; e.g. *μῦός, μῦοκτόνος, σῦβώτης, πῦράγρος*, &c.

Final remark.—In assigning general rules, as well as in the enumeration of special words, we have above adduced only the fundamental forms, and have passed over their derivatives, in order that further space might not be unnecessarily devoted to this subject. It may be sufficient, therefore, to remark here, that the quantity of the primitive is in general transferred to its derivative ; as, e.g. *χρῦσός*, and therefore *χρῦσος* ; *λάλυμαι*, and therefore also *λῦτός, ἄλῦτος, λῦσις* ; but *λῦσμελής*, according to the analogy of *λύσω*.

### β. Accents.

40 The accent is the sharp or elevated sound with which some one of the last three syllables of a Greek word is regularly pronounced, and is called accordingly the “acute accent,” *accentus acutus, ὀξεῖα προσφδία, ὀξύς τόνος*. It is indicated by a line sloping to the right over the vowel, or second vowel of the diphthong, by which the accentuated syllable is articulated.

41 Every other syllable is supposed to have the “grave accent” (*βαρεῖα προσφδία*), which, when expressed, is marked by a line sloping to the left.

42 The acute accent may stand on the *ultima*, *penultima*, or *antepenultima* of a word.

43 Words are called *oxytone* when the acute is on the *ultima*, as *κριτής* ; *paroxytone*, when on the *penultima*, as *λόγος* ; and *proparoxytone*, when on the *antepenultima*, as *τυπτόμενος*.

long and bears the accent, the word becomes *properispomenon* instead of *paroxytone*; thus from *αῦρα*, *ἐλαία*, we have *αῦραι*, *ἐλαῖαι*.

b. For the same reason, the gen. and dat. of all numbers are *perispomena* in the *first* and *second* declensions, when the nom. is *oxytone*; for *ὀρθῆς*, *ὀρθῶ*, are contractions from *ὀρθό-γας*, *ὀρθό-ι*.

c. In the *third* declension, monosyllabic nouns are *oxytone* in the gen. and dat. sing. and in the dat. plural, and *perispomena* in the gen. and dat. dual, and in the gen. plural: the other cases retain the accent on the root-syllable: thus we have *χείρ*, *χερός*, *χερί*, *χέρα*, *χεῖρα*, *χερῶν*, *χερσί*. But if the noun be *oxytone* and of more than one syllable, the accent will fall on the penultima in the oblique cases, which will be *paroxytone* or *properispomenon*, according to the natural quantity of the penultima. If the noun be not *oxytone*, the gen. dual and plural will be *paroxytone*, the other oblique cases *proparoxytone*.

To these rules there are the following exceptions:

c. 1 Monosyllabic participles maintain the accent on the root-syllable; thus we have *στάς*, *στάντος*, *στάντων*, *στάσι*; *ὄν*, *όντος*, *όντων*, *ούσι*.

c. 2 Ten monosyllabic nouns are *paroxytone* in the gen. plur. and the gen. and dat. dual: *ἡ δάς*, *ὁ δμῶς*, *ὁ ἡ θῶς*, *τὸ κράς*, *τὸ οὖς*, *ὁ ἡ παῖς*, *ὁ σῆς*, *ὁ Τρώς*, *ἡ φῆς*, *τὸ φῶς*, gen. pl. *δάδων*, *δμῶων*, *θῶων*, *κράτων*, *ῶτων*, *παιδων*, *σέων*, *Τρώων*, *φῆδων*, *φῶτων*.

c. 3 The adjective *πᾶς* in the sing. follows the rule for monosyllabic nouns, but retains its accent on the root-syllable in the plural.

c. 4 The interrogative *τίς*, *τίνος*, is accentuated throughout on the first syllable, and the indefinite *τις*, *τινός*, when it takes an accent, is *oxytone* throughout.

c. 5 Polysyllables in *-ήρ*, *-έρος*, when they drop the *ε*, are accentuated according to the rule of monosyllables; thus we have *πατρός*, *πατρί* for *πάτερος*, *πατέρι*; for the same reason we have *κύων*, *κυνός*, *κυνί* for *κύονος*, *κύνι*; *δόρυ*, *δορός* or *δουρός*, *δορί* or *δουρί* for *δόρατος*; and *γόνυ*, *γουνός* for *γόνατος*; though the genitive plurals are *δούρων*, *γούνων*.

a. 6 The irregular *γυνή* is accentuated throughout like *χείρ*.

a. 7 *Οὐδείς*, *μηδείς*, make *οὐδενός*, *οὐδενί*, *μηδενός*, *μηδενί*.

c. 8 The contracted nouns *φρέαρ*, *στέαρ* (*στήρ*), *δῖς* (*οῖς*), *Θράϊξ* (*Θρᾶξ*), give us *φρητός*, *φρητί*; *στητός*, *στητί*; *οῖός*, *οῖί*; *Θρακός*, *Θρακί*; but *ἔαρ* gives *ἦρος*, *ἦρι*.

In the vocative of the third declension, cc. 1, only barytone substantives shorten the *η* or *ω* of the termination; but even oxytone adjectives are liable to this: thus we have *γέρον*, *εὐκλέες*; but *ὦ ποιμὴν*, *ὦ ἀλαζών*.

cc. 2 Only barytone compounds throw back the accent when the last syllable is shortened; thus we have *Ἀγάμεμνον*, *αὐταρκες*; but *Μαχῶν*, *Ἰάσον*.

Exceptions to cc. 1 are *Ἀπολλων*, *Πόσειδον*, *σῶτερ*, *πάτερ*, *ἄνερ*, *δῦερ*, *εἵνατερ*, *θύγατερ*; exceptions to cc. 2 are compounds in *-φρων* and *-ωρ*, as *βαρύφρων*, *παντοκράτωρ*.

52 β. 1 The general rule for the accentuation of *Verbs* is the following: the accent falls as nearly as may be on the root-syllable.

β. 2 Accordingly, if the form has more than two syllables, and if the ultima is short, the verb will be *proparoxytone*; if the ultima is long, *paroxytone*; if there is a contraction in the former case, *properispomenon*; if in the latter, *perispomenon*; hence we have *λείπουσι*, *λείπει*, *φιλοῦσι*, *φιλεῖ*, *παῖδευε*, *πρόσφερε*, *καταλείπω*.

The special rules, which seem like exceptions to this general rule, are the results of absorptions, which etymology explains. They are as follows:

a. The aor. infin. in *-έσθαι*, the perf. infin. in *-έναι*, the aor. infin. in *-σαι*, and the perf. infin. pass. in *-θαι* (when in the two latter cases the penultima is not long by nature), are always *paroxytone*.

b. The aor. infin. in *-εῖν*, the aor. imper. in *-οῦ*, and the aor. subj. pass. in *-ῶ*, *-ῆς*, *-ῆ*, are always *perispomena*.

c. The aor. and perf. infinitives excepted in (a), and the aor. subj. pass. in *-ῶμεν*, *-ῆτε*, *-ῶσι*, are always *properispomena*.

Thus the student will distinguish between *ποιῆσαι* 3 sing. 1 aor. opt. act. (above, 48), *ποιῆσαι* 1 aor. infin. act. (c), and *ποιήσαι* 2 sing. 1 aor. imper. middle (general rule).



d. In parathetic compounds with augmented tenses the accent does not stand on the preposition, unless the augment is omitted in poetry; thus we have *προέσχον, παρείχον, ἀπῆγον*, but *ἐκφευγον, πάρεχον*. If the augment is omitted in a simple form, the accent is transferred to the root-syllable, as in *ἔλιπε, λίπε*.

e. In the imperative aorist the following forms are oxytone, contrary to rule β. 1: *εἰπέ, εἶρέ, ἐλθέ, λαβέ*; but *ἄπελθε, ἀπόλαβε*, &c.

The participles follow the rules of nouns in regard to their oblique cases: the active participles of verbs in *-μα*, the aorists in *-ών, -είς*, and the perfects in *-ώς*, being always oxytone in the nominative, and the perfect passive in *-μένος* being always paroxytone.

Obs. The student will do well to bear in mind that a contraction of the termination does not affect the accent of the previous syllable: thus we have *τείχος, τείχεος, τείχους*: *ἐφάλα, ἐφάλαε*. For the exceptions to this see below, 169, obs.

53 It has been remarked above, that all oxytones are barytoned, when they appear in connexion with other words in the middle of a sentence. Besides this connexion between the accentuation of words and the cadence of the sentence in which they appear, there are other peculiarities of accentuation which are explicable from the same principles. We refer to the doctrine of *proclitics* and *enclitics*. These are certain little words, which so entirely take their colour from the sentence in which they appear, that they are not conceived capable of any separate existence. They are called *proclitics*, when they stand before, and *enclitics*, when they follow, the word on which they depend, and to which they are, as it were, attached.

54 The *Proclitics* are the cases of the article which terminate in a vowel: *ὁ, ἡ, οἱ, αἱ*, and the particles *εἰ, ἐν, εἰς (ἐς), ἐκ (ἐξ), οὐ (οὐκ), ὥς*. These little words are supposed to form a part of the words which follow them: just as if we wrote *ὁπατήρ, οὐχημῖν*, for *ὁ πατήρ, οὐχ ἡμῖν*. *Proclitics* receive an accent when they become emphatic by post-position or otherwise: as *κακῶν ἔξ, θεὸς ὧς, πῶς γὰρ οὐ*; or *οὐ λέγω, ὦ ἄνδρες Ἀθηναῖοι, οὐ*.

Although the other prepositions may seem to stand in the same combination, as *εἰς, ἐν*, and *ἐξ*, with the cases of their nouns, their consonantal commencement, or heavier forms, exhibit them as oxytones.

55 The *Enclitics* are:

a. The pres. indic. of *εἶμι* and *φημι*, except the 2 sing. *εἶ* and *φῆς*.

b. The oblique cases sing. of the 1st, 2nd, and 3rd personal pronouns, and the oblique cases dual, with the plural cases, except *σφῶν* and *σφᾶς*, of the third personal pronoun.

c. All cases of the indefinite *τις*, the interrogative being always accentuated with the acute even in the nom., as though it were an initial syllable (above, 51, c. 4).

d. The indefinite adverbs *πῶς*, *πῇ*, *ποῖ*, *πού*, *ποθί*, *ποθέν*, *ποτέ*.

e. The conjunctions *πῶ*, *τέ*, *τοί*, *θήν*, *γέ*, *κέ* (*κέν*), *νύ* (*νύν*), *πέρ*, *ρά*, together with the local suffix *-δε*. Of these *τοί* is sometimes *proclitic* as well as *enclitic*: thus we have *τοι γάρ τοι*. The following are the main rules respecting the enclitics:

a. If an *enclitic* follows an *oxytone*, the acute accent is restored: as *ὀρθός τις*.

β. If it follows a *proparoxytone*, or *properispomenon*, it affects the last syllable with an acute accent: as *ἔπαισέ με, δῆλόν πως*, or as in the line of Homer (*Il. II. 497*):

*Σχοῦόν τε Σκῶλόν τε πολύκνημόν τ' Ἐτεωνόν.*

But after a *paroxytone*, *perispomenon*, or *oxytone*, the enclitic merely loses its accent, as in *ἄνδρα μοι, θεῶν τις, τίς ποτε*;

γ. If it follows a *proclitic*, it affects it with an acute accent; as *εἶ τις, ὥσπερ*.

δ. If two or more *enclitics* occur in succession, an accent may be added for every three syllables: as *εἶ περ τίς σε μοί φησὶν ποτέ*, where *εἶ περ τις* and *τίς σε μοι* are considered to be successive *proparoxytona*. The old grammarians (Arcadius, p. 146) lay it down as a rule that in this case every enclitic takes the accent of the following, so that the last alone remains unaccentuated; but modern critics prefer the method which we have adopted (see Götting, *Accout.* § 47, VII.). In the editions there is a good deal of inconsistency in consequence of this difference of opinion.

The main rules with regard to the enclitics are liable to the following exceptions.

(a) If an enclitic of more than one syllable follows a *paroxytone* word, it retains its proper accent: thus we have *ἡ λήγουσά σου ἰστορία*. It is proposed to extend this to the case of a *perispomenon* which involves the *paroxytone*: as in *μυῖον τρεῖς*. This rule of course includes the *proparoxytones* in *ξ* and *φ*, as *ἀνιῶντες ἐσσι*, *ἐπιπρῶτες ἐσσι*, which were probably *paroxytones* originally. The grammarians (Arcad. p. 140) would retain the accent of monosyllable enclitics in these cases, writing, for example, *ἀνιῶντες μὲν*, but there is no sufficient authority for this.

(b) If the vowel which ought to receive the inclined accent is elided, some enclitics retain their tone, as in *πάλαι δ' αἶσα*, *πάλαι ποτ' ἐσσι*, but *ἀνδ' αἰ* Hom. II. xi. 412<sup>1</sup>.

(c) Personal pronouns retain their accent after a preposition, as *περὶ σοῦ*, *παρά τοῦ*, *πρὸς τε*.

(d) *εἰμι*, which in that case throws back its accent in the 3 pers. sing. *ἐσσι*, is not an enclitic, when it signifies "there is," "it is allowed or possible" = *ἔξεσσι*, or when it stands at the beginning of a sentence or after *ἀλλ' εἰ*, *οὐκ*, *μή*, *οἷς*, *καί*, *μήν*, *ὅτε*, *πῶς*, *τοῦτ'*, as *ἐσσι θεός*, "it is a god," *ἐσσι αὐτός*, "it is so," *ἐσσι μοι*, "there is to me," i.e. "I have," *ἐσσι ἰδεῖν*, "it is possible to see," *οὐκ ἐσσι τοῦτ' ἐσσι*.

(e) *φημί* retains its accent, when it is separated from the context by punctuation, as in *ὁ αὐτὸς δέ, φασί, οὐκ ἄδυνάτος ἐστιν*.

(f) *τις* retains its accent at the beginning of a new sentence, and some modern editors write *τινές*, when it signifies "several persons," as *εἰς τινές*. Hermann (*de em. rat.* p. 69) has some rules respecting the accentuation of *ἐσσι* and *ἐστιν*, which he has not observed in his own editions.

(11a. For the drawing back of the accent in the case of *oxytones*, which suffer elision, see below, Art. 138.

## § VII. Stops.

66 In addition to the accents, which depend both on the word and on the sentence, the Greeks have several other marks to assist the reader, some of which refer to words alone, and others to the sentence only. These are

a. for the word :

The *apostrophe*, which marks an elision, as in ἀπ' ἄλλων for ἀπὸ ἄλλων.

The *coronis*, which marks a crasis, as in τὰργύριον for τὸ ἀργύριον.

The *diæresis*, which marks a division between two vowels, as in αἶσσω.

b. for the sentence :

The full stop, as in πρᾶγμα.

The colon, as in πρᾶγμα·

The comma, as in πρᾶγμα,

The interrogation, as in πρᾶγμα ;

The names, *κῶλον* ("limb," "member") and *κόμμα* ("a section") refer to the parts of the sentence over which the influence of the stop extends: for the same reason, the full stop, which governs the whole sentence, is called a *period*. A similar mode of speaking is adopted by the Jews, who call their accents, which are modes of punctuation, *kings*, *emperors*, &c., according to their domain in the sentence. The note of interrogation was not introduced till the 9th century A.D. Modern editors do not hesitate to use the note of admiration, as ὦ τῶν παρόντων κακῶν! φεῦ, φεῦ! or to include quotations between inverted commas, and though there is no ancient authority for either, the practice is very convenient, and is quite justifiable on general grounds.

## PART II.

### ETYMOLOGY.

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#### § I. *Divisions of the Subject.*

57 IN Etymology three subjects come under discussion. First, the proper classification of different kinds of words; secondly, the principles which guide the analysis or dissection of an individual word; and thirdly, the pathology of words, or the changes which are introduced into their structure by the contact of incompatible articulations.

#### § II. *Classification of Words.*

58 In the Indo-Germanic languages all words may be comprised in two general classes: the PRONOUNS, or words which indicate *space* or *position* (*puncta*, *extremities*, and *lineamenta*); and the WORDS CONTAINING ROOTS, which express the positional relations of general attributes.

59 In the former class, we find words, declinable or indeclinable, as the case may be, without any admixture with the other element of language.

Words of the latter class require the addition of at least one pronominal suffix to make them words.

60 For this reason, we term the PRONOUNS or positional words, the *organizing*, *constituent*, or *formative* element of inflected language, and the ROOTS the *material* element.

61 By pronominal additions of a perfectly analogous nature, the same root becomes either a NOUN or a VERB, that is, it expresses either a thing, or an acting, or result of acting. The only etymological difference between the noun and the verb is this—that the pronominal suffixes, which mark the inflexions of the noun, are

fixed or adverbial, while those which mark the persons of the verb are themselves capable of inflexion. When they lose this independent power of inflexion they become intermediate affixes, and the crude verb is then capable of receiving a set of case-inflexions, so that it becomes a noun. This sort of noun is called a *participle*.

62 As, then, the noun and verb spring from the same roots, or material part of language, and as their pronominal or positional affixes are strictly analogous, it is unnecessary to consider them as different parts of speech in an etymological classification; and the eight syntactical parts of speech when thus considered will fall into two great classes, represented by the following table :

Etymological.		Syntactical.	
Formative element, or pronoun	-	{	Preposition
			Conjunction
			Pronoun
			Numeral
Material element combined with pronoun	{	Noun	Adjective
			Substantive
		Verb	Participle
			Verb.

The Interjection is either an unmeaning cry or the vocative case of a noun. The Adverbs are either pronominal words or cases of nouns. The Prepositions and Conjunctions are pronominal adverbs performing certain functions in regard to the construction of nouns and the connexion of sentences. The Numerals are adjectives in Syntax, though etymologically pronouns. In a grammar it is not necessary to take any distinct notice of the Interjection, which has only an occasional influence on the syntax (see below, 453, *ee*, *β*). The Adverb is important, both in its form (259 sqq.) and in its syntactical use (435 sqq.). The Preposition appears in syntax as an important supplement to the cases (470 sqq.). And the Conjunction contributes to the machinery of co-ordinate and subordinate sentences (Syntax, Chapter IV.).

### § III. *Analysis of Words.*

63 The analysis of words depends upon our ability to discriminate between the positional and material elements of language.

64 Some of the roots are of positional or pronominal origin; but the analysis of a word does not inquire into the origin of its separate parts: it is satisfied with proving that they are separate.

65 In the Greek, as in other languages of the Indo-Germanic family, the root is a monosyllable or quasi-monosyllable, which appears as the variable part in a number of words which are otherwise identical. In compound words there are two or more of such roots, but their disintegration is a different, and easier, task than that which we are now describing.

66 We conclude *à priori* that the constant part in the identical forms, which are thus varied by differences of root, is of pronominal origin; and we find on examination that all the elements of it can be referred to one or other of the primitive pronouns.

67 There are three primitive relations of position: *here*, *near to here*, and *there*; or *juxta-position*, *proximity*, and *distance*.

68 The three primitive articulations, which are used to express these three relations of position, are the three primitive tenues Π, Ϟ, Τ, pronounced *pa*, *qva*, *ta*; which we shall call the *first*, *second*, and *third* pronominal elements.

69 Whatever syllable, in the constant or positional accompaniments of roots, either contains one of these elements, or can be proved to have been derived from it, is to be explained in the same way as the pronominal element itself.

70 The first pronominal element, denoting *juxta-position* or *here*, is used to express (a) the first personal pronoun; (b) the first numeral; (c) the point of departure in motion.

71 The second pronominal element, denoting *proximity* or *nearness to the here*, is used to express (a) the second personal pronoun; (b) the relative pronoun; (c) the reflexive pronoun.

72 The third pronominal element, denoting *distance*, is used to express (a) the third personal pronoun; (b) negation; (c) separation.

73 The first pronominal element appears in Greek under the forms *πα* and *μᾶ* only.

74 The second pronominal element, being originally a compound of guttural and labial, may present any form of the guttural,

and any form of the labial (see above, 18, *j*) except  $\mu a$ , which is strictly appropriated to the first element. The derivation is in each case so easy, that no confusion can take place. The greatest apparent difficulty arises from the appearance of  $\tau$ ,  $\theta$ , or  $\delta$  only, instead of the combination  $\tau i$ ,  $\theta i$ ,  $\delta i$  representing the sound *j*. But this is only an apparent difficulty, for the original form presents itself in the first stage of the investigation.

75 The third pronominal element appears only as  $\tau a$  or  $\nu a$ , the remaining dental articulations being appropriated to replace the sibilants, which result from the guttural part of the second element. The form  $\nu a$  is sometimes transposed to  $a\nu$  according to 19, *b*, *i*, and the  $\nu$  often evanesces, according to 85, 106, 114.

76 The dental sibilants, which have attached themselves as secondary forms to the second element, obtain a fixed value in the articulations  $\rho a$  or  $\lambda a$ , which imply *motion* either *to* or *from*.

77 If any one of the elements of position is combined with  $\rho a = \lambda a$ , it indicates motion and continuation in a direction of which the element in question represents the point nearest to the subject; and by subjoining any one of the pronominal elements to any other of them, we denote a motion or continuation from the position denoted by the first of these combined elements towards that denoted by the second of them: and so on if there are more<sup>1</sup>.

78 The following are some important exemplifications of this principle.

*Pronominal Words and Forms.*

$\pi a - \rho a$  ( $= 1 + \rho a$ ), "motion from here."

$\pi[a] - \rho o - \tau i$  ( $= 1 + \rho a + 3$ ), "motion from here to there."

$\tau a - \rho a$  ( $3 + \rho a$ ), "motion from thence."

$\tau a - Fa$  ( $3 + 2$ ), "motion from thence to this neighbourhood," i.e. "approximation." (This combination is used to express the number 2.)

$\tau a - Fa - \rho a$  ( $3 + 2 + \rho a$ ), "motion from the point gained in the last combination." (This combination is used to express the number 3.)

<sup>1</sup> This principle was first elucidated in the *New Cratylus*, § 131.



*τα-τος* ( $3 + 3$ ), "thence to there" (used to express the superlative; as *ταρα* expresses the comparative).

*με-τά* ( $1 + 3$ ), "companionship, or pursuit with a view to companionship."

*ᾤ-μα* ( $2 + 1$ ), "conjunction."

### *Root-words.*

79 In exemplifying the analysis of words containing roots, we may select one which will show to the student how the pronoun may become applicable to the formation of a root; and consequently how the formative element may resolve itself into the material. The first pronominal combination mentioned above—namely, *πα-ρά*—appears as the root of a large and important class of words, denoting actions which, in the strictest sense, imply and express their emanation from the *subject* as opposed to the *object*. The full investigation of this and other like procedures, belongs to a higher field than elementary grammar. It will be sufficient in this place to represent the facts as phenomena.

*πα-ρά*, pronominal word or preposition, "from the side of."

*πέ-ρα-ν* ( $1 + \rho\alpha + 3 = A + 3$ ), adverb, "on the other side."

*πε-ρά-ω*, verb, "to pass over."

*πι-π-ρά-σκω*, "to cause to pass over,"—"to sell."

*π-ρᾶ-γος* ( $A + 2 + 3$ ), noun, "an outward action."

*π-ρά-γγω* = *πράσσω* ( $A + 2 + 2$ ), verb, "to perform such an action."

*π-ρᾶ-γ-μα-τ* = *πραγ-μεντ* ( $A + 2 + [1 + 3]$ ), verbal noun, "such an action considered in reference to its performance."

*π-ρα-γ-μα-τι-κό-ς* ( $A + 2 + [1 + 3 + 2]$ ), adjective, "a person capable of acting."

*π-ρα-γ-μα-τεία* ( $A + 2 + [1 + 3 + 2]$ ), subst., "procedure."

*πρᾶγ-σις* = *πρᾶξις* ( $A + 2 + 2$ ), "acting," and so on.

### § IV. *Pathology.*

80 From this short specimen it will be seen that the analysis of words, or the search for roots, presumes some knowledge of the legitimate interchanges or commutations of letters. The explanation of this tendency to change is called the *Pathology* (ἡ παθολο-

γική) of a language, or the doctrine of the *Affections* (πάθη), to which it is liable. The word πάθος might in itself denote any change in the root or inflexion of a word, in which case *Pathology* would include the third as well as the second part of this grammar. But we employ the term, as the older grammarians did, in a narrower sense to denote those changes, which, whether or not introduced by the process of inflexion, leave the signification of the word just as it would have been, if no such change had taken place. Thus there is a difference of form only, and not of meaning, between the common words γέγραμμαι, ἐλλείπω, τύπτω, &c. and their original and complete types γέγραφ-μαι, ἐν-λείπω, τύπτου-ς, &c. In this narrower application, *Affections* are either *euphonic*, when they arise from the general repugnance of the Hellenic articulation to certain contacts or contiguities of sounds; *dialectical*, when they spring from the preference in certain tribes or certain districts of Greece for this or that sound or combination of sounds; and *metrical*, when the exigencies of some prevalent form of verse-composition have produced an influence on the structure of the language, as when the Homeric hexameter necessitated or suggested certain alterations in the measure of syllables. It is mainly to the first of these, or the *euphonic affections* of the Greek language in general, that the student's attention ought to be directed in a grammar like the present.

81 That letters pronounced by the same organ may be commuted for one another, is a fact which our daily experience teaches us: and no man can be acquainted thoroughly with his own language without having had his attention drawn to sundry changes resulting from dialectical differences of pronunciation, or an attention to what is called *Euphony*. The *Pathology* of the Greek language, of which we are about to speak, is not a treatise on Greek Dialects, but an explanation of phenomena in the language generally; a discussion which involves not only the question of dialects, but also those referring to the mutilations and corruptions which, according to the leading principles of Hellenism, may be expected to take place. The Affections are generally divided into the following classes: (a) quantitative (κατὰ πόσον), when the word is increased or diminished; and these are (1) πρόσθεσις and ἀφαίρεσις, addition or diminution at the beginning; (2) ἐπένθεσις and συγκοπή, insertion or contraction in the middle; (3) παραγωγή and ἀποκοπή,

addition or curtailment at the end: (*b*) qualitative (*κατὰ ποιόν*), or the interchange of sounds: (*c*) local (*κατὰ τόπον*), (1) *μετάθεσις*, transposition, (2) *τμήσις*, or separation of compounds. All these belong to both consonants and vowels. To consonants alone belong *διπλασιασμός* or doubling, and *ἀναδιπλασιασμός* or reduplication. To vowels alone belong *συναλοιφή* or contraction, and *ἐκτασις* or lengthening.

### A. Affections of Consonants.

82 A consonant may be changed either (I) at the end; (II) in the middle; or (III) at the beginning of a word. In the first of these cases, the change will proceed from some absolute law of the language operating on a previous alteration: in the second, from the letters which precede or follow: in the third, there is either a *prothesis* or prefix, which seems arbitrary until it is explained, or some change within the word, which brings into operation the rules of the second case.

#### (I) Affections of Final Consonants.

83 It is an absolute law of the Greek language that no word can end with a mute, or with any other consonant than the three semi-vowels *σ*, *ν*, *ρ*. For those, which terminate in *ξ* and *ψ*, are always combinations of a guttural or labial with *ς*. And if we meet with *ὠκ*, *ὠχ*, and *ἐκ*, we must remember that the two former never occur at the end of a sentence, or before a consonant; and that the latter is always prefixed to some word beginning with a consonant. In fact *ὠκ* or *οἶχ* is a mutilation of *ὠ-κε*, for which we have *ὠχί*, and *ἐκ* or *ἐξ* represents *ἐ-κς*: and being thus affected by the words which immediately follow them, these monosyllables are *proclitic* (above, 54).

*Οἶα*. This general rule applies only to Greek words; foreign proper names, like *Θανθ* (Plat. *Phædr.* p. 18 B), *Βήλ*, *Δαρνίλ*, *Δαβίδ*, *Ἰακώβ*, *Ἰουάκ*, *Χαρουβίμ*, and the like, are written as mere transcriptions from the original languages.

84 Of the other three consonants which may be finals, *ν* is often a representative of *ς*, or contains it by absorption (95), and *ρ* is of comparatively rare occurrence. Moreover, when *ς* is the final letter, it must not be preceded by a dental or the liquid *ν* (92, 93).

85 The letters *ν*, *ς*, which are of most frequent occurrence at the end of words, are themselves of such a weak and fleeting consistency, that they often become inaudible, and are omitted in writing. Even the final *-ν* very often passes away into final *-α*, as in the accusatives of the third declension, and it is a rule that *-ντ-* at the end of a word must become *α*, i.e. the *τ* cannot stand, and the *ν* evanesces: see below (107). This is called *αροκορε* (*ἀποκοπή*) or *αροβόλη* (*ἀποβολή*). The moveable *ν* is commonly termed *ν ἐφέλκυστικόν*, or “*ν* attached,” as if it were an arbitrary and secondary adjunct. But this is known to be an erroneous doctrine.

We find a moveable *ν* in

- a. datives plural in *-σιν*, together with *ἄμμιν*, *ὑμμιν*, *σφίν*, and *ψίν*;
- b. 3 pers. in *-σιν*, as *τίθησιν*, *τύπτουσιν* (but not the Doric form in *-ντι*);
- c. 3 pers. sing. in *-εν*, as *ἔτιψεν*, *τέτυφεν*, and sometimes the 3 pers. plup. in *ει* for *εε*;
- d. in *ταυτό-ν*, *τοσοῦτο-ν*, *τοιούτο-ν*, in Attic Greek.
- e. in the suffixes *-σιν*, *-θεν*, *-φιν*, and in certain particles, such as *κεν*, *νυν*, *πάλιν*, *νόσφιν*, *ἐνεκεν*, *ἐπειτεν*, &c.
- f. in the numeral *εἴκοσιν*, but not in its dialectical forms *εἴκοσι* or *εἴκατι*.

The final *ν* distinguishes *πέραν*, “on the other side, beyond” (as *πέραν θαλάσσης*, *πέραν διαπλεῖν*), from *πέρα* (compar. *περαιτέρω*), “farther” in place or time, or metaphorically, as *πέρα τοῦ δέοντος*, *τοῦ καιροῦ*. The MS. of Philodemus gives us *πέρα* for this sense, and *ἀντιπέρας* appears as another form of *ἀντιπέραν*.

We find a moveable *ς* at the end of *ἐξ*, mentioned above, and in the following indeclinable words: *ἀτρέμας*, *ἔμπας*, *ἡρέμας*, *αὔθις*, *μέχρις*, *ἄχρις*, *πολλάκις*, *μεσσηγύς*, *οὕτως*. Thus Euripides has *ἀτρέμας*, Plato *ἄτρεμα*; *ἔμπας* is found in the Attic poets, *ἔμπα* in Pindar and the Alexandrian writers, *ἔμπης* in Homer; *ἡρέμας* appears in Apollonius Rhodius; *αὔθι* in Callimachus, but *αὔθι* in Homer is for *αὐτόθι*; for *μέχρις* and *ἄχρις*, see Lobeck *ad Phrynich.* pp. 14 sq.; *πολλάκι* is Ionic; *μεσσηγύς* and *μεσσηγύ* are both poetical forms synonymous with *μεταξύ*; *οὕτως* and *οὕτω* stand before either vowels or consonants in prose, but the former only before vowels in poetry.

In the following there is generally a distinction of meaning, when the  $\varsigma$  is omitted: ἀμφίς, ἀντικρύς, εὐθύς. In the imperative, the 2 p. s. generally loses its  $\varsigma$  or  $\theta\iota$ . But in σχές, φρές, and some verbs in -μι, it is retained.

It will be seen that the letters ν, ς become evanescent also in the middle and at the beginning of words (107, 114).

(II) *Affections of Consonants in Contiguous Syllables.*

86 The greatest number of consonants which can come together in the middle of the word is four; but this occurs seldom: we have, however, such words as θέλκτρον, κάμπτριον, and parathetic compounds like ἐκστρατεύω, ἐκστρέφω, ἐνστρέφω. Three consonants do not stand together, unless the first, the last, or both the first and last are liquids or σ; at the beginning of a word the first of these letters must be σ, as in στρατός, σφραγίς, σπλάγχνον, σκληναι; and conversely, in contiguous syllables the middle letter of three must not be σ, whence we have affections like τέτυφθε for τέτυφσθε, πεπλέχθαι for πεπλέκσθαι, ἡγγέλθαι for ἡγγέλσθαι, &c. When σσ appear before another consonant, the first σ may be omitted, if this occasions no ambiguity; thus we have δίστηνος for δύσστηνος, κάσχεθε (Hom. Il. xi. 702) for κάτ-σχεθε = κάσ-σχεθε, &c. But we write προσστείχω, προσστήναι, &c., that there may be no confusion between πρὸς and πρό.

87 The Greek language does not tolerate the following combinations of consonants: μρ, μλ, βν, δλ, νρ. Whenever they appeared in the Pelasgian language, we have in Greek the following substitutes: μβρ or βρ for μρ, as in ἄμβροτος, and in βροτός for μορτός; and μβλ or βλ for μλ, as μέμβλωκα and βλώσκω from ἔμολον; μν for βν, as in σεμνός for σεβ-νός; λλ for δλ, as in καλ-λός, afterwards καλός, from καδ-λός; νδρ for νρ, as in ἀνδρός for ἀνρός.

88 Whenever a labial precedes μ in the middle of a word, it is changed to μ, as in γράφ-ω, γραμ-μή, γέγραμ-μαι; τύπ-τω, τύμ-μα, τέτυμ-μαι; τρίβ-ω, τριμ-μός, τέτριμ-μαι.

89 When a tenuis or aspirate guttural stands before μ, it is often changed into the medial γ; as in πλέγ-μα from πλέκ-ω;

τέτυγ-μαι, εὔγ-μαι from τεύχω, εὔχομαι; ξογμεν for εὐόκαμεν. But there are exceptions, as ἀκμή, δραχμή and ῥωχμός by the side of δράγμα and ῥωγμός.

90 Tenues and aspirate dentals remain regularly unchanged only before the dental liquids λ, ν, ρ, as in ἔτλην, ἔτνος, ἱατρός, ἐσθλός, ἐθραύσθην.

91 Before other dentals, and the labial liquid μ, any dental may be changed into σ, as in οἶσ-θα for οἶδ-θα, ὀσ-μή for ὀδ-μή. This is regularly the case in the perf. pass., as in κεκόμισ-μαι, πέπεισ-μαι from the roots κομιδ-, πειθ-. But in the Ionic dialect the δ or θ is occasionally retained, as in κέκαδ-μαι, κεκορυθ-μένος. We also find such forms as κενθμών, ἀριθμος, πότμος, ἀτμός, αὐτμή, ἐφετ-μή. The combination σθ seems to have been peculiarly pleasing to the Greek ear, and many structures are due to this predilection. We may also remark that σ or θ often intrudes itself before μ in verbal forms, such as the noun in -μος, and σ, which may or may not have belonged to another form of the verb-root, appears before the aorist passive in -θην and the perfect passive in -μαι. Compare θεσ-μός from τίθημι (root θε), ῥυθ-μός from ῥύω, with ἤκου-σ-μαι, ἤκού-σ-θην from ἀκοίω, κέχρι-σ-μαι, ἐχρί-σ-θην from χρίω (see below, 302, D, f). In all these cases, it may be a question whether there was not a *digamma* still partially represented by ι or υ.

92 Before σ, the dentals are dropt; as λαμπά-ς for λαμπάδ-ς, σώμα-σι for σώματ-σι.

93 The same is the case with the dental liquid ν before the dat. pl. of the 3rd decl.; as in δαίμο-σι for δαίμον-σι from δαιμόν-εσι; and in compositions with the preposition σύν, when σ and another consonant follow, as in συσκευάζω, σύσπονδος, σύστασις, or when ζ follows, as in συζεύγνυμι. If σ is followed by a vowel, we have an assimilation, as in συσσιτέω, συσσώζω. In πᾶν and πάλιν the ν is sometimes retained and sometimes assimilated, as in παλίνσκιος, πάνσμικρος, πάνσοφος and πανσυδί or πανσυνδίη by the side of πάσσοφος, πασσέληνος, πασσυδί. But ἐν always retains its final letter, as in ἐνσείω, ἐνσημαίνω, ἐνζεύγνυμι.

94 But if a dental mute is omitted along with ν before σ, the absorption is represented by a lengthening of the vowel, or by the

substitution of *ει, ου* for *ε, ο*: thus for *πάντ-σι* we have *πᾶ-σι*; for *σπένδ-σω, σπείσω*; for *τύπτοντ-σι, τύπτουσι*.

95 At the end of a word, *ον-ς* becomes *ων*; *οντ-ς* either *-ων* or *ους*; *ενς* and *εντς* become *-ην* or *-εις*; *φοτ-ς* or *φο-ς* becomes *-ως*; *ορ-ς* becomes *-ωρ*. Thus we have *δαίμων, τύπτων, ὁδούς, ποιμήν, κτεῖς, τιθεῖς, τετυφώς, λεάς, ῥήτωρ*, for *δαίμον-ς, τύπτοντ-ς, ὁδόντ-ς, ποιμέν-ς, κτέν-ς, τιθέντ-ς, τετυφός-ς, λαφός, ῥήτορ-ς*.

*Obs.* There are some few exceptions to these rules, such as *πέφαν-σαι* from *φαίνω, ἔλμυς* for *ἐλμυνθ-ς*, &c. which explain themselves. The preposition *ἐν*, when lengthened by *-ς*, becomes *εἰς*: but when it precedes *σ* or *ζ* in composition, it remains unchanged (93): the reason for this also is obvious.

96 When *β* and *φ*, or *γ* and *χ* stand before *σ*, they are changed into *π* and *κ* respectively, and the compound sound is written *ψ* or *ξ*. Compare the Latin *scribo, scripsi, scrip-tum*, and *rego, rexi, rec-tum*. That the aspiration is lost, is clear from the following rule.

97 The Greeks, wherever they can, avoid two aspirations in the same word. In compounds it is often necessary to retain the aspirates of both the combined roots, thus we have *ἀνθο-φόρος, ὀρνιθο-θήρας, παχύ-χειλος, ἐφ-υφή*, &c.: but we have also *ἀμπέχω* for *ἀμφι-έχω, ἐπαφή* and *ἐφάπτω* from *ἐπι-ᾠπτω, ἀπεφθός* from *ἀφένω*, &c.: and when an aspirate is lost by flexion in one part of the word, it may be represented in another part of the word by transposition. This is particularly observable in the verb-roots *έχ-, ταφ-, τυφ-, τραφ-, τρυφ-, τρεχ-*, for we have

έχω	but	έξω = έκ-σω,
έ-τάφ-ην	but	θάπ-τω, θάψω,
τύφ-ω	but	θύλω, τεθυ <sup>π</sup> -μένος,
τρέφ-ω	}	but θρέψω,
τέ-τροφ-α)		
έ-τρύφ-ην	but	θρύπ-τω, θρύλω, τέ-θρυπ-ται,
τρέχ-ω	but	θρέξομαι.

According, however, to rule 99, the aspirate returns in *τεθάφθαι* (Arrian, *Anab.* vii. 1), *ἐθρέφθην* (Hes. *Theog.* 192), and similar forms.

The noun *θρίξ*, dat. *θρίξι*, gen. *τριχός*, the adjective *ταχύς*, compar. *θᾶσσον* for *τάχιον*, and the compounds *ἐνεκα* for *ἐν ἔκα, φρούδος*.

from *πρὸ ὁδοῦ*, *φρουρός* from *προορῶ*, exhibit the same metathesis of the aspirate; *ἑταῖρος* seems to be connected with *ἔθος*; some have compared *τραχὺς*, *Τράχης* with *Θράκη* (Lobeck, *Paralip.* p. 47); and in cognate languages we have *θυγάτηρ* by the side of *duhitri* (Sanskrit), "daughter;" *πείθω* by the side of *fidō*, and *triumphus* from *θρίαμβος*; *Καλκηδών* is sometimes written *Καλχηδών*; and the following affections are dialectical:

<i>βάτραχος</i>	Ionic	<i>βάθρακος</i> ,	<i>θεσμός</i>	Doric	<i>τεθμός</i> ,
<i>ἐνταῦθα</i>	...	<i>ἐνθαῦτα</i> ,	<i>πιθάκη</i>	Attic	<i>φιδάκη</i> ,
<i>ἐντεῦθεν</i>	...	<i>ἐνθεῦτεν</i> ,	<i>φάτη</i>	later	<i>πάτην</i> ,
<i>χιτών</i>	...	<i>κιθών</i> ,	<i>τωθάζω</i>	Hesych.	<i>θωτάζω</i> ,
<i>χῦτρα</i>	...	<i>κύθρη</i> ,	<i>Τελχῖνες</i>	...	<i>Θελγῖνες</i> .

98 By a similar law of euphony an aspirate can never stand before another aspirate of the same organ, but is changed into the corresponding tenuis: as in the forms *Βάκχος*, *Σάπφω*, *Πιτθεύς*. The same rule applies to two successive syllables, where the former is the result of reduplication; thus we have *πεφίληκα*, *τίθημι*, and not *φεφίληκα* and *θίθημι*. The formative syllable *θη* of the 1 aor. pass. and the person-ending *θι* are retained, whether an aspirate precedes or follows: thus we have *ᾠρθάθην*, *ἐχύθην*, *φάθι*, *τέθναθι*, &c. without any change of the preceding aspirate; and when a change is made we have *τύφ-θη-τι*, *έτέ-θη-ν*, *έ-τύ-θην*, and not *τύπτη-θι*, *έθέ-την* or *τύφθη-θι*, *έθέ-θην*, *έ-θι-θην*. And perhaps this rather than a metathesis of the aspirate is the true explanation of *ὄχωκός* and *οἴχωκα* for *ὀκωκός* and *οἴκωκα*, from *ἔχω* and *οἴχομαι*. Although *έκχειρία* is not a reduplication, but a compound of *έχειν* and *χείρα*, it follows the same rule. The adverbial terminations *-θεν* and *-θι* do not affect the aspirate of the main word; thus we have *πανταχό-θεν* from *πανταχοῦ*, *Κορινθό-θι* from *Κόρινθος*, &c.

99 With regard, however, to letters of different organs, the following rule applies without exception:

a tenuis only	can precede	a tenuis,
a medial	. . . . .	a medial,
an aspirate	. . . . .	an aspirate.

Hence from *ἐπτά*, *ὀκτώ*, we have *ἐβδομος*, *ὀγδοος*, with a double change: and hence the root-letter is changed by the termination; as in *γραπτός*, *γράφην* from *γράφω*, and *πλεχθεῖς*, *τυφθεῖς* from



πλέκω, τύπτω. So also in composition and synaloepha, we have ἐφθήμερος from ἐπτά ἡμέραι, and νύχθ' ἄλφω from νύκτα ἄλφω.

*Obs.* The proclitic preposition ἐκ, for ἐκς, in composition, is preserved from this change by the supposed intervention of its original σ: thus we have ἐκθίσαι, ἐκδοῦναι, ἐκβάλλαι, ἐκγενέσθαι, ἐκφαίγειν, &c.

100 The consonants most frequently doubled are the liquids, and τ as the representative of σ. The doubling of these letters is generally indicative of assimilation.

101 Besides the cases already mentioned (above, 88), the following are of frequent occurrence:

*a.* The former of two consonants is assimilated to the latter: σ to ν, as ἐν-νυμι for ἐσ-νυμι; κ or χ to σ, as δις-σός for δικ-σός (διξός); γλῶσ-σα, Attice γλῶττα, for γλῶχ-σα; δ, τ, θ to σ, as πες-σός for πεδ-σός, μέλις-σα for μέλιτ-σα, βυσ-σός for βυθ-σίς. The assimilation in Ἀττική for Ἀκτική is peculiar. Before a guttural, ν is invariably written γ (above, 18, *a*); before a labial, it is always changed into μ; and it is always assimilated to a following liquid. We find this chiefly in compounds with ἐν, σύν, and πάλιν; such as ἐγκαλῶ, ἐμμανής, ἐλλόγιμος; συγγενής, συμφέρω, συρρίπτω; παλίγκοτος, παλιμμήκης, &c. (see also below, 320).

*Obs.* We have no assimilation in ἐνράπτω, and in compounds with ἄγαν the ν is generally omitted, as in Ἀγαμέμνων, Ἀγακλής. An enclitic does not alter the preceding ν, thus we have τὸν γε, ὃν περ, &c. There are however occasional assimilations even in distinct words (see Lobeck, *Aj.* 836), and the inscriptions give us τῶλ λογιστῶν, ἐστίγη, τήμ Μυσίαν for τῶν λ., ἐν στ., τήν Μ.

102 *β.* The latter of two consonants is assimilated to the former; as in δλ-λυμι for δλ-νυμι. The assimilation of σ to a preceding ρ is regular in Attic Greek; thus we have ἄρρην for ἄρσην, θαρρέιν for θαρσεῖν, &c.

103 But this sort of assimilation is most usual when the second consonant is represented by a softened or vocalized guttural, equivalent to our *y*, and expressed in Greek characters by ε or ι. Thus we have γέννα for γενεά, θάλλω for θηλέω, κτέννω for κτάνγω, ἄλλος for ἄλιος, φύλλον for φύλιον; so too μάλλον for μάλιον, ἦσσαν for ἦκιον, &c. To this class belong the older datives plural, as νέκυσι, ὄρεσι, παιδεσι, &c., the older forms of the future and  
 1st, as ἔσσομαι, γέλασσε, ἐτέλεσσα, κομισσάμενος, κύσσε, ὁμοσσαν,

&c., for the Sanscrit gives us *si*, as the usual form for these tenses; and a number of forms in which *λi* must have been older than *λ*, as in *Θράσυλλος* by the side of *Θράσυλος*, *ἔρπυλλος* by the side of *ἔρπυλος*, *κρύσταλλος*, *κορύδαλλος*, and the like. And in a very large class of verbs, the *sh* or *j*, resulting from the combination of a guttural or dental with *y*, is expressed by *σσ*. Thus, from the gutturals with *y*, we have *πράσσω*, *φαρμάσσω*, *ταράσσω*, *πλήσσω*, &c. for *πράγγω*, *φαρμάκω*, *ταράχω*, *πλήγγω*, &c., and from the dentals with *y* we have *πυρέσσω*, *πλάσσω*, *ιμάσσω*, *κορύσσω*, &c. for *πυρέτγω*, *πλάτγω*, *ιμάντγω*, *κορύθγω*, &c. In these cases the Attic substitutes *ττ* for *σσ*.

104 By the side of this assimilation we often have a transposition or *hyperthesis* (110) of the *ι*, which represents this softened guttural. Thus, by the side of *ἴλλω*, *κτείνω*, *φάεινος*, *κρέσσω*, *χέρβρων*, &c., we have *εἴλλω*, *κτείνω*, *φάεινος*, *κρείσσω*, *χείρων*, &c. In Thucydides the older and better reading is *Ἀργεινούσαι* (VIII. 101, § 1), which represents, however, the other form *Ἀργινούσαι* = *Ἀργει-νούσαι*. In some words this double compensation is always found, as in *μείζων* for *μεγίων*, and in others the transposition alone remains, as in *Κάειρα* for *Καρία*, *γενέτειρα* for *γενετερία*, *μέλαινα* for *μελάνια*, *τύπτεις* for *τύπτεσι*.

105 The arbitrary doubling of liquids is due to the operation of a different principle of euphony: it is chiefly found in proper names; thus we have *Παρθεννοπαῖος*, though from *πάρθενος*, and *Ἰππόδαμμος* for *Ἰππόδαμος*. So also *ρ* is regularly doubled, when a simple vowel is placed before it at the beginning of a root, as in *ἀρρεπής* or *ισόρροπος* from *ρέπω*. We sometimes observe a similar diplasiasmus of the mutes, both in the oldest and in the latest forms of the language; thus while we have *ἄδδην*, *ἄδδηκότες*, *ἔδδαισα*, *ἔττι*, *ἔππως* in Homer, as metrical affections, and *βρόκχος* for *βρόχος* in Theognis, we have *κάδδος*, *καδδισκός*, *κάδδιχος* in later Attic, and *κράββατος* in Hellenistic Greek. The Doric use of *δδ* for *ζ* is really an assimilation.

106 Reduplication or *anadiplasiasmus* is only this arbitrary doubling extended from letters to syllables. It appears in every variety of form, from the simple reduplication of a consonant and vowel, as in *τίθημι*, *τέτυφα*, *γιγνώσκω* for *γυγινώσκω*, *πίπτω* for *πιπέτω*, *τίκτω* for *τιτέκω* (?), to that of a consonant and diphthong,

as in *μαιμάσσω, παιπάλη*, or of a heavy syllable, as in *βάρβαρος, γαργαίρω, παμφαίνω, ἐγρ-ήγορα, ἐλ-ήλυθα*, &c.

107 The liquids *σ* and *ν* have a tendency to become fleeting and evanescent when they are flanked on both sides by short vowels. The former is changed into the rough breathing, the latter into the nasal breathing, and thus they pass off from the want of characters to express them. Compare *τύπη, τύπται* with *τίθεσαι*, and *μείζους, μείζους* with *μείζονες*. It is not unusual to find *ν* represented by *α* before another consonant, or even at the end of a word. Thus we have *τετύφαται* for *τετύφνται*, *σώζοιτο* for *σώζοντο*, *πατέρα* for *πατέρν*, &c.

If the combination *ντ* is left at the end of a word, it always becomes *α*. All neuter plurals are examples of this (156). So also *δέκα* for *δέκ-αντ* (below, 246). In two cases we have *ασ* for *ντ*, or rather *οντ*, in the middle of the word: these are *Φλιάσιος* for *Φλιωέντιος*, from *Φλιούς*, gen. *Φλιούντος*, and *διπλάσιος*, from *διπλωός* (see *Transactions of the Philol. Soc.* 1854, p. 286).

108 With regard to the interchange of particular consonants with one another, it may be laid down as a general rule, that only those of the same organ are susceptible of this commutation. If it ever appears that a consonant has passed into one of a different organ, there must have been an original form which contained both consonants in combination (above, 18, j). Thus *κελαινός* and *μέλαν* spring from an original *κμέλαν*. The most important instance of this apparent interchange is that between *π, κ, τ* in the relatives and relative particles.

109 The most common of the regular interchanges are those of the dental liquids *λ, ν, ρ* with one another, and of the sibilant *σ* with *ν, ρ* and the dental mutes. Thus we have

*ἐλπίστος* by the side of *βέλτιστος*,  
*ἄλυσμων* . . . . . *πνείμων*,  
*ἀρκήσιον* . . . . . *κλίβανος*,

and

*τιπτομεν* for *τίπτομες*,  
*νυμ* . . . *θύς*,  
*νυ* . . . *τί*.

That the sequence of *ι* has an especial tendency to produce this last change, we have already seen (18, c).

The Attic habitually substitutes *ττ* for *σσ*: as in *πράττω*, *γλῶττα* for *πράσσω*, *γλῶσσα* (above, 100, 101, 103).

110 Liquids, aspirates, and the sibilants, are liable to a change of place which is called *Metathesis* (*μετάθεσις*) when confined to the same syllable, and *Hyperthesis* (*ὑπέρθεσις*) when it passes the limits of a single syllable.

(a) The former is very common: thus we have *ἀταρπός* for *ἀτραπός*; *κάμνω*, *κέκμηκα*; *θνήσκω*, *ἔθανον*; *θάρσος*, *θράσος*; *ῥέξαι*, *ῥέξαι*; *τέτρατος* for *τέταρτος*, &c. This sometimes occasions the insertion referred to above (86): as in *ἡμ-β-ροτον* for *ἡμαρτον*, *μεσημβρία* for *μέση ἡμέρα*, &c.

(b) The following are instances of *Hyperthesis*: *ὀθνεῖος* for *νόθειος*, *πνύξ*, gen. *πυκνός*, *πύελος* from *πλύνω*, *ἔκπαυλος* from *ἐκ-πλήσσω*, *ὄχλος* for *ὄλχος*, *τίκτω* for *τιτέκω* (?), *φλαῦρος* for *φαῦλος*, &c. Hyperthesis very frequently occurs in regard to the aspirate and the letter *ι*, considered as the representative of a lost guttural; indeed, this is sometimes the rule (see 97, 104). We have an instance of the latter hyperthesis in *εἶν* for *ἐνί*, of the former in *ὁ φροῦδος* for *ὁ πρὸ ὁδοῦ*, and of both cases in *εῖν-εκα* for *ἐνὶ ἔκα*. The verb *ἐλαύνω* for *ἐλα-νύω* is perhaps the only example of the hyperthesis of *υ*.

111 Prospective absorptions are referable, perhaps, to the same euphony. Thus we have *δίσκος* for *δίε-σκος*, *πάσχω* for *πάθ-σχω*, *διδάσκω* for *διδάχ-σχω*, *λάσκω* for *λάκ-σχω*, *έίσχω* for *έίε-σχω*, *ίσχω* for *έχ-σχω*, *λέσχη* for *λέγ-σκη*, cf. *ἀδολέσχη*, *μίσγω* for *μύγ-σχω*, *μόσχος* for *μύγ-σκος*, *αίσχος* for *αἰδ-σκος*, *ἔσχατος* for *έκ-σκατος*, &c.

112 *Tmesis*, or the separation of two parts of a compound word, is really an hyperthesis going beyond the limits of the word itself. It is most commonly found in parathetic compounds with prepositions; as *ἀνὰ δ' ἰστία λευκὰ πέτασσαν* for *ἀνεπέτασαν*; *κατὰ πῖονα ἔργα λιπόντες* for *καταλιπόντες*. Herodotus often inserts the connecting particle *ὦν*, as in *ἀπ' ὧν ἔδοντο* for *ἀπέδοντο ὦν*. Sometimes, even in prose, the preposition thus separated is used with particular emphasis in antithetic clauses, as *μὴ ξὺν κακῶς*

we see that while the labial element is sometimes expressed by a liquid, it is sometimes lost with the whole compound sound: as in *μάλευρον* by the side of *ἄλευρον*, *μοχλεύω* by the side of *ὀχλεύω*, *μόςχος* (for *μόγ-σχος*) by the side of *δσχος* (cf. *veh-o*, *vac-oa*), *μία* by the side of *ῖα*, *μηρύω* by the side of *ἐρύω*, *μονθολεύω* by the side of *ὀνθολεύω*, *μύραξ* by the side of *ῥραξ*, &c.

118 A dental sometimes supersedes the sibilant or guttural, probably through the former (above, 18, *f*); as in *θάλασσα* for *σάλασσα*, *θέλω* for *ἐλω*, *δείλη* from *εἰλη*, *διώκω* by the side of *ῖώκω*, *δαίμων* = *αἶμων* (Hom. *Il.* v. 49), *θαλυκρός* = *αλυκρός*, &c. It may also be surmised that the dental liquids are subject to the same rule: cf. *λαίψηρός* with *αίψηρός*, *λείβω* with *εἴβω*, *λάχνη* with *ἄχνη*, &c. The aspirated dental liquid *ρ* seems sometimes to involve a dental mute, and sometimes an aspirated labial; of the former we have instances in *τ-ρίβω*, *δέ-ρκω*, *δ-ρέπω*, &c.; of the latter, in *β-ρόδον*, mentioned above, in *ρήγνυμι* by the side of *f-rango*, &c. On the other hand, there seems to be a real *aphæresis* in *τράπεζα* from *τετράπεζα*, and in *τάρων*, *κτῶ ὀβόλων* for *τεττάρων*, *ὀκτῶ ὀβόλων*, Athen. p. 224 E. See Lobeck, *Paralip.* p. 43.

### B. Affections of Vowels.

119 The affections of vowels may be divided into two classes: (1) those which arise from the contact and coalescence of vowel-syllables, which also exist separately; (2) those which emanate from the operation of some etymological principle, whether it be the vocalization of a consonant, or the subsequent hyperthesis of the consonant so vocalized. These are the only affections which take place within the sphere of a given word. The changes of the primary vowels according to weight characterize differences of form (above, 20, a); and the diphthongal coalescence of these primary vowels with the residuary mutes *ι*, *υ*, can hardly be considered as a casual affection. There are, moreover, vowel-changes, which are due to the caprices of provincial pronunciation, and which mark differences of dialect. Such are the substitutions of *ā* for an original *η*, which take place after a vowel or *ρ* in Attic (below, 161), and generally in Doric, as compared with Ionic. We have also *ρ-ā*, *λ-ā*, where we should otherwise find *ο* or *ε* (181, 185). The

Attic, however, retains the original  $\eta$  in old words, such as  $\lambda\sigma\tau\eta\mu\iota$ ,  $\chi\rho\eta\sigma\theta\alpha\iota$ , &c. Other such changes are the substitution of  $\epsilon\upsilon$  for  $\omicron\upsilon$ ,  $\omicron$  for  $\alpha$ ,  $\epsilon\iota$  for  $\eta$ ,  $\alpha\iota$  for  $\epsilon\iota$ ,  $\epsilon\iota$  for  $\omicron\iota$ ,  $\eta\upsilon$  for  $\alpha\iota$  and for  $\epsilon\upsilon$ ,  $\alpha\iota$  for  $\omicron$ ,  $\delta\eta\upsilon$  for  $\delta\omicron\upsilon$  and  $\delta\alpha$ . Compare the Æolic  $\acute{\epsilon}\mu\epsilon\upsilon$  with  $\acute{\epsilon}\mu\omicron\upsilon$ , the Boeotic  $\acute{\omicron}\nu\acute{\epsilon}\theta\epsilon\iota\kappa\epsilon$  for  $\acute{\alpha}\nu\acute{\epsilon}\theta\eta\kappa\epsilon$ , the Æolic  $\alpha\iota$  for  $\epsilon\iota$ , the Doric  $\omicron\acute{\iota}\kappa\epsilon\iota$  for  $\omicron\acute{\iota}\kappa\omicron\iota$ , the Ionic  $\acute{\epsilon}\tau\upsilon\pi\tau\acute{\omicron}\mu\eta\upsilon$  for  $\acute{\epsilon}\tau\upsilon\pi\tau\omicron\mu\alpha\iota$ , the Attic  $\mu\acute{\eta}\nu$  for  $\acute{\mu}\acute{\epsilon}\nu$ ,  $\acute{\upsilon}\pi\alpha\iota$  for  $\acute{\upsilon}\pi\acute{\omicron}$ , and  $\kappa\rho\acute{\upsilon}\beta\delta\alpha$ ,  $\kappa\rho\upsilon\phi\eta\delta\acute{\omicron}\nu$ , by the side of  $\kappa\rho\acute{\upsilon}\beta\delta\eta\upsilon$ . These varieties must be learned by a study of the authors and of inscriptions.

**120** The first class of vowel-affections, or the coalescence of vowel-syllables, is called *synalæphe* (*συναλοιφή*), or "fusion."

**121** Of this *synalæphe* there are three principal varieties: (a) *synæresis* (*συναίρεσις*), "contraction," which combines two successive vowel-syllables in the same sound; (b) *crasis* (*κράσις*), "mixing," which combines two successive vowel-syllables at the end of a word and at the beginning of a word which follows; (c) *ecthlipsis* (*ἐκθλιψις*), "elision," which unites two successive words by omitting a short vowel at the end of the former of them. When *synæresis* or *crasis* takes place in effect, without an actual expression in writing, it is called *synizesis* (*συνίζησις*), "subsidence."

#### Contraction.

**122 a.** There are two kinds of contraction: the primary, which is merely diphthongal; and the secondary, which substitutes a long vowel, or diphthong, for two vowels which do not admit of diphthongal combination.

**123** The former has been already discussed under the head of pronunciation (21—23).

**124** The secondary, which melts down two vowels into one vowel or diphthong, is guided by the following rule:

1.	2.	3.
$\alpha\alpha = \bar{\alpha}$	$\alpha\epsilon = \bar{\alpha}$	$\alpha\omicron = \omega$
$\epsilon\alpha = \eta$	$\epsilon\epsilon = \epsilon\iota$	$\epsilon\omicron = \omicron\upsilon$
$\omicron\alpha = \omega$	$\omicron\epsilon = \omicron\upsilon$	$\omicron\omicron = \omicron\upsilon$
4.	5.	
$\alpha\eta = \alpha$	$\alpha\omega = \omega$	
$\epsilon\eta = \eta$	$\epsilon\omega = \omega$	
$\omicron\eta = \eta$ or $\omega$	$\omicron\omega = \omega$	

# ETYMOLOGY.

120 The *ae* of the 3rd declension *ae* seems to be contracted into *η*; and really from the original form in *-ea*: thus we have *τείχεα* and *τείχεα* by the side of the contraction *τείχη*. There is no belief that the contraction of *ae* into *η* is more ancient than that of *ae* into *ā*: comp. *τετιμῆσθαι* with *τιμῆς* and *τιμῆ*.

121 If in the first three columns we add *ι*, the contractions in column 1 are all written *αι*; in col. 2 *α* and *οι* appear for *α* and *ου*, while *οι* remains unchanged; in col. 3 *φ. αι. οι* appear for *ω, ου, ου*. In columns 4 and 5 *ι* subscript is subscript also in the contraction.

122 If *υ* is added to *ο* in column 3, the contraction remains unchanged: for *ουυ* = *ω* (above, 22), and *ουυ* = *ου*.

123 The following are examples:

(A) Simple contractions.

1.	2.
λαίαν = λαῖς	ἀεθλον = ἀθλον
ἡρεα = ἡρη	φιλεε = φιλει
αἰδία = αἰδῶ	δηλόετε = δηλοῦτε
3.	4.
τιμάμεν = τιμῶμεν	τιμάητε = τιμᾶτε
φιλέμεν = φιλοῦμεν	φιλέητε = φιλῆτε
νοῦς = νοῦς	ἀπλόη = ἀπλῇ
	δηλόητε = δηλῶτε
5.	
τιμάω = τιμῶ	
φιλέω = φιλῶ	
χρυσόω = χρυσῶ	

124 (B) Double contractions.

1.	2.
χρύσσαι = χρυσᾶι	τιμάει = τιμᾷ
ἀπλόαι = ἀπλαῖ	φιλέει = φιλεῖ
	δηλόει = δηλοῖ
3.	4 and 5.
τιμάοιμεν = τιμῶμεν	τιμάη = τιμᾷ
φιλόοιμεν = φιλοῦμεν	φιλέη = φιλῇ
δηλόοι = δηλοῖ	χρυσέφ = χρυσῶ
	ἀπλόη = ἀπλῇ
	ἀπλόφ = ἀπλῶ

129 The following are exceptions :

*αἶρω* = *αἶρω*  
*αἰκία* = *αἰκία*  
*μισθόη* = *μισθοῖ*.

*Crasis.*

130 *b.* There are two kinds of *Crasis*. In the proper *crasis* there is a real coalition of two vowels in a long vowel or diphthong, as in *τοῦπος* for *τὸ ἔπος*, *χὼ* for *καὶ ὁ*, *τάργυριον* for *τὸ ἀργύριον*. In the improper *crasis* the long vowel at the end of a word appears unchanged, and absorbs the short vowel at the beginning of the word following, as in *ἡ γῶ*, *ἡ μή*.

131 If the preceding word begins with a consonant, it is usual to place a *coronis* (56) over the new compound vowel, whether it was originally aspirated or not, the aspirate being indicated by the affection of the consonant in the preceding syllable: thus we write *κοῦκ* and *θάτερα* for *καὶ οὐκ* and *τὰ ἔτερα*. But if the preceding word is a monosyllable beginning with a vowel, it is sufficient to indicate the breathing of that preceding monosyllable, as in *άνήρ* for *ὁ άνήρ*.

132 When the first syllable of the second word has an accent, it is lost altogether in the improper *crasis*: thus we write *μη ἴδον*, not *μη ἴδον*. But in the proper *crasis*, the second vowel alone retains its accent: thus we write *τάλλα* from *τὰ ἄλλα*, *χῶταν* from *καὶ ὅταν*, *τᾶρα* from *τοὶ ἄρα*; or if a diphthong is formed, *τοῦπος*, *τοῦργον*, from *τὸ ἔπος*, *τὸ ἔργον*; and when the second word is atonic, the *crasis* does not affect it with an accent: thus we have *κεῖ* from *καὶ εἰ*. If the second word is aspirated, the breathing is changed to a lenis when it is represented by the aspiration of a consonant, as in *χῶστις* for *καὶ ὅστις*.

133 Prepositions in composition are liable to *crasis*, because this is not considered as *synthetic* or true composition, but merely as a *parathesis* or juxta-position: thus we write *προὔθηκεν* for *προέθηκεν*, *προὔχοντας* for *προέχοντας*. But an aspirate will hinder the *crasis* in this instance: thus we have *προέξουσιν* by the side of *προὔχουσι*.





- ο ε: ούξ, ούγῳ, ούμός, οὖν μέσῳ, τοῦπί, τοῦργον, τοῦπος, τοῦκεῖ, τοῦντερον, οὔμοι, οὔνεκα, οὔφοροι, οὔξερω, θᾶτερον, perhaps by false analogy from θᾶτερα, Doric ὤλαφος, &c.  
ο ο: τοῦνομα, τοῦνίσω, τοῦναρ, οὔδυσσεύς, οὔνος, οὔρνις.  
ο ι: θοῖμάτιον is the only example.  
ο υ: θῦδωρ (Crates, apud Meinek. II. 238), θῦδατος (Aristoph. *Lys.* 370, where some read θοῦδατος).

(c) A short vowel followed by a long vowel or diphthong:

- α αι: ταῖσχαρά, for which some read τᾶσχαρά (Eurip. *Troad.* 384; *Hippol.* 505).  
α αυ: ταῦτά, ταῦτομάτου.  
ο η: θῆμισυ (Aristoph. *Lys.* 115, but θῶμισυ or τῶμισυ, Hesiod. *ἔ. κ. ἦ.* 557), θῆρῶον, θῆμέτερον.  
ο αι: ταῖτιον, θαῖμα, Doric ῥῥολος.  
ο αυ: ταῦτό, ὠντός (Hom. *Il.* v. 396), τᾶντό (Herod.), πρᾶνδᾶν (Aristoph. *An.* 556), for which it is proposed by Mehlhorn to read πρᾶνδᾶν, eliding the ο of the preposition.  
ο οι: ῥῥνος, ῥῥκότηριψ, τῥκίδιον.

(d) A long vowel or diphthong followed by a short vowel:

- α ε: ἀγορά 'ν, χρεῖα 'ς, σκιά 'στιν, Ἑρμᾶ 'μπολαῖε.  
αι α: αἰ 'ρχαί or ἀρχαί, περιόψομαι 'πελθόντα, δῆξομαι 'ρα or δῆξομαῖρα.  
αι ε: γράψομαι 'γῳ, χρῆσθαι 'τέρῳ.  
ει α: κλαύσει 'ρα or κλαυσᾶρα, οἰμῶξει 'ρα, ἀγοράσει 'γένειος.  
Mehlhorn regards these as instances of synizesis.  
ει ε: χῳρει 'ς, πωλλήσει 'ς, εἰ 'κ (*Ed. T.* 1062), εἰ 'πιταξόμεσθα (*Eurip. Suppl.* 537).  
οι α: ὠλλοι (Herod.).  
η α: ἀρετή, ἀλήθεια, but μῆ 'δικεῖν.  
η α: τᾶγορᾶ, τᾶγαθῇ, τᾶφροδίτᾳ, τύχη 'γαθῇ or τυχαῖαθῇ.  
η ε: ῆ 'μή, ῆ 'γῳ, ῆ 'πί, ῆ 'ξῳπιος, ῆδῃ 'νδον, δῆ 'δόξ', μῆ 'κ, μῆ 'ς, μῆ 'ν, ῆ 'τέρα, μῆ 'τέρωσε, ῆ 'κεῖνος.  
η ε: ῆ 'γῳ, τῆμῇ (*Egypt. M.* 757. 24).  
ω α: ὦ 'νθρωπε, ὦ 'γαθέ, ὦ 'νόητε, ὦ 'νδρες, ὦ 'χαρνικοί, ὦ 'ναξ, ὦ 'νασσα.  
φ α: τᾶνδρί, τᾶγαθῷ, τᾶγαμέμνονος (Eurip. *Iph. T.* 776).

ω ε: ὦ 'ταῖρε, ὦ 'ταν (or perhaps ὦ τάν), τῶπιγράμματε (Plat. *Hippiarch.* 228, ad fin.), μέλλω 'πί, τρέχω 'π' ἀφύας.

φ ε: τῶμῳ (*Étym.* M. 757, 24).

ω ο: τῶφθαλμῷ, but ὀκτῶ 'βολοί.

φ ο: τῶχλη.

ου α: μου 'φέλης (Dindorf writes μάφελης, Soph. *Phil.* 903), μακροῦ 'ποπαύσω, but τάνδρος, τάγαθού, τάγαμέμνονος, τὰπόλλωνος, with the Doric variety τῶγαθού, τῶργείου.

ου ε: ποῦ 'στι, ἐμοῦ 'πάκουσον, αὐτοῦ 'στιν, μου 'κνύεν, γενοῦ 'γώ, but τοῦνεκα, τοῦκείνου, τοῦκεῖθεν, τοῦπιόντος, τοῦμοῦ.

ου ο: σοῦ 'πισθεν, τοῦ 'λυμπίου or τοῦλυμπίου, τοῦῤῥοσπυγίου, τοῦ-βολοῦ.

(e) Two long vowels:

η η: θῆμέρα.

η οι: τῶκία, which some regard as a *synizesis*.

η ευ: ἡύλάβεια, or rather εὐλάβεια (above, 22).

η αυ: αὐτή.

η αυ: τάντη.

ω οι: ἐγῶμαι, ὄζυρε, ἐγῶδα, ἐγῶχόμην.

φ αυ: ταῦτῳ, Herod. τῶντῳ.

*Synizesis.*

135 *Synizesis* may be considered as the incipient stage of *synæresis* or *orasis*. It is in reality a *synalæphe*, but does not exhibit itself in the written forms.

136 As a substitute for *synæresis* within the word, it appears most frequently in those cases where ε before α, ο, ω is pronounced like our y: thus ἐάλωκεν is a trisyllable, θεός a monosyllable, πόλεως a dissyllable. Sometimes we find the same value assigned to ι, after a guttural or dental, as when καρδία becomes a dissyllable<sup>1</sup> (see above, 17, 18). Sometimes ο or υ has the force of our w, as in ὄγδοος and δυοῖν, which are dissyllables and monosyllables respectively in Homer and Sophocles. There are some who would

<sup>1</sup> Dindorf would write κάρια in three passages of Æschylus (vid. Steph. *Thes.* II. p. 1106 D).

express the *synizesis* of *ε* by elision within the word: thus Dindorf writes *νολαία* in Eurip. *Alc.* 103.

137 As a substitute for improper *crasis*, we find *synizesis* of *η*, *ει*, *ω*, before vowels, whether long or short, and even diphthongs: thus we have *synizesis* in *μη ού, ἐπει ού, δὴ οἴκτιστον, ἴττω Ἑρακλῆς, Ἐνναλίῳ ἀνδρειφόντῃ*, and so forth.

*Examples of Synizesis.*

(a) In the same word:

*εᾶ* and *εᾷ*: πόλεας, πελέκεας, Αἰνέας, Θησέα, χρυσέας, &c.

*εο*: Πηλέως, χρυσέοις, Νεοπτόλεμος, θεοί, &c.

*εω*: Μενέλεω, πόλεως, Θησέως, βασιλέως, ἡμέων, ὅτεω, προ-  
πρωῶνα, &c.

*ια*: πόλιας, Αἰγυπτίας, Ἰστιάαν, οὐρανία, &c.

*ο* and *υ*: ὄγδοόν μοι (Hom. *Il.* xiv. 287), δακρύοισι (xviii. 173),  
δυοῖν, Ἐρινύων, &c.

(b) Between two words:

*η α*: μη ἀλλά, δὴ ἀντίβιον.

*η η*: μη ἡμεῖς, εἰλαπίνη ἡέ.

*η ε*: μη ἔλθοι, δὴ ἔβδομον.

*η ει*: μη εἰδέναι, ἦ εἰδότες, ἦ εἰσόκεν.

*η ο*: ἦ ὅτ', ἦ ὀρνίθων.

*η ου*: μη ού, ἦ οὐκ.

*η οι*: δὴ οἴκτιστον.

*η ευ*: ἦ εὐγένειαν.

*η αυ*: δὴ αὐτόθεν.

*ει ου*: ἐπει ού.

*ω η, α*: Ἰττω Ἑρακλῆς, Ἐνναλίῳ ἀνδρειφόντῃ.

*ω ει*: ἐγώ εἰμι.

*ω ου*: ἐγώ οὐ, Ἀπόλλω οὐκ, ἀσβέστω οὐδ'.

*ω ω*: ἐμῷ ὠκυμόρφῳ, ὦ Εὐριπίδῃ.

*Ecthlipsis.*

138 *c.* *Ecthlipsis*, or elision, properly speaking, applies only to a short vowel at the end of a word, before a vowel, whether long or short, at the beginning of the word following, and its proper

mark is the *apostrophe* (56): thus we have τάχ' ἄν for τάχα ἄν, οἷός τ' ἦν for οἷός τε ἦν, ἀφ' οὗ for ἀπὸ οὗ, ἐφ' ᾧ for ἐπὶ ᾧ, and so forth. Besides the apostrophe, a change of accentuation sometimes marks the elision, according to the following rule: If the elided vowel had an accent, it loses this in the case of particles; but nouns and verbs substitute an acute on the preceding syllable: thus we have ἀπ' ἄλλων for ἀπὸ ἄλλων, but ἔπτ' ἔσαν for ἐπτά ἔσαν, παλαί' ἔπη for παλαιὰ ἔπη, αὐτ' ἔδρασε for αὐτὰ ἔδρασε.

**139** The following short vowels are not liable to elision: (a) monosyllabic forms of the article (except in Eurip. *Cyclops*, 265); (b) ᾱ in μά and ἀνά; (c) ε in ἰδέ, and generally in the 3rd person, which adds an ν; (d) ο in the genitives in -οιο, -αιο; (e) ι in περί, τί, ὅτι, and the dative sing. of the 3rd declension. With regard to the latter, apparent exceptions belong to *synizesis*. Homer elides the final ι of the dative plural; not so the Tragedians.

The apparent elisions of -αι belong to *synizesis*.

**140** There is sometimes an *apocope* of a vowel at the end of a word, as in *ecthlipsis*, without any contact with a vowel at the beginning of another word: thus we have παῦ for παῦε (Aristoph. *Eq.* 821), δίαυν, δίαυνε πῆμα (Æsch. *Pers.* 1083), ᾄμ for ᾄμα (Aristoph. *Vesp.* 570), νῆ Δί for νῆ Δία (Anecd. Bekk. 1231, 1362), δεῖν for δεῖνα in the Syracusan dialect (Apollon. *pronom.* 75 c), τρέφουν for τρέφοιμι (Etym. M. 764, 52). There are also apocopated nouns; as κρι for κριθή, δῶ for δῶμα, λίπα for λιπαί, and probably ἔνεκα for ἐν ἑκαί. The most common apocope is that of the prepositions; ἀνά, παρά, and κατά being most liable to it in Homeric Greek, περί in Æolic, and ποτί for πρὸς in Doric. Thus we have:

(a) Without assimilation: ἄν δ' ἄρα, ἄν νάπος, ἄνδιχα, ἀννείμη, ἀντρέπων, &c., παρ Διός, παρ λίμναν, παρβαίνων, κατ τόν, κατθανών, ποτ τῷ Διός, ποτ τὰν νύκτα.

(b) With assimilation: ἄμ πύργους, ἄμ πέτρας, ἄμβόαμα, ἄμφαδόν, ἀγκρεμάσασα, ἀγκρισίς, ἀγξηράνη, κακ κεφαλὴν, καπ πέδιον, καττάνυσαν, κάππεσε, καγ γόνυ, κάββαλον, κακχεύαι, καπ φάλαρα, καμ μέν, κάμμορος, καν νόμον. We find rarer assimilations with ἀπό, as ἀππέμψει, ἄββαλεν, and ὑπό, as ὑββάλλειν, ὕσπληξ.

(c) With the last syllable wholly omitted, as in *κάκτανε, κάσχεθε, καστορνύσα, καφθίμενος, καβαίνων, κάπετον* for *κατέπεσον*.

The important particles *άν* and *κεν* or *κα* are apocopated forms of *ανά* and *κατά*.

*Ectasis.*

141 The second class of vowel-affections is known by the general name of *ectasis* (*εκτασις*), *productio*, or "lengthening." It may generally be regarded as a substitute for some lost consonant, and frequently appears as a transposition or *hyperthesis*. We have already considered this in its connexion with the assimilation of consonants (above, 104). But, for the sake of system, the doctrine must be formally stated here, in its relation to the pathology of vowels.

142 Primary *ectasis* appears as a direct insertion of *ι* or *υ* without transposition. Thus we have *δείους* by the side of *δέους*, *τιούχαν* for *τύχην*, *δεξιάσθω* for *δεξάσθω*, and so forth. So also we have *μούνος* by the side of *μόνος*, *νούσος* by the side of *νόσος*, *ούλόμενος* by the side of *όλόμενος*, and the like. But there are etymological reasons for these insertions of *ι* and *υ*.

143 The insertion of *ι* (if it can be called an insertion, for strictly speaking it indicates the primitive form), very commonly represents itself under the form *ε*, with that palatal pronunciation which so often yields to *synizesis*. In Boeotian inscriptions we have the forms *άγωνοθελίοντος, χοραγίοντος*, &c., for which the Ionians wrote, probably with *synizesis*, *άγωνοθετέοντος, χοραγέοντος*, &c., and the Attics the contractions *άγωνοθετούντος, χοραγούντος*, &c. Compare also *ηρέβομαι* with *αίρω* = *άέργω*, *ήντε* with *έντε, αληθήγη* (pronounced *αληθήγη*) with *αλήθεια*, &c.

144 As we have already seen, an apparent *ectasis* with *ι* is often nothing more than an *hyperthesis* of that letter. The same occasionally happens with *υ*. Thus *ελαίνω* (root *ελα-*) is to be explained by a transposition in the formative adjunct *νυ-* (110, δ).

145 This *hyperthesis* must be carefully distinguished from the strengthening of *ι* or *υ* in the root, by the prefix *ε* or *ο*. Thus *πιθω* and *πέποιθα* exhibit modifications of the root *πιθ-*, found in

ἔ-πιθ-ον; σπεύδω and σπουδή, κέλευθος and ἀκόλουθος, point to lost roots in which *υ* alone appeared: whereas μέλαινα and ελαῖνα exhibit transpositions of the *ι* and *υ*. It is possible, indeed probable, that the *ε*, *ο*, prefixed to the root-vowels *ι*, *υ*, may have originated in hyperthesis, but, even then, this, as a transference into the root, must be distinguished from the other transferences which are more distinctly consonantal, and more formally terminational. In comparative grammar the strengthening of a root by prefixing *ε*, *ο* is known by the Sanscrit name *guna*, i.e. "corroboration." The substitution of *η* (involving a vocalized guttural) for *α* is also a kind of *guna*, which stands half-way between the prefix *ε*, *ο*, and the hyperthesis of *ι*. By a principle of compensation *ᾱ* or *ιῶ* may always be represented by *εω*; thus we have λαός by the side of λεώς, the old particle ἄφος by the side of ἔως, the genitives ἰκέτᾱο and ἰκέτεω, ναυτᾱων and ναύτεων, πόλῑ-ος and πόλεως, βασιλέφος and βασιλέως, &c.

*Examples of Ectasis.*

(a) At the beginning of a word: αἰετός, αἰέ, ἡγαθέος, ἡλασκάζω, ἡμαθοεῖς, ἡνεμοεῖς, ἡῦς, εἰαρινός, εἰλάτινος, εἰλάτσω, εἰνακοσίοι, εἰρωτάω.

(b) Within the word: βασιλήμιος; κληῖς; ἀληθινή; πατρήμεος; εὐρωεῖς; Διώνυσος; ἐλαία by the side of ἐλάα; ἀητός by the side of αἰετός; καίω and κλαίω by the side of κάω and κλάω; Ἀχαιεύς, Πλαταιεύς, Ἀθηναεύς; ἀγνοίεω; ἀλοιάω; ποιή; ῥοίη; στοιά; εὔνοια, εὔπλοια, πνοή, εὔροια, διάβροια, χροή, χλοή by the side of νόος, πλόος, πνός, ῥόος, χροός, χλόος; γούνατα, δούρατα, κοῦρος, μοῦνος, οὔδος, οὔλος, Οὔλυμπος, πουλῖς, δουλιχοδείρων by the side of γόνατα, &c.; κεινός, στεινός by the side of κενός, στενός, &c.

(c) At the end of a word, chiefly the prepositions: ἀπαί, καταί, ὑπαί, διά, παραί, ὑπείρ.

## PART III.

### INFLEXION.

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#### CHAPTER I.

##### DECLENSION OF NOUNS AND PRONOUNS.

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###### § I. *General Remarks.*

146 IT has been already shown that every noun and verb in the Greek language may be reduced, by stripping off an affix, prefix, or both, to some single syllable, which constitutes its meaning, and which is found also in other words of cognate signification. This ultimate element we call the *root*, *stem*, or basis of the word. The prefix may generally be stript off at once, but the removal of the affix is often a double operation. To confine ourselves for the present to the noun, we find that almost every word of this kind ends with a short termination, often a single letter, which marks its immediate relation to the other objects in connexion with it, and which we call the *case-ending*. But in the majority of nouns, we find, between this and the root, an affix, consisting of one or more pronominal stems, which marks the definite class and quality of the noun, and points out the restriction with which the general force of the root is applied in the particular instance. When the *case-ending* alone is removed, the remaining part of the word is called its *crude* or *uninflected form*, whether it has another pronominal affix or not. The affections of the uninflected form, as such, belong to a different subject—that of the formation of words by derivation or otherwise (Part IV.). At present we are concerned only with the crude forms and cases of the noun.

147 The Greek noun (*ὄνομα*, *nomen*) is either substantive (*ὄνομα προσηγορικόν*) or adjective (*ὄνομα ἐπίθετον* or *ἐπιθετικόν*):



## INFLECTION

The former expresses a person or thing, the latter expresses the quality of a person or thing, or to speak more strictly, the former expresses an appropriated, the latter an unappropriated quality.

The Greek noun has five cases: *τῶν τεσσάρων casus*: three numbers *ἑξήκοντα ἑνὸς*—singular, dual, and plural *ἑνός, πληθυντικός, ἑσῶν*, and three genders *ἄρσεν, θῆλυ, ἄνδρ.*—masculine, feminine, and neuter *ἀρσενικῶν, θηλυκῶν, ἀνδρῶν*.

## THE CASES.

148 The five cases are the nominative, genitive, dative, accusative, and vocative. Properly speaking, the vocative (*κλητική*) is not a separate inflexion, but is either the same form, or the same as the nominative. And the nominative *εἰδέναι* or *ὀρθή, casus* *certus* stands opposed to the genitive *σκεπτόμενη, κτητική*), dative *ἰσχυρῶς, ἐπὶ τῷ τόπῳ*, and accusative *ἀνταρτική*, which are called *τῶν τεσσάρων casus obliqui*. The Sines and Peripatetics differed as to the number of calling these inflexions *τῶν τεσσάρων casus*, "fallings."

The genitive may be translated by "of, from, out of, by;" the dative by "with, where, at, to;" the accusative corresponds to our simple objective case, or implies "motion towards a place or object." The use of the cases must be learned from the syntax. When a noun is used immutably in an oblique case it is called an *ἀλῶν ἐπίθετον, adjectivum*.

Besides these five cases, which alone appear in the ordinary declensions of nouns, there are remains of other inflexions, which are partly absorbed in the existing cases, or still represented by distinct forms of certain words.

a The locative or case of rest, which is generally absorbed in the dative, appears as a distinct form in some *a* and *o* nouns, chiefly proper names of places: thus we have in *a* nouns, *Ἀθήραι, Ἀθήνησι; Ἀλωπεκῶν, Ἀλωπεκῶσι; Θεσπιάδ, Θεσπιάσι; Πλαταιαί, Πλαταιῶσι; Δεκείαι, Δεκείῳσι; Ὀλυμπία, Ὀλυμπιάσι; Ἐρχία, Ἐρχιάσι*; also *θιρᾶσιν, ἴρις*, and *ῶρᾶσιν, ὀρρῶντις*, and in one Attic inscription Böckh, *C. I.* no. 140 we have *τοῖς ταμίασι* for *τοῖς ταμίαις*. In *o* nouns we have *Ἰσθμός, Ἰσθμοῖ, τὰ Μέγαρά, Μεγαροῖ, Πειραιός, Πειραιοῖ*, and the Attic demes *Σφηττοῖ, Σουνιοῖ*.

&c.; also the common words οἴκοι, πεδοί, μέσσοι. In consonantal nouns we have Πυθώ, Πυθοί, Μαραθών, Μαραθώνι, and Δωδώνι from the obsolete Δωδών for Δωδώνη.

(b) The form in -φι is used by the epic poets, and sometimes also by the lyric poets, to denote a dative, genitive, or even an accusative with or without a preposition: thus we have forms like κεφαλῇφι, κλισιῇφι, θεόφι, ἱκρίοφι, ὄχεσφι, στήθεσφι, ναῦφι, ἐσχαρόφι (by a metrical affection for ἐσχαράφι), κοτυληδονόφι for κοτυληδόμφι, &c. In νόσφι, λικριφίς, &c. the form is merely adverbial.

(c) The form in -θεν or -θε generally indicates derivation or motion from a place, as Εὐξενίδα πάτραθε Σώγηνες (Pind. *Nem.* VII. 70), but is also used as a common genitive, especially in the pronouns ἐμέθεν, σέθεν, ἔθεν.

#### (b) Numbers.

149 The dual, though a very old form, is never regarded in Greek syntax as a necessary expression for things considered as pairs, and is constantly interchanged with the plural, of which it is merely a corruption. Homer uses it very frequently to denote things taken in couples (see *Il.* VIII, 41, 45), and it is common in the Attic dialect; but the plural gradually superseded it; after the time of Alexander it became nearly obsolete; and it is not to be found in the New Testament. It is one of the most remarkable coincidences between the Æolic dialect and the Latin, that neither of them has dual forms (see *Anecd. Bekk.* 1184, 21). But they are found in Sanscrit.

#### (c) Genders.

150 The main rules with regard to the genders of nouns are the following:

(1) Masculine: names of male persons and animals; as Σωκράτης, ἀνὴρ, προφήτης, ἀλέκτωρ, λέων, and of months, winds, rivers, and hills, as ὁ Γαμηλίω, ὁ Ζέφυρος, ὁ Ἰλισσός, ὁ Παρνασός.

(2) Feminine: names of female persons and animals; as Ἀσπασία, γυνή, θυγάτηρ, κομμωτρία, ἀλεκτορίς, λέαινα, and even diminutives of proper names; as ἡ Λεόντιον; also the proper names

of countries, islands, and cities, and the distinctive names of trees and plants; as *Λακωνία*, *Δήλος*, *Ἀθήναι*, *Δάτῃ*, *ἄχραντος*, *πίτῃ*.

(3) Neuter: infinitives used substantively, names of letters of the alphabet, and generally all words or even phrases which are regarded merely as outward forms or material objects; as τὸ ζῆν, τὸ ἄλφα, τὸ τίκτω, τὸ γινῆθαι σεσηπῶν, τὸ τεῖχος, τὸ Πελοποννησίον.

### Exceptions.

(a) The form of the word sometimes maintains the gender in spite of the signification: thus (a) nouns in -α and -η of the first declension are always feminine; as ἡ *Λήθη*, "the river Lethe," ἡ *Ὀσσα*, "mount Ossa," ἡ *Αἴτνη*, "mount Ætna."

(b) Nouns in -ον of the second declension, excepting, as above, diminutives from proper names: thus we have τὸ *μειράκιον*, "the boy," τὸ *ἀνθρώπιον*, "the mannikin," τὸ *γύναιον*, "the little wench," τὸ *ἀνδράποδον*, "the slave," τὸ *Λύκειον*, "mount Lycæum."

(c) Nouns in -ος (-οτ-), -ι and -εις of the third declension; as τὸ *τέκος*, "the child," τὸ *Ἄργος*, "the city Argos," τὸ *πέπερι*, "pepper," ὁ *Φανοτεύς*, "the city Phanoteus." In Aristoph. *Theam.* 432, τῆς *γραμματέως* is merely a joke.

(d) Nouns used only in the plural; as οἱ *Δελφοί*, "the city Delphi," τὰ *Λεῦκτρα*, "the town Leuctra," τὰ *παιδικά*, "the pet" (*deliciæ*).

(β) Besides these there are certain special exceptions.

(a) The following names of rivers and hills are feminine: ἡ *Στύξ*, ἡ *Παρνής*, ἡ *Κάραμβις*, ἡ *Πελορίας* or *Πελορίς*, ἡ *Χαλκίς*, αἱ *Ἀλπεις*.

(b) The following names of countries and cities are masculine: *Πόντος*, *Αἰγυαλός*, *Μάσσης*, *Ὀρωπός*, *Ὀρχόμενος*, *Ὀγχηστός*, *Κάνωβος* (-πος), *Οἰνεών*, and most of those in -ους, -ας, and -ων, as *Δαφνοῦς*, *Τάρας*, *Βραυρών*, though some are common, as *Μαραθών*, *Ἀκράγας*, *Σελινοῦς*, *Φλιούς*, &c.

(c) The following names of trees and plants are masculine: *φοῖνιξ*, *ἐρίνεις*, *φελλός*, *λωτός*, *κύτισος*, *ἄκανθος*, *ἀμάρακος*, *ἀσπάργος*, *ἀσφόδελος*, *ἐλλέβορος*, *λάπαθος*, and the following are com-

mon: κέρασος, κόμαρος, κότινος, πάπυρος. The general term δρύς was masc. in the Lacedæmonian dialect, which was imitated in this respect by the later writers (*Schol. Arist. Nub.* 401).

151 In many cases the feminine is distinguished from the masculine by a formative affix. The following are the most common examples of this motion of substantives, which, as we shall see, is regular in certain classes of adjectives:

-ος into -η or -α; as υἰώνος, υἰωνή; κόρος, κόρη; ἑκυρός, ἑκυρά.

-της and -τηρ into -τρια; as ποιητής, ποιητρία; ψαλτήρ, ψαλτρία.

-τηρ and -τωρ into -τειρα (in the poets); as σωτήρ, σώτειρα: πανδαμάτωρ, πανδαμάτειρα.

-της or -ης into -τις = τιδ-ς or -ις = ιδ-ς; as προδότης, προδότις; Σπαρτιάτης, Σπαρτιάτις; Σκύθης, Σκύθις; Πέρσης, Περσίς.

*Obs.* Some of these endings have more than one form of the feminine; thus ληστήρ or ληστής makes λήστειρα, συλληστρία, ληστρίς; ὄρχηστήρ makes ὄρχηστρία and ὄρχηστρίς; ὀλετήρ makes ὀλέτειρα and ὀλέτις; and αὐλητήρ or αὐλητής makes αὐλητρία and αὐλητρίς.

-ος into -ις = ιδ-ς; as αἰχμάλωτος, αἰχμαλωτίς; κάπηλος, καπηλίς.

-εὺς into -ις; as Δωριεὺς, Δωρίς.

Consonant noun into -ις; as φύλαξ, φυλακίς; Ἕλλην, Ἑλληνίς.

-ων, -ας into -αινα = αργα; as λέων, λέαινα; τέκτων, τέκταινα; δράκων, δράκαινα; Λάκων, Λάκαινα; θεράπων, θεράπαινα; μέλας, μέλαινα; τάλας, τάλαινα.

*Obs.* We have also certain irregular forms, which seem to indicate other inflexions of the masculine since become obsolete; as θεός, θέαινα; λύκος, λύκαινα; ὕς, ὕαινα; δεσπότης, δέσποινα by the side of πότνια and δεσποτίς.

Various nouns form the feminine in -σσα; as ἀναξ, ἀνασσα (for ἀνάκ-ια); Θρᾶξ, Θρηῖσσα; θής, θήσσα; Κρής, Κρηῖσσα; Κίλιξ, Κιλισσα; Φοῖνιξ, Φοίνισσα; Λίβυς, Λιβυσσα; φάψ, φάσσα. To this class belongs βασιλεύς, which, however, makes not only βασίλισσα, but βασίλεια, βασιλίς, and even βασίλιννα.

The feminine patronymics sometimes exhibit a shortened form of the masculine: thus we have Βορεάδης, Βορεάς; Τανταλίδης, Τανταλís. Others are formed independently in -ῖνη and -ωνη, as Ἑλδραστῆη from Ἑλδραστος, ἡρώτη, ἡρώνη, ἡρώϊς, and ἡρῶσσα from ἥρας; Ἡλεκτρυῶνη from Ἡλεκτρύων, Τυνδαρεῶνη from Τυνδαρεὺς (see Lobeck, *Patbol.* pp. 32, 509).

§ II. *Substantives.*

**152** The following are the case-endings of the masculine noun in the singular number. Comparative philology teaches us that the *nominative* case-ending of the noun, denoting the subject, is to be referred to the second pronominal element, which indicates relative proximity. To this the *genitive*, denoting removal from the subject, adds the third pronominal element under the form *-ν*. The *dative*, which denotes juxta-position, repeats the second element under the form *-ι*. The *accusative*, denoting the object, is content with the third element alone.

	Original Forms.	Existing Forms.
N.	-ς	-ς
G.	-σιν-ν, -θεν-ν (109)	-ιν, -ος, -ον (107)
		adv. -θεν, -ως
D.	-θι, -φι, -ι	-φι, -ι
		adv. -θι, -φι
A.	-τ, -ν, -νδε	-ν, -α (107)

**153** The plural is formed from the singular by the addition of the collective *-ς*.

	Original Forms.	Existing Forms.
N.	-σες	-ες, -ι (107)
G.	-σιν-ς, -σων (95)	-ων (107)
D.	-ι-σι-ν	-ι-σιν, -εσσιν (92)
		-ε-σι, -ι-ς
A.	-ν-ς	-ᾱ-ς, -ᾶ-ς, -ους (94)

**154** The dual presents abridged forms of the plural.

N. and A.	-ε	or absorbed.
G. and D.	-ιν	

**155** The feminine case-endings are generally distinguished from the masculine by the substitution of *-σα-* for *-σ-*. Sometimes by a reduplication of this termination, as *-ιᾱ* for *-ια-σα*, or *-δς* for *-σς*. Comparative philology shows that this extension is due to the wish to express more strongly the relative and collective nature of things conceived as feminine or maternal.

*Singular.*

	Original Forms.	Existing Forms.
N.	-σα, -θς, -δς, -ις	-σᾶ, -ιᾶ, -ᾶ, -ς (92)
G.	-σα-ιω-ν, -σα-ις	-σης, -ιας, -ης, -ας, -ος, -ως -δος
D.	-σα-θι, -σα-φι, σα-ι	-ση, -ιᾶ, -η, -ᾶ, -ι, -δι
A.	-σα-ν, -σαν-δε	-ην, -ιαν, -αν, -α, -δα

*Plural.*

N.	-σα-ς	-σαι, -ιαι, -αι, -ες, -δες
G.	-σα-ιων-ς	-σάων, -σῶν, -ιῶν, -ῶν, -δων
D.	-σα-ι-σι	-σαισι, -ιαισι, -αισι, -εσσι -εσι, -δεσι
A.	-σαν-ς	-σᾶς, -ιᾶς, -ᾶς, -ᾶς, -δᾶς

*Dual.*

Terminations are absorbed, as in the masculine:

N. and A. -σᾶ, -δε, -ιᾶ, -α

G. and D. -σαιν, -ιαιν, -αιν, -δαιν, -ων

156 The neuter has, strictly speaking, no nominative, but uses for that purpose the accusative, originally in -τ or -ν: it has no plural in -ς of this case, but substitutes, for the singular -τ or -ν, the combination -ντ, which is invariably softened into -ᾶ (107). In other respects, the neuter inflexions do not differ from the masculine.

*Examples of the case-endings.*

(a) *a* noun, feminine:

*Singular.*

	Original Forms.	Existing Forms.
N.	δοξα = δοκ-σα	δόξα
G.	δοξα-σιων, δοξ-α-ις -θεν	δόξης
D.	δοξα-θι, δοξα-ι -φι	δόξη
A.	δοξα-ν and δοξαν-δε	δόξαν

*Plural.*

	Original Forms.	Existing Forms.
N.	δοξα-ες, δοξα-ῖ	δόξαι
G.	δοξα-σιον-ς, δοξα-ιον-ς	δοξάων, δοξῶν
D.	δοξα-ι-σιν	δόξαισιν, δόξαις
A.	δοξα-ν-ς	δόξᾱς

*Dual.*

N. and A.	δοξα-σες, δοξα-νς	δόξᾱ
G. and D.	δοξά-σιον-ς, δόξαισιν	δόξαιν <sup>1</sup>

(b) ο noun, masculine:

*Singular.*

N.	δημο-ς	δῆμος
G.	δημο-σιον, δημο-σιο	δήμο-ιο, δήμον
D.	δημο-θι, δημο-ῖ -φι	δήμφ
A.	δημο-ν, δημο-ν-δε	δῆμον, δήμονδε

*Plural.*

N.	δημο-σες	δῆμοι
G.	δημο-σιον-ς	δήμων
D.	δημο-ισιν	δήμοισιν, δήμοις
A.	δημο-ν-ς	δήμους

(c) ι noun, feminine:

*Singular.*

N.	φυ-σι-ς	φύσι-ς
G.	φυσι-σιον -θεν	φύσι-ος, φύσ-εως
D.	φυσι-θι -φι	φύσιῖ, φύσει
A.	φυσι-ν	φύσιν

*Plural.*

N.	φυσι-σες	φύσιες, φύσεις
G.	φυσι-σιον-ς	φυσίων, φύσεων
D.	φυσι-σιν	φύσισιν, φύσεσιν
A.	φυσι-ν-ς	φύσεας, φύσεις

<sup>1</sup> As the dual is, in itself, a corrupted form of the plural, it is sufficient to give one example of the changes or confusions.

(d) υ noun, masculine:

*Singular.*

	Original Forms.	Existing Forms.
N.	ἰχθυ-ς	ἰχθύς
G.	ἰχθυ-σιον -θεν	ἰχθύος
D.	ἰχθυ-θι -φι	ἰχθύϊ
A.	ἰχθυ-ν	ἰχθύν
<i>Plural.</i>		
N.	ἰχθυ-σες	ἰχθύες
G.	ἰχθυ-σιον-ς	ἰχθύων
D.	ἰχθυ-σιν	ἰχθύσιν
A.	ἰχθυ-ν-ς	ἰχθίας and ἰχθύς

(e) τ noun, feminine:

*Singular.*

N.	νυκτ-ς	νύξ
G.	νυκτ-οσιον -οθεν	νυκτός
D.	νυκτ-οθι	νυκτί
A.	νυκτ-ν	νύκτα

*Plural.*

N.	νυκτ-σες	νύκτες
G.	νυκτ-οσιον-ς	νυκτῶν
D.	νυκτ-εσσιν	νυξί
A.	νυκτ-ν-ς	νύκτας

(f) τ noun, neuter:

*Singular.*

N.A.	γενο-τ	γένος
G.	γενε-σιον, γενε-σος	γένε-ος, γένους
D.	γενο-τι, γενε-ι	γένει, γένει

*Plural.*

N.A.	γενεντ	γένεα, γένη
G.	γενε-σιον-ς	γενέων, γενῶν
D.	γενε-σιν	γένεσιν



157 The case-endings are differently affected by the different terminations of the crude or uninflected form. These differences are called *declensions* (*κλίσεις*), and are three in number: (I) the *-a* declension, when the uninflected form ends in *-a*, or when the noun is feminine in *-σα*, *-ια*, *-α*: (II) the *-o* declension, when the uninflected form ends in *-o*: and (III) the consonant declension, when the uninflected form ends in a consonant or in *-ι* or *-υ*, which are ultimate states of consonants (above, 20, b).

FIRST DECLENSION IN *-a*.

158 (a) Masculine Nouns.

*ταμιᾶς*, "a distributor."

*Root, τεμ-, -ταμ-, "to cut or divide."*

*Uninflected form, ταμ-ια-*

*Singular.*

- N. *ταμιᾶς*
- G. *ταμιῶν* (for *ταμ-ῖ-ο*, *-ε-ω*, *-ε-ο* from *ταμῖ-οι-ω*)
- D. *ταμιᾶ* (for *ταμῖ-α-ι* from *ταμῖ-α-θι*)
- A. *ταμιᾶ-ν*
- V. *ταμιᾶ*

*Plural.*

- N.V. *ταμίαι* (for *ταμῖ-α-ες*)
- G. *ταμιῶν* (for *ταμῖ-ων* from *ταμῖ-οι-ων-ι*)
- D. *ταμίαι-σιν* (for *ταμῖ-ι-σιν*) and *ταμίαις*
- A. *ταμιᾶς* (for *ταμῖ-αν-ι*)

*Dual.*

- N.A.V. *ταμιᾶ*
- G.D. *ταμίαν*

159 Sometimes *-ια* is, through *-εα*, contracted into *η*, the uncontracted form being generally obsolete, except in some proper names, as *Βορέας*, *Βορέου*, where it remains uncontracted, and *Ἑρμέας*, *Ἑρμῆς*, where both forms are retained throughout the singular, thus:

- N. *Ἑρμέας*, *Ἑρμῆς*
- G. *Ἑρμέου*, *Ἑρμοῦ*
- D. *Ἑρμέα*, *Ἑρμῇ*
- A. *Ἑρμέαν*, *Ἑρμῆν*

More commonly, however, the contraction is not indicated by the circumflex. Thus we have:

*κριτής*, "a judge."

*Root, κρι-*, "to separate."

*Uninflected form, κρι-τεα- = κρι-τγα.*

*Singular.*

N.	<i>κριτή-s</i>	(for <i>κριτέα-s</i> )
G.	<i>κριτοῦ or κριτέω</i>	(for <i>κριτέας</i> from <i>κριτέδ-σιον-s</i> )
D.	<i>κριτῇ</i>	(for <i>κριτέα-ι</i> from <i>κριτέαθι</i> )
A.	<i>κριτή-ν</i>	(for <i>κριτέα-ν</i> )
V.	<i>κριτᾶ</i>	

*Plural.*

N.V.	<i>κριταί</i>	(for <i>κριτέα-ses</i> )
G.	<i>κριτῶν</i>	(for <i>κριτέων</i> from <i>κριτέδ-σιον-s</i> )
D.	<i>κριταῖσιν or κριταῖς</i>	(for <i>κριτέα-ι-sin</i> )
A.	<i>κριτάς</i>	(for <i>κριτέαν-s</i> )

*Dual.*

N.A.V.	<i>κριτᾶ</i>	G.D.	<i>κριταῖν.</i>
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160 (b) Feminine Nouns.

(a) In -σα.

*Μοῦσα*, "a recollector" and "deviser," i.e. "Goddess of memory and poetry."

*Root, μο-* or *μα-* = *μεν* (107), "to recollect," "contrive."

*Uninflected form, μουντ- or μαοντ-*

*Singular.*

N.V.	<i>μού-σα</i>	(for <i>μόοντ-σα</i> )
G.	<i>μού-σης</i>	(for <i>μόοντ-σα-ις</i> )
D.	<i>μού-ση</i>	(for <i>μόοντ-σα-ι</i> )
A.	<i>μού-σᾶ-ν</i>	(for <i>μόοντ-σα-ν</i> )

*Plural.*

N.V.	<i>μού-σαι</i>	(for <i>μόοντ-σα-s</i> )
G.	<i>μου-σάων, μουσῶν</i>	(for <i>μοοντσαδ-σιον-s</i> )
D.	<i>μού-σαι-σι, μού-σαις</i>	(for <i>μοοντ-σαδ-ι-si</i> )
A.	<i>μού-σᾶς</i>	(for <i>μόοντ-σαν-s</i> )

*Dual.*

N.A.V.	<i>μοῖ-σᾶ</i>	G.D.	<i>μού-σαιν</i>
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The nouns, which are declined like Μούσα, are those which end in -ᾱ preceded by any consonant except ρ. They are nouns, like Μούσα, in -σα, as βύρσα, δόξα, ἄνασσα, γλῶσσα, μέλισσα, δίψα; those in -ζα, as τράπεζα, μᾶζα, ῥίζα; in -λλα, as ἄελλα, ἄμιλλα; and a number of nouns in -να, as ἄμυνα, ἄχνα, δέσποινα, ἔχιδνα, εὐθυνα, λείνα, μάραγμα, μέριμνα, μύραινα, πείνα, πότνα, πρύμνα, χλαίνα, the proper names Ἀγίνα, Πύδνα, and the Latin word Σαβίνα. It seems probable that all of these represent original forms in -σα; for ζ is here δσ or τσ, τράπεζα being [τε]τράπεδ-σα, and μᾶζα being μάσ-σα from μάσσω = μάγω, the special term for making barley bread (Plat. Resp. II. p. 372 B). Then as ι is an ultimate vocalization of s or h (above, 18, j), we have the same affix implied in ἄμιλλα = ἀμίλια, λείνα = λεάνια (above, 103, 104), and a comparison of πότνα with πότνια, and of both with δέσποινα by the side of δεσπότης, leads to the conclusion that the nouns in -να also originally ended in -να. Besides these there are some special cases, which probably involve less explicable corruptions of the same kind; such are ἄκανθα, ἄρδα, δίαυτα, ἐπίβδα, μάμμα, νάφθα, παῦλα, πρέσβα, τόλμα (τόλμη in the Tragedians). See Lobeck, *Phryg.* pp. 331, 447.

*Obs.* By the side of the nouns in -να we have others in -νη, as εὐνή, θοίνη, οἶνη, αἶνη, ποίνη, πείνη, φωνή, and the nouns in -σύνη; and by the side of nouns in -σα the poetical forms ᾄση, ἔρση, ὄζη, and αὖζη.

161 (β) In -α pure or -ρα retaining the α throughout. Thus we have φιλιᾱ, "friendship" (root, φιλ-, "to love," *uninflected form*, φιλ-γᾱ or φιλε-); πείρα, "an attempt" (root, περ-, *uninflected form*, περι-).

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
N.V. φιλιᾱ, πείρᾱ	N.A.V. φιλιᾱ, πείρᾱ	N.V. φιλῖαι, πείραι
G. φιλιᾱς, πείρας	G.D. φιλίαιν, πείραιν	G. φιλιῶν, πειρῶν
D. φιλίᾳ, πείρᾳ		D. φιλίαις, πείραις
A. φιλιᾶν, πείραν		A. φιλιᾶς, πείρᾶς

(1) The name of α pure, which is not a very happy designation (for it often involves an absorbed consonant), is given to α after another vowel or ρ. The vowel, however, which allows the α to remain, is generally either ι or ε, as in παιδεῖᾱ, "education;" ἀλήθειᾱ, "truth;" θεά, "a goddess;" βία, "violence." We have, however, α pure after α in ἐλάα, and in the contracted words μνᾱ

for *μνάα*, 'Αθηνᾶ for 'Αθηνάα'; after *ο* in *πόα*, *στόα*, *χρόα* (which often, however, end in *-ια*); after *ω* in *άλωά* only; after *υ* in *γύα*, *καρύα*, *οἰσύα*, *ὄστρύα*, *σικύα*. The only exceptions to *a* pure after *ρ* are *ἀθάρη*, *αἶθρη*, *δείρη*, *κόρη*, *κόρρη*, and the compounds in *-μέτρης*, as *γεωμέτρης*.

(2) The *a* is retained in some cases where it is not preceded by a vowel or *ρ*: such are the words *ἀλαλά*, *σκανδαλά*, and the proper names 'Ανδρομέδᾶ, Γέλᾶ, Διοτίμᾶ, Κισσαίθᾶ, Κυναιθᾶ, Λήδᾶ, Μίκᾶ, Νέδᾶ, Φιλομήλᾶ, probably all Doric forms.

162 The *a*, in those cases in which it is retained as pure, varies in quantity according to its origin. If it is the Doric representative of an Attic *η*, or if it can be resolved etymologically into *-ιᾶ* = *-εᾶσᾶ* or *-ρᾶ* = *-ρᾶσᾶ* (and this is always the case when there is a corresponding masculine in *-ιος* or *-ρος*), it is necessarily long. But when the termination itself is *-ιᾶ* or *-ρᾶ* for *-σα* or *-ριᾶ*, it is necessarily short. The following details will show the application of these distinctions.

(a) *-a* long.

(1) *-a* is always long in the terminations *-αα*, *-εα*, *-οα*, *-υα*, *-ωα*, because here we have an absorbed *ι* or *σ*; for example, *ἐλάα* is for *ἐλά-γα*, and *θεάα* for *θεγᾶ*.

(2) *-a* is always long when it stands as a distinct termination, even though it has an *ι* before it; thus in *βασίλειᾶ*, "a queen," we have merely the derivative in *-ια* from *βασιλεύς*, analogous to the feminines *γλυκεῖα*, *θήλεια*, *ὀξεῖα* from *γλυκὺς*, *θῆλυς*, *ὀξύς*; but in *βασιλεῖᾶ*, "a kingdom," we have a derivative in *-α=γα* or *-σα* from *βασιλεύω*. For the same reason the *-a* is long in *ἀγοράᾶ*, *γαληναῖᾶ* (from the dative *γαλήνῃ*), *λεῖᾶ*, *παιδεῖᾶ*, *φιλίᾶ*, *ἀγίᾶ*, *χροῖᾶ*, *ἀλλοιᾶ*, *αὔρᾶ*, *χώρᾶ*, *αἰσχρᾶ*, *ἡμέρᾶ*.

(b) *-a* short.

(1) *-a* is always short in nouns derived from adjectives in *-ης*, as *ἀκριβῆς* (*ἀκριβε-γα*), *ἀκριβειᾶ*; *ἀληθῆς* (*ἀληθε-γα*), *ἀλήθειᾶ*; for

<sup>1</sup> 'Αθᾶνα is the form preferred by the Attic dramatists (see Porson *ad Eurip. Orest.* 26). But 'Αθῆνα is the only form found in public documents before the archonship of Euclides (see Böckh, *Staatshaushalt. d. Athen.* II. p. 200).

which, however, Homer has the longer forms ἀληθής, &c. Similarly it is short in πανόσια, τέλεια, Καρίνεια, and the adjectives in -ία from -ης, as ἔξεια, or in -ία from -ος, as τετυφία. But μητρικά for μητρικά has a long -α.

(2) Compounds in -εια have the -α short; as εὔνοια, παλιόροια Εἰβοια.

(3) Nouns in -ρα for -σα or -ρια, and of course in -νια, have the -α short; as σφίρα, πείρα, ὀρχήστρια, γεγεῖρα, ὀμπνια, πότνια, Πιρρία.

(4) -α is short in δία and μία for δί-ια and μέ-ια.

163 (γ) Sometimes the -ι is written -ει; as in συκ-έα, "a fig-tree;" and in this case the termination is contracted into -η or -ῃ throughout:

<i>Singular.</i>		<i>Plural.</i>	
N.V.	συκέα, συκῇ	N.V.	συκέαι, συκαῖ
G.	συκέας, συκῆς	G.	συκεῶν, συκῶν
D.	συκέα, συκῇ	D.	συκέαις, συκαῖς
A.	συκέαν, συκῆν	A.	συκέας, συκαῶς

*Dual.*

N.A.V. συκέα, συκῇ

G.D. συκέαιν, συκαῖν

164 (δ) When the uncontracted form is obsolete, the contraction is not indicated by the circumflex: thus from τιμά-εια (root, τι-, or uninflected form, τιμα-) we have τιμή, "honour" or "price;" and from δίκη, "equivalent" or "atonement" (root, δικ- or δεχ-), we have δικ-εια = δίκη, which are inflected thus:

<i>Singular.</i>		<i>Plural.</i>	
N.V.	τιμή		τιμαί
G.	τιμῆς		τιμῶν
D.	τιμῇ		τιμαῖς
A.	τιμήν		τιμάς
N.V.	δίκη		δίκαι
G.	δίκης		δικῶν
D.	δίκη		δίκαις
A.	δικην		δίκας

*Dual.*

N.A.V. τιμᾶ́

δικᾶ́

G.D. τιμαῖν

δικαιν

Compare the masculine κριτής with Ἑρμείας (159).

### 165 *General Remarks on the First Declension.*

(a) Nouns in -ης generally make the vocative in ᾶ, thus:

(1) Nouns in -της; as κριτᾶ́, ἐργάτᾶ, συκοφάντᾶ, Ὀρέστα, πολῖτα.

(2) Nouns in -ης; as παιδοτρίβα, γεωμέτρα.

(3) Ethnic names; as Πέρσα, Σκύθα.

Other names, as the patronymics and proper names in -δης, make -δη, as Ἀτρεΐδῃ, Αἰδῇ; but we have Στρεψιάδες in Aristoph. *Nub.* 1206.

(4) There are some nouns in -ᾶς (chiefly contracted, as Δημᾶς for Δημήτριος, Ζηνᾶς for Ζηνόδωρος) and in -ης (chiefly foreign, as Μωϋσῆς), which retain the -α or -η throughout, thus:

-ας, -α, -α, -αν, -α,  
-ης, -η, -η, -ην, -η.

(β) In the epic dialect -α is changed into -η, and in the Doric -η is changed into -α: thus we have in the one εὐπλοῖη for εὐπλοια, and in the other τιμᾶ́ for τιμή. The Æolians sometimes wrote short -α for -η, as in ὦ Δίκᾶ, ὦ νύμφᾶ.

(γ) The epic dialect substitutes the vocative for the nominative form in nouns in -ης: thus we have ἱππότα, ἡπύτα, νεφεληγερέτα, αἰχμητά, Θυέστα, &c. Three forms are proparoxytone: ἀκάκητα, εὐρύσπα, and μητρίετα.

(δ) From this they have a genit. sing. and plur. in -αο, -αων, which may of course be referred, like the vocative, to the original crude form of the noun: and the -αο is often softened into -εω, according to an euphony constantly observed in Greek (above, 145). From πολλή and αὐτή we have both forms in Homer, but always πασέων and ἀπασέων. In Herodotus -εω and -εων are the regular forms for substantives and pronouns, and they are not unfrequent in adjectives and participles. Thus we have, I. 180, πλίνθων

ὀπτέων. III. 113, ἀνατριβομενέων τῶν οὐρέων. VII. 188, τοσούτων μυριαδέων.

(ε) The dative plural in Ionic ends in *-ησι*; the termination *-ης* is rarely found in Homer, and there are only three examples of the termination *-αις* (*Il.* XII. 284; *Od.* v. 119, XXII. 471). The Dorians, Æolians, and Attic dramatists have both *-αις* and *-αισι*, and the latter is found even in Plato.

(ζ) The Dorians sometimes shortened the *-ας* of the accusative plural (above, 39, iv. 1), and the Æolians wrote *-αις* for *-ανς* without a circumflex, as they did also in the nom. of the 1 aor. participle. In Doric also the gen. in *-αο* is represented by *-ᾶ*, and this form is retained by some words in common Greek, as proper names like *Νουμᾶς*, gen. *Νουμᾶ*, and the compounds *πατραλοίας*, *μητραλοίας*, ὀρνιθοθήρας, gen. *πατραλοῖᾶ*, &c.

#### SECOND DECLENSION IN *-ο*.

**166** The second declension departs very little from the primitive type.

(α) In the singular, masculine and feminine nominatives retain the *-ς*, and there is no distinction in form between the masculine and feminine. The following nouns in *-ος* are feminine:

(1) Names of countries, islands, cities, and plants, according to the general rule (*Art.* 150 (2)); hence also *ἡ ῥάφανος*, *ἡ ῥάβδος*, *ἡ δοκός*, *ἡ βίβλος*, *ἡ δέλτος*.

(2) Appellatives in *-ος*, which imply a feminine substantive, as *ἡπειρος*, *χέρσος*, *νέος*, *περίχωρος*, *ἔρημος*, *νῆσος* (from *νέω*), with which we understand *γῆ*. Also names of particular kinds of earth, as *ἄμαθος*, *ἄργιλος*, *ἄσφαλτος*, *μίλτος*, *γύψος*, *σποδός*, *τίτανος*, *ψάμμος*, *ῥαλος*. Also other words in which there is an obvious ellipsis of a feminine substantive, as *ἡ κέρκος*, i.e. *οὐρά*, whence *κερκοῦρος*; *ἡ γνάθος*, referring to *γένυς*; *ἡ διάμετρος*, *ἡ κάθετος*, i.e. *γραμμῆ*; *ἡ διάλεκτος*, i.e. *φωνή*; *ἡ σύγκλητος*, i.e. *βουλῆ*; *ἡ ξύλοχος*, i.e. *ῥυλῆ*; *ἡ ἀμίξιτος*, *ἄτραπος*, *ἀτράπιτος*, *κέλευθος*, *λεωφόρος*, *τρίβος*, i.e. *ὁδός*; *ἡ τήβεννος*, i.e. *στολή*; *ἡ βάρβιτος*, i.e. *κιθάρα*; also *ὁ βάρβιτος*, *τὸ βάρβιτον*.

(3) Names of precious stones, as *ἡ σμάραγδος*, *ἡ σάπφειρος*, *ἡ κρύσταλλος*, *ἡ ψήφος*, and generally *ἡ λίθος*, "a precious stone,"

as distinguished from *ὁ λίθος*, any stone (though Homer twice uses *ἡ λ* for *ὁ λ*. *Il.* XII. 287, XIX. 494).

(4) Many names of receptacles and other concave or hollowed things are feminine; thus *ἡ κιβωτός*, *κάμινος*, *χηλός*, *ἀσάμινθος*, *πύελος*, *συρός*, *φωριαμός*, *κάρδοπος*, *ἄρριχος*, *ληνός*, *λήκυθος*, *πρόχος*, and *ὁ, ἡ λάγηνος*; hence also *κάπετος*, *τάφρος*, and perhaps *ὁδός*.

(5) The feminine denotes a collection of things; thus *ἡ ἵππος* is "a body of cavalry;" *ἡ κάμηλος*, "a troop of camels;" &c. Hence *ἡ κόπρος*, "the heap of dung;" cf. *χιλίοι* from *χίλος*.

The following cannot easily be referred to any one of these classes: *ἡ δρόσος*, "the dew (the collection of drops?);" *ἡ νόσος*, "the disease (the flux or running?);" *ἡ μήρινθος*, "the string;" *ἡ πλίνθος*, "the brick."

(b) The genitive in *-θεν* often occurs: the original *-σιο-ν* appears in derivative adjectives, as in *δημό-σιο-ς* from *δημός*: in epic poetry this appears as *ο-ιο*, and in common prose we have the contraction *-ον* for *ο-ιο* = *οεο* or *οο*.

(c) In the dative the characteristic *-ι* is absorbed in the improper diphthong *-φ* (above, 125).

(d) The accusative retains its primitive *-ν*.

(e) The vocative substitutes *-ε* for the final *-ο* of the uninflected form.

In the plural *-ο-σες* becomes *ο-ι* = *οι*. The genitive-ending, as in the other declensions, is contracted into *-ων*. The dative is *-οισι* or *οις*. The accusative substitutes *-ους* for *ον-ς*.

The dual is always *-ω*, *-οιν*.

**167** The neuter preserves the accusative *-ν* in the singular, and, as usual, substitutes *-ᾶ* for the plural *-ντ*. Of course, the nominative and vocative do not differ from the accusative. In the other cases, the neuter corresponds to the masculine and feminine.

**168** The three nouns, *ὁ λόγος*<sup>1</sup>, masc. "the discourse" (*root*, *λεγ-*, "to pick or to speak;" *uninflected form*, *λογο-*), *ἡ νόσος*, fem. "the disease" (originally *νοῦσος*, *root*, *νεφ-*, "to flow;" *uninflected*

<sup>1</sup> The declension of the article, which is commonly used by grammarians to indicate the genders of nouns, is given in its proper place among the pronouns (below, 238).



*form, νόσο-), and τὸ ξύλον, "the hewn timber" (root, ξεF- or ξυ-, "to cut smooth;" uninflected form, ξυλο-), furnish regular examples of this declension.*

*Singular.*

	ΜΑΣC.	ΓΕΝ.	ΘΕΥΤ.
N.	λόγος	νόσος	ξύλον
G.	λόγου	νόσου	ξύλου
D.	λόγῳ	νόσῳ	ξύλῳ
A.	λόγον	νόσον	ξύλον
V.	λόγε	νόσε	ξύλον

*Plural.*

N.V.	λόγοι	νόσοι	ξύλα
G.	λόγων	νόσων	ξύλων
D.	λόγοις	νόσοις	ξύλοις
A.	λόγους	νόσους	ξύλα

*Dual.*

N.A.V.	λόγω	νόσω	ξύλω
G.D.	λόγοιν	νόσοιν	ξύλοιιν

169 When the uninflected form ends in -οο or -εο, the last two syllables are contracted throughout the declension, thus :

*Singular.*

	ΜΑΣC.	ΘΕΥΤ.
N.	νόος, νοῦς	N.A.V. ὀστέον, -οῦν
G.	νόου, νοῦ	G. ὀστέου, -οῦ
D.	νόῳ, νῶ	D. ὀστέῳ, -ῶ
A.	νόον, νοῦν	
V.	νόε, νοῦ	

*Plural.*

N.V.	νόοι, νοῖ	N.A.V. ὀστέα, -ᾶ
G.	νόων, νῶν	G. ὀστέων, -ῶν
D.	νόοις, νοῖς	D. ὀστέοις, -οῖς
A.	νόους, νοῦς	

*Dual.*

N.A.V.	νόω, νῶ	N.A.V. ὀστέω, -ῶ
G.D.	νόοιν, νοῖν	G.D. ὀστέοιν, -οῖν

*Obs.* There are some anomalies in the accentuation of these contracted nouns. It will be observed that in the dual -έω, -ῶ make ῶ

and not  $\omega$ ; adjectives like  $\chiρύσεος$  are contracted into  $\chiρυσούς$ , contrary to 52, *Obs.*; and the same applies to  $κάνεον$ ,  $κανοῦν$ . Compounds of  $νοῦς$ ,  $πλοῦς$ , &c. retain the accent on the penultima in the contracted forms; thus we have  $ἄνους$ ,  $ἄνου$ ,  $ἄνῳ$ ;  $εὔνους$ ,  $εὔνου$ ,  $εὔνοι$ ;  $κακόνους$ ,  $κακόνου$ ,  $κακόνου$ ;  $εἰσπλους$ ,  $εἰσπλοι$ ,  $εἰσπλοι$ .

170 As the genitive in  $-ᾱο$  becomes  $-εω$  in Ionic, so the Attic-Ionic dialect substitutes  $-εω$  for  $-ᾱο$ , when the  $a$  is long (see above, 145), and the termination exhibits  $\omega$  throughout the cases. In these nouns it will generally be found that the uninflected form ends in the digamma  $F$ , represented by either  $\iota$  or  $\upsilon$ ,—the ultimate conditions of its guttural and labial elements respectively (see 95). For example,  $λεώς$ , masc. "the people" (root,  $λεF-$ , uninflected form,  $λεFο-$ , also  $λᾱο-$ ),  $ἔως$ , fem. "the morning" (root,  $αῦ-$ , or  $έF-$ , uninflected form,  $έFα-$ ),  $ἀνώγειον$ , neut. "an upper chamber" (compound from  $ἄνω$ , "above," and  $γαία$ , "the earth," root,  $γαι-$  or  $γῑF-$ ) are thus declined:

*Singular.*

	MASC.		NEUT.
N.V.	λεώς	N.A.V.	ἀνώγειον
G.	λεώ	G.	ἀνώγειω
D.	λεῶ	D.	ἀνώγειῳ
A.	λεῶν		

*Plural.*

N.V.	λεῶ	N.A.V.	ἀνώγειον
G.	λεῶν	G.	ἀνώγειω
D.	λεῶς	D.	ἀνώγειῳ
A.	λεῶς		

*Dual.*

N.A.V.	λεώ	N.A.V.	ἀνώγειω
G.D.	λεῶν	G.D.	ἀνώγειω

Similarly  $ἡ ἔως$ , "the morning,"  $ἡ ἄλως$ , "the threshing-floor," except that the accus. sing. is  $ἔω$ ,  $ἄλω$ : and the final  $-ν$  is omitted with some other nouns of this form, as  $ὁ λάγως$ , "the hare," and the proper names,  $Ἀθως$ ,  $Κέως$ ,  $Κῶς$ ,  $Τέως$ , and  $Μίνως$ ; and  $ἀγήρως$  makes  $ἀγήρω$  as well as  $ἀγήρων$ .

It will be observed, that as this contracted declension, strictly speaking, includes forms which end with  $-ι$  or  $-υ$ , it belongs to the following or consonantal declension, according to which these nouns are also very frequently declined. Conversely, it will be

observed that nouns of the third declension from forms in  $-ι$  or  $-υ$  usually retain the  $-ν$  of the accusative singular (below, 186). In general, there are very few nouns in  $-ως$  belonging strictly to the second declension. Besides those already mentioned, we have  $ὁ κάλως$ , "the rope," which makes  $κάλωες$ ,  $κάλωας$ ,  $κάλωσι$  in the Ionic poets;  $ναός$ , "a temple," which has the by-form  $ναός$ ; the adjectives  $ἴλεως$ , "gracious,"  $πλέως$ , "full," and certain compounds in  $-γεως$ ,  $-χρεως$ ,  $-κερως$ ,  $-γελως$ ,  $-γηρως$ , and  $-ερως$ ; as  $λεπτόγεως$ , "having light soil,"  $ἀξιόχρεως$ , "reliable,"  $βαθυγέρως$ , "very old,"  $μονοκέρως$ , "one-horned,"  $φιλογέλως$ , "fond of laughing,"  $δυσέρως$ , "unfortunate in love." The last three are also inflected in  $-ωτος$ , and the neuter plurals of  $ἴλεως$  and  $πλέως$  are  $ἴλεα$  and  $πλέα$ .

*Obs. 1* It will be observed that *oxytones* in  $-ως$  retain the acute accent even in the genitive singular, and the *proparoxytones* maintain their accent unchanged throughout all the cases. There is no good authority for the accentuation of  $ὑπέργηρων$ ,  $ταχύγηρως$ , and  $βαθύγηρως$ , as they are written in some MSS. (*Æsch. Agam.* 79; *Aristot. Rhet.* I. 5; *Anth. Pal.* vi. 247).

*Obs. 2* There are some nouns in  $-ως$  (as  $Νέκως$ ) or  $-ους$  (as  $Ἰησοῦς$ ), chiefly foreign, and not belonging to this class, which retain the  $ω$  or  $ου$  throughout, thus :

$-ως$ ,	$-ω$ ,	$-φ$ ,	$-ων$ ,	$-ω$ ,
$-ους$ ,	$-ου$ ,	$-ου$ ,	$-ουν$ ,	$-ου$ .

#### *General Remarks on the Second Declension.*

171 *Dialects:* (a) The gen. sing. in *Æolic*, *Doric*, and *bucolic Greek* ends in  $-ω$ ; in the *Thessalian dialect* in  $-οι$  for  $-οιο$ ; in the *epic and lyric* both in  $-ου$  and in  $-οιο$ , and in  $-ωο$  from nouns in  $-ως$ ; in *new Ionic* in  $-ου$ , and in *proper names* sometimes in  $-εω$ , as in  $Βάττωω$ ,  $Κροίσεω$ .

(β) The dat. sing. in *Æolic* ends in  $-ω$  without *iota subscript*.

(γ) The gen. and dat. dual in *epic Greek* end in  $-οῖν$ .

(δ) The gen. pl. sometimes ends in  $-εων$  or  $-αων$ , as from a by-form of the first declension.

(ε) The dat. pl. is  $-οις$  or  $-οισι$  in all dialects, and even *Plato* uses the longer form.

(ζ) The accus. pl. in *Doric* and *Boeotic* ends in  $-ως$  or  $-ος$ , the latter omitting the  $ν$  of  $ους$ , as in  $ἐς$  for  $εἰς = ἐνς$ .

(η) The contraction of nouns in *-οος*, *-εον*, does not generally appear in Homer and the Ionic writers, though *νόος* is contracted in *Od.* x. 240, and though *χειμάρρους* is written, probably for *χείμαρρος*, in *Il.* xi. 493. The Doric contracts *-εο* into *-ευ*.

(θ) The ending *-αος* is sometimes written *-ηος* in epic and lyric Greek: thus we have *Εὐνηος* in *Il.* vii. 468, xxiii. 747, and *Ἀμφιάργος* in Pind. *Nem.* ix. 30.

### THIRD OR CONSONANTAL DECLENSION.

172 To this declension belong all those forms which end in a consonant, and in *-ι* or *-υ*, considered as residuary states of the guttural and labial elements of the digamma.

173 This declension recedes from the primitive type in the following particulars only. The genitive singular ends in *-ος*. The accusative singular generally substitutes *-ᾱ* for the original *-υ* (according to 85, 107), the exceptions being certain nouns in *-ι* and *-υ* (below, 187, 188), and a particular form of the dental nouns (below, 180). The plural accusative is consequently *-ᾶς*. The nominative plural of masculine and feminine nouns is *-ες* for *-σες*.

174 Neuter nouns generally exhibit the uninflected form in the nominative and accusative; a characteristic dental is omitted or changed into *-ς*.

175 Apparent anomalies in this declension result from the assimilation or absorption of the final consonant of the uninflected form, which may usually be recovered by removing from the genitive singular its termination *-ος*. The exceptions to this rule are confined to the neuter nouns in which the characteristic is a dental, omitted or represented by a sibilant, and those in *-υ* or *-ι*. In the former, the uninflected form is either derived from the genitive, or must be inferred from analogy. In the latter it is furnished by the vocative.

The following table gives the nominative, vocative, genitive, and crude form of all types of nouns in the third declension. It will be observed that the nominative is the same as the vocative in every noun which does not include in its termination *τ*, *δ* (in *παῖδ-ς* only), *ν*, *ρ*, *ι* or *υ*; and in all neuter nouns and

participles, excepting among the latter *ἄρχων* and *κρείων*, which when used as substantives in the sense of "ruler," make the vocative in *-ον*, as *ἄρχον*, *κρείον*.

Nominative.	Vocative.	Genitive.	Crude Form.
-α	—	-ατος	-ατ (-εντ) (181)
-αν	—	-ᾶνος	-αν (183)
-αρ	(1) —	-αρος	-αρ (183)
	(2) —	-ατος	-ρατ (181)
-ας	(1) —	-αδος	-αδ (180)
	(2) —	-ατος, -αος	-ατ (181)
	(3) -αν, -ᾶ	-αντος	-αντ (180)
	(4) -αν	-ᾶνος	-αν (208)
-αις	(1) -αι	-αιδος	-αιδ (180)
	(2) —	-αιτος	-αιτ (180)
-αυς	-αυ	-αος	-υ (F) (189)
-ειρ	—	-ειρος	-ειρ (185)
-εις	(1) —	-ειδος	-ειδ (180)
	(2) —	-ενος	-εν (183)
	(3) —	-εντος	-εντ (180, 210)
-εως	-ευ	-εως	-ευ (εF) (190)
-η	(1) -αι	-αικος	-κι (179)
	(2) —	-ητος	-ατ- (181, 194, η)
-ην	(1) —	-ηνος	-ην (183)
	(2) -εν	-ενος	-εν (183)
-ηρ	(1) —	-ηρος	-ηρ (183)
	(2) -ερ	-ερος	-ερ (183)
-ης	(1) —	-ητος	-ητ (180)
	(2) —	-ηθος	-ηθ (180)
	(3) -ες	-εος, -ους	-οτ (193)
	(4) —	-εντος	-εντ (210, δ)
-ι	(1) —	-ιτος	-ιτ (181)
	(2) —	-εος	-ιτ (187)
-ιν			
see -ις (6)			
-ις	(1) -ι	-ιος	-ι (187)
	(2) -ι	-εως	-ι (187)
	(3) -ι	-ιδος	-ιδ (180)
	(4) —	-ιτος	-ιτ (180)
	(5) —	-ιθος	-ιθ (180)

Nominative.	Vocative.	Genitive.	Crude Form.
-ις	(6) —	-ῖνος	-ιν (183)
-ορ	—	-ορος	-ορ (183)
-ος	—	-εος, -ους	-οτ (181)
-ους	(1) —	-οντος	-οντ (180)
	(2) —	-ουντος	-ουντ = -οντ (180, 210)
	(3) —	-οδος	-οδ (180)
	(4) -ου	-οος	-ου (οF) (191)
-υ	(1) —	-υος	-υτ (188)
	(2) —	-εος	-υτ (188)
	(3) —	-ατος	-Fατ (181)
-υν	(1) —	-ῦνος	-υν (183)
	(2) —	-υντος	-υντ (212)
-υς	—	-υνθος	-υνθ (180)
-υρ	—	-υρος	-υρ (183)
-υς	(1) -υ	-υος	-υ (Fi) (188)
	(2) —	-εος, -εως	-υ (Fi) (188)
	(3) -υ	-υδος	-υδ (180)
	(4) —	-υθος	-υθ (180)
	(5) —	-υντος	-υντ (212)
	(6) —	-υρος	-υρ (183)
-ων	(1) —	-ωνος	-ων (183)
	(2) -ον	-ονος	-ον (183)
	(3) -ον	-οντος	-οντ (211)
-ωρ	(1) —	-ωρος	-ωρ (183)
	(2) -ορ	-ορος	-ορ (183)
-ως	(1) —	-ωος	-ως (193)
	(2) -οι	-οος	-οF (193)
	(3) —	-ωτος	-οτ (Fοτ) (180)
	(4) —	-οτος	-οτ (Fοτ) (213)
-ξ	(1) —	-κος	-κ (179)
	(2) —	-γος	-γ (179)
	(3) —	-χος	-χ (179)
	(4) -α (once)	-κτος	-κτ (180)
-ψ	(1) —	-πος	-π (178)
	(2) —	-βος	-β (178)
	(3) —	-φος	-φ (178)

176 The following are the main rules for the gender according to the terminations in this declension :

1 Masculine: (a) Without exception the words with the endings *-ᾱν*, *-ᾱς* (gen. *-ανος* and *-αντος*), *-εως* and *-υν*.

(b) Most of the words with the endings *-ην*, *-ηρ*, *ης* (gen. *-ητος*), *-ειρ*, *-ους*, *-υρ*, *-ων* (gen. *-ωνος* and *-οντος*), *-ωρ* and *-ως* (gen. *-ωτος* and *-ωος*).

Exceptions (besides those of which the gender is determined by the signification): (1) In *-ην*, *ἡ φρήν*, *ὁ, ἡ ἀδήν*. (2) In *-ηρ*, *ἡ γαστήρ*, *ἡ κήρ*, *ἀήρ* and *αἰθήρ* (in the poets), *ἡ ραιστήρ*; and all those contracted from *-εαρ*, which are neuter, as *τὸ ἦρ*, *τὸ κῆρ*. (3) In *-ης*, all derived substantives in *-οτης* and *-υτης*, which are feminine, as *ἡ νεότης*, *ἡ ὀξύτης*, also *ἡ ἐσθής*, i.e. *στολή*. (4) In *-ειρ*, *ἡ χεῖρ*. (5) In *-ους*, *τὸ οὖς*. (6) In *-υρ*, *τὸ πῦρ*. (7) In *-ων*, *ἡ αἰών*, *ἡ βλήχων* or *γλήχων*, *ἡ μήκων*, *ἡ τρήρων*, and *ὁ, ἡ αὐλών*, *κώδων*. (8) In *-ωρ*, *τὸ ἔλδωρ*, *τὸ ἔλωρ*, *τὸ πέλωρ*, *τὸ σκῶρ*, *τὸ τέκμωρ*, *τὸ ὕδωρ*. (9) In *-ως*, *τὸ φῶς*, *ἡ δῶς*.

2 Feminine: (a) Without exception the words with the endings *-αυς*, *-ω*, *-ως* (gen. *-οος*).

(b) Most of the words with the endings *-ας* (gen. *-αδος*), *-εις*, *-ις* (*-ιν*), *-υς* and *-ων* (gen. *-ονος*).

Exceptions: (1) In *-ας*, the adject. are common, as *ὁ, ἡ λογάς*, *φυγάς*, &c. (2) In *-εις*, *ὁ κτεῖς*. (3) In *-ις* (*-ιν*), *ὁ κῖς*, *ὁ δελφίς* or *δελφίν*, *ὁ, ἡ θίς*, *ὁ ἱκτίς*, *ὁ λῖς*, *ὁ ὄφις*, *ὁ ὄρχις*, *ὁ τελμῖς*, *ὁ κύρβις*, *ὁ γλάνις*, *ὁ, ἡ ἔχις*, *ὁ, ἡ κόρις*. (4) In *-υς*, *ὁ βότρυς*, *ὁ θρήνυς*, *ὁ ἰχθύς*, *ὁ μῦς*, *ὁ νέκυς*, *ὁ πέλεκυς*, *ὁ πῆχυς*, *ὁ στάχυς*. (5) In *-ων*, *ὁ ἄκμων*, *ὁ κάνων*, *ὁ, ἡ κίων*.

3 The words with the ending *-ξ* are partly masculine and partly feminine; those in *-ψ* are all masculine, with the exception of *ἡ καλαῦροψ*, *ἡ λαῖλαψ*, *ἡ ὄψ*, *ἡ φλέψ*, *ἡ χέρνυψ*, *ἡ κατῆλειψ*.

4 Neuter: (a) Without exception those with the endings *-α*, *-ᾱν*, *-ι*, *-εν*, *-ες*, *-ον*, *-ορ*, *-ος*, and *-υ*.

(b) Those with the endings *-αρ* and *-ας* (gen. *-ατος* and *-αος*), with the exception of *ὁ ψάρ*, *ὁ λᾶς*.

177 Nouns of the third declension may be arranged according to their characteristics, that is, according to the letters which terminate their crude or uninflected forms.

178

*a. Labial Nouns.*

The characteristic and nominative case-ending are always included in -ψ :

ἡ φλέψ, "the vein." Root, φλεF-, φλεβ-, or φλυ-, "to bubble up," or "gush forth."

*Singular.*

N.V.	ἡ φλέψ (for φλέβ-τ)
G.	φλεβ-ός
D.	φλεβ-ί
A.	φλέβ-α (for φλέβ-ν)

*Plural.*

N.V.	φλέβ-ες (for φλέβ-ες)
G.	φλεβ-ῶν
D.	φλεψ-ί (for φλέβ-εσσι or φλέβ-ι-σι)
A.	φλέβ-ας (for φλέβ-ν)

*Dual.*

N.A.V.	φλέβ-ε
G.D.	φλέβ-οιν

So ἡ λαῖλαψ, λαίλαπ-ος, "the storm;" ἡ κατήλιψ, κατήλιφ-ος, "the staircase."

179

*b. Guttural Nouns.*

These nouns, with the exception of γυνή for γυναῖξ = γυνα-κис, express the characteristic and nominative case-ending together by -ξ: ὁ κόραξ, "the raven," for κόρακ-ς; ἡ πτέρυξ, for πτέρυγ-ς, "the wing;" and ἡ θρίξ, "the hair," for τρίχ-ς. In ὁ λάρυγξ, λάρυγγος, "the larynx," and ὁ, ἡ λύγξ, λυγκός, "the lynx," an euphonic nasal, represented by γ (above, 18, a), is inserted before the characteristic γ or κ.

*Singular.**Plural.*

N.V.	ὁ κόραξ	κόρακ-ες
G.	κόρακ-ος	κοράκ-ων
D.	κόρακ-ι	κόραξ-ι (for κοράκεσσιν or κοράκισιν)
A.	κόρακ-α	κόρακ-ας

*Dual.*

N.A.V.	κόρακ-ε
G.D.	κοράκ-οιν



The irregularity in the declension and accentuation (51, c. 6) of *γυνή* is explained by an *hyperthesis* of *ι* (104, 110, (b)), as the following comparison will show:

	<i>Singular.</i>	<i>Plural.</i>
N.	ἡ (γυνα-κίς) γυνή	(γυνακίης) γυναῖκες
G.	(γυνακίος) γυναικός	(γυνακίων) γυναικῶν
D.	(γυνακί) γυναικί	(γυνακέσι) γυναιξί
A.	(γυνακία) γυναῖκα	(γυνακίας) γυναῖκας
V.	(γυνακί) γύναι	(γυνακίης) γυναῖκες

*Dual.*

N.A.V.	(γυνακίε) γυναῖκε
G.D.	(γυνακίῳ) γυναικοῖν

## 180

c. *Dental Nouns.*I. *Masculine and Feminine Nouns.*

In these nouns the dental characteristic is always omitted before the nominative -s (above, 92), and when *κ* precedes the characteristic it is combined with the *ς*, as in the guttural declension: ἡ *λαμπάς*, "the lamp," for *λαμπάδ-ς*; ὁ, ἡ *παῖς*, "the child," for *παῖδ-ς*; ἡ *ἐλπίς*, "the hope," for *ἐλπίδ-ς*; ἡ *χάρις*, "the grace," for *χάριτ-ς*; ἡ *δαίς*, "the feast," for *δαίτ-ς*; ἡ *κλείς*, "the key," for *κλειδ-ς*; ἡ *χλαμύς*, "the cloak," for *χλαμύδ-ς*; ὁ, ἡ *ὄρνις*, "the bird," for *ὀρνιθ-ς*; ἡ *κόρυς*, "the helmet," for *κόρυθ-ς*; ὁ *ἄναξ*, "the king," for *ἄνακτ-ς*; ἡ *νύξ*, "the night," for *νύκτ-ς*; ἡ *ἐλμυς*, "the worm," for *ἐλμυνθ-ς*; ἡ *δάμαρ*, "the wife," for *δάμαρτ-ς*; ὁ *λέων*, "the lion," for *λέοντ-ς*; ὁ *γίγας*, "the giant," for *γίγαντ-ς*; ὁ *πούς*, "the foot," for *πόδ-ς*; ὁ *ὀδούς*, "the tooth," for *ὀδόντ-ς*; ὁ *πλακός*, "the flat-cake," for *πλακόεντ-ς*, contracted into *πλακοῦς* for *πλακοῦντ-ς* (210); ὁ *μύκης*, "the mushroom," for *μύκητ-ς*; ἡ *λευκότης*, "the whiteness," for *λευκότητ-ς*; ὁ *γέλως*, "the laughter," for *γέλωτ-ς*; ἡ *Πάρης*, "a mountain in Attica," for *Πάρνηθ-ς*; ἡ *Τίρυνς*, "the city Tiryns," for *Τίρυνθ-ς*.

	<i>Singular.</i>	<i>Plural.</i>
N.V.	<i>λαμπάς</i>	N.V. <i>λαμπάδ-ες</i>
G.	<i>λαμπάδ-ος</i>	G. <i>λαμπάδ-ων</i>
D.	<i>λαμπάδ-ι</i>	D. <i>λαμπά-σι</i> (for <i>λαμπάδεσσι</i> )
A.	<i>λαμπάδ-α</i>	A. <i>λαμπάδ-ας</i>

*Dual.*

N.A.V. λαμπάδ-ε

G.D. λαμπάδ-οιν

*Singular.**Dual.**Plural.*

N.V. ὄρνις

ὄρνιθ-ες (ὄρνεις)

G. ὄρνιθ-ος

ὄρνιθ-ων (ὄρνέων)

D. ὄρνιθ-ι

ὄρνι-σιν for ὄρνιθεσιν

A. ὄρνιθ-α and ὄρνιν

ὄρνιθ-ας (ὄρνεις)

N.A.V. ὄρνι-θ-ε

G.D. ὄρνι-θ-οιν

N. γίγας

γίγαντ-ες

G. γίγαντ-ος

γίγαντ-ων

D. γίγαντ-ι

γίγα-σιν

A. γίγαντ-α

γίγαντ-ας

V. γίγαν

γίγαντ-ες

N.A.V. γίγαντ-ε

G.D. γίγαντ-οιν

N.V. ὀδούς

ὀδόντ-ες

G. ὀδόντ-ος

ὀδόντ-ων

D. ὀδόντ-ι

ὀδοῦ-σιν

A. ὀδόντ-α

ὀδόντ-ας

N.A.V. ὀδόντ-ε

G.D. ὀδόντ-οιν

N.V. ποίς

πόδ-ες

G. ποδ-ός

ποδ-ῶν

D. ποδ-ί

πο-σίν

A. πόδ-α

πόδ-ας

N.A.V. πόδ-ε

G.D. ποδ-οῖν

N.V. πλακοῦς

πλακοῦντ-ες

G. πλακοῦντ-ος

πλακοῦντ-ων

D. πλακοῦντ-ι

πλακοῦ-σιν

A. πλακοῦντ-α

πλακοῦντ-ας

N.A.V. πλακοῦντ-ε

G.D. πλακοῦντ-οιν

The irregularity in the declension and accentuation (51, c. 6) of *γυνή* is explained by an *hyperthesis* of *ι* (104, 110, (b)), as the following comparison will show :

	<i>Singular.</i>	<i>Plural.</i>
N.	ἡ (γυνα-κίς) γυνή	(γυνακίες) γυναῖκες
G.	(γυνακίος) γυναικός	(γυνακίων) γυναικῶν
D.	(γυνακί) γυναικί	(γυνακέσι) γυναιξί
A.	(γυνακία) γυναῖκα	(γυνακίας) γυναῖκας
V.	(γυνακί) γύναι	(γυνακίες) γυναῖκες

*Dual.*

N.A.V.	(γυνακίε) γυναῖκε
G.D.	(γυνακίω) γυναικοῖν

## 180

c. *Dental Nouns.*I. *Masculine and Feminine Nouns.*

In these nouns the dental characteristic is always omitted before the nominative -ς (above, 92), and when *κ* precedes the characteristic it is combined with the *ς*, as in the guttural declension : ἡ *λαμπάς*, "the lamp," for *λαμπάδ-ς* ; ὁ, ἡ *παῖς*, "the child," for *παῖδ-ς* ; ἡ *ἐλπίς*, "the hope," for *ἐλπιδ-ς* ; ἡ *χάρις*, "the grace," for *χάριτ-ς* ; ἡ *δαίς*, "the feast," for *δαίτ-ς* ; ἡ *κλείς*, "the key," for *κλειδ-ς* ; ἡ *χλαμύς*, "the cloak," for *χλαμύδ-ς* ; ὁ, ἡ *ὄρνις*, "the bird," for *ὄρνιθ-ς* ; ἡ *κόρυς*, "the helmet," for *κόρυθ-ς* ; ὁ *ἄναξ*, "the king," for *ἄνακτ-ς* ; ἡ *νύξ*, "the night," for *νύκτ-ς* ; ἡ *ἐλμυς*, "the worm," for *ἐλμυνθ-ς* ; ἡ *δάμαρ*, "the wife," for *δάμαρτ-ς* ; ὁ *λέων*, "the lion," for *λέοντ-ς* ; ὁ *γίγας*, "the giant," for *γίγαντ-ς* ; ὁ *πούς*, "the foot," for *πόδ-ς* ; ὁ *ὀδούς*, "the tooth," for *ὀδόντ-ς* ; ὁ *πλακός*, "the flat-cake," for *πλακόεντ-ς*, contracted into *πλακοῦς* for *πλακοῦντ-ς* (210) ; ὁ *μύκης*, "the mushroom," for *μύκητ-ς* ; ἡ *λευκότης*, "the whiteness," for *λευκότητ-ς* ; ὁ *γέλως*, "the laughter," for *γέλωτ-ς* ; ἡ *Πάρνης*, "a mountain in Attica," for *Πάρνηθ-ς* ; ἡ *Τίρυνς*, "the city Tiryns," for *Τίρυνθ-ς*.

	<i>Singular.</i>	<i>Plural.</i>
N.V.	<i>λαμπάς</i>	N.V. <i>λαμπάδ-ες</i>
G.	<i>λαμπάδ-ος</i>	G. <i>λαμπάδ-ων</i>
D.	<i>λαμπάδ-ι</i>	D. <i>λαμπά-σι</i> (for <i>λαμπάδεσσι</i> )
A.	<i>λαμπάδ-α</i>	A. <i>λαμπάδ-ας</i>

*Dual.*

N.A.V. λαμπάδ-ε

G.D. λαμπάδ-οιν

*Singular.**Dual.**Plural.*

N.V. ὄρνις

ὄρνιθ-ες (ὄρνεις)

G. ὄρνιθ-ος

ὄρνιθ-ων (ὄρνέων)

D. ὄρνιθ-ι

ὄρνι-σιν for ὄρνιθεσιν

A. ὄρνιθ-α and ὄρνιν

ὄρνιθ-ας (ὄρνεις)

N.A.V. ὄρνι-θ-ε

G.D. ὄρνι-θ-οιν

N. γίγας

γίγαντ-ες

G. γίγαντ-ος

γυγάντ-ων

D. γίγαντ-ι

γίγᾱ-σιν

A. γίγαντ-α

γίγαντ-ας

V. γίγαν

γίγαντ-ες

N.A.V. γίγαντ-ε

G.D. γυγάντ-οιν

N.V. ὀδούς

ὀδόντ-ες

G. ὀδόντ-ος

ὀδόντ-ων

D. ὀδόντ-ι

ὀδοῦ-σιν

A. ὀδέντ-α

ὀδόντ-ας

N.A.V. ὀδόντ-ε

G.D. ὀδόντ-οιν

N.V. πούς

πόδ-ες

G. ποδ-ός

ποδ-ῶν

D. ποδ-ί

πο-σίν

A. πόδ-α

πόδ-ας

N.A.V. πόδ-ε

G.D. ποδ-οῖν

N.V. πλακοῦς

πλακοῦντ-ες

G. πλακοῦντ-ος

πλακοῦντ-ων

D. πλακοῦντ-ι

πλακοῦ-σιν

A. πλακοῦντ-α

πλακοῦντ-ας

N.A.V. πλακοῦντ-ε

G.D. πλακοῦντ-οιν

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
N.V. γέλως		γέλωτ-ες
G. γέλωτ-ος		γελώτ-ων
D. γέλωτ-ι, γέλω		γέλω-σι
A. γέλωτ-α, γέλω, γέλων		γέλωτ-ας
N.A.V. γέλωτ-ε		
G.D. γελώτ-οιν		

It will be observed, from a comparison of the examples, that dental nouns which have *ι* or *υ* before the characteristic *δ*, *θ*, *τ*, that is, nouns in *-ις*, gen. *-ιδος*, *-ιθος*, *-ιτος*, and in *-υς*, gen. *-υδος*, *-υθος*, and which are not *oxytone* in the nominative singular, not only have the usual accusative in *-α* after the characteristic, but also drop the characteristic, and retain the proper case-ending *-ν* in the accusative singular. Thus *ἔρις*, "strife," makes in the accusative both *ἔριδα* and *ἔριν*, *ὄρνις*, "a bird," both *ὄρνιθα* and *ὄρνιν*, *χάρις*, "grace," "favour," "charm," both *χάριτα* and *χάριν*, *κόρυς*, "a helmet," both *κόρυθα* and *κόρυν*. But *oxytone* nouns have only the form in *-α*, like *λαμπάδα*, given above, *ἐλπίδα*, *χλαμύδα*, &c. The simple *πούς* has only the accusative *πόδα*, but its compounds admit both forms; thus from *πολύπους* we have both *πολύποδα* and *πολύπουν*. A special exception is furnished by *κλείς*, "a key," which makes both *κλειῖδα* and *κλειν*.

The syncope of the characteristic *τ*, which is indicated in the dat. and acc. sing. of *γέλως*, takes place also in *ὁ χρώς*, "the skin," which has dat. *χρωτί* and *χρῶ*, and *ὁ ἰδρώς*, "the sweat," which has dat. and acc. *ιδρώτι*, *ιδρῶ*, *ιδρώτα*, *ιδρῶ*.

## II. Neuter Nouns.

181 Neuter nouns with a dental characteristic either (*α*) drop it altogether, as in *τὸ σῶμα*, "the body," for *σώματ*, gen. *σώματ-ος*, in *τὸ μέλι*, "the honey," for *μέλιτ*, and in the solitary neuter noun in *-η*, *τὸ κάρη*, "the head," for *κάρητ* or *κράτ*-, gen. *κάρητ-ος*: or (*β*) change it into *-ς*, as in *τὸ τέρας*, "the wonder," for *τέρατ*, gen. *τέρατ-ος*. (*α*<sub>1</sub>) If the characteristic is *-κτ*-, both letters are dropt, as in *τὸ γάλα*, "the milk," for *γάλακτ*, gen. *γάλακτ-ος*. (*α*<sub>2</sub>) If the characteristic is *-ντ*-, the *ν* is retained, and the *τ* alone is dropt, as in *τὸ πᾶν*, "the whole," for *πάντ*, gen. *παντός*. (*α*<sub>3</sub>) if the first

syllable of the form has the diphthong *-ou*, the *-u* is transferred to the last syllable, where it takes the place of the *-at-*, as in *τὸ γόνυ*, "the knee," for *γούνατ*, gen. *γούνατ-ος* or *γόνατος*. And (*a*) if the last syllable of the form contains the combination of *ρ* with another consonant, this liquid is transferred to the end, where it takes the place of the *τ*, with or without a lengthening of the final vowel in the nominative; it is omitted in the other cases, which retain merely a short *a*, as in *γόνατος*, &c. The following are examples of this form: *τὸ ἥπαρ*, "the liver," for *ἥπρατ*, gen. *ἥπα-τος*: *τὸ σκῶρ*, "the dung," gen. *σκα-τός*: *τὸ ὕδωρ*, "the water," for *ὔδρατ* (cf. *Ἰδρως*), gen. *ὔδα-τος*. But *ἡ δάμαρ*, "the wife," for *δάμαρτ-ς*, has *δάμαρτ-ος* in the gen., &c.

When *-ς* is substituted for *τ* in the nominative, it may be dropt in the other cases, which are formed rather with reference to this secondary, than to the primary form. In some nouns (*β*<sub>1</sub>) we have both sets of inflexions, as in *τὸ κέρας*, "the horn," for *κέρατ*=*κέρειντ*, gen. *κέρατ-ος* and *κέρα-ος*, contracted into *κέρως*, as for *κέρα-σ-ος* (see 107); or without contraction, as in *τὸ δόρυ*, "the spear-shaft," gen. *δόρατ-ος* and *δορός*, dat. *δόρατ-ι* and *δορί* or *δόρει*, nom., acc., and voc. pl. *δόρη*: in others (*β*<sub>2</sub>) we have only the secondary set of inflexions, as in *τὸ σέλας*, "the light," gen. *σέλα-ος*. (*γ*) Unless the syllable which is terminated by the characteristic *τ* is *λα* or *ρα* (119), the connecting vowel is *ο* in the nominative, and *ε* in the other cases; the characteristic is *ς* in the nominative, and is invariably dropt in the other cases, which suffer contraction also in Attic Greek; thus we have *τὸ τεῖχος*, "the wall," gen. *τείχεος*, *τείχους*.

**182** The following are examples of all the varieties of Neuter nouns with an original dental suffix.

<i>Singular.</i>	<i>a</i>	<i>β</i>	<i>α<sub>1</sub></i>	<i>α<sub>2</sub></i>	<i>α<sub>3</sub></i>	<i>α<sub>4</sub></i>	<i>β<sub>1</sub></i>	<i>β<sub>2</sub></i>	<i>γ</i>
N.A.V. σώμα-	τέρα-ς	τέρα-ς	γάλα-	πᾶν-	γόνυ-	ἥπαρ-	κέρα-ς	σέλα-ς	τείχε-ς
G. σώμα-τος	τέρα-τος	τέρα-τος	γάλα-κτ-ος	πάν-τος	γόνυ-τός	ἥπαρ-τος	κέρα-ος	σέλα-ος	τείχε-ος
D. σώμα-τι	τέρα-τι	τέρα-τι	γάλα-κτ-ι	πάν-τι	γόνυ-τι	ἥπαρ-τι	κέρας	σέλα-ος	τείχε-ος
Plural.									
N.A.V. σώμα-τα	τέρα-τα	τέρα-τα	γάλα-κτ-α	πάν-τα	γόνυ-τα	ἥπαρ-τα	κέρα-τα	σέλα-α	τείχε-α
G. σώμα-των	τέρα-των	τέρα-των	γάλα-κτ-ων	πάν-των	γόνυ-των	ἥπαρ-των	κέρα-ων	σέλα-ων	τείχε-ων
D. σώμα-σι	τέρα-σι	τέρα-σι	γάλα-ξι	πᾶ-σι	γόνυ-σι	ἥπαρ-σι	κέρα-σι	σέλα-σι	τείχε-σι
Dual.									
N.A.V. σώμα-τε	τέρα-τε	τέρα-τε	γάλα-κτ-ε	πάν-τε	γόνυ-τε	ἥπαρ-τε	κέρα-τε	σέλα-τε	τείχε-τε
G.D. σωμά-τοιον	τερά-τοιον	τερά-τοιον	γαλά-κτ-οιον	πάν-τοιον	γονύ-τοιον	ἥπαρ-τοιον	κερά-τοιον	σελά-τοιον	τειχέ-τοιον

## 13

d. *Liquid Nouns.*

he only liquid forms known in Greek are those of which the characteristic is λ, ν, or ρ, and these are all connected with the ls. Thus we have ὁ ἅλ-ς, "the salt," gen. ἁλ-ός; ὁ παιᾶν, "war-song," for παιᾶν-ς, gen. παιᾶν-ος; ὁ Ἕλλην, "the Greek," Ἕλληνας; ὁ ποιμήν, "the shepherd," for ποιμέν-ς, gen. ν-ος; ὁ κτεῖς, "the comb," gen. κτεν-ός; ὁ δελφίς, "the in," for δελφίν-ς, gen. δελφίν-ος; ὁ μόσσυ, "the tower," ἰόσσυν-ος; ὁ δαίμων, "the deity," for δαίμον-ς, gen. δαίμον-ος; ὁ ῥαῖς, "the branch," for κλών-ς, gen. κλων-ός; ὁ ψάρ, "the ig," gen. ψαρ-ός; τὸ νέκταρ, "the nectar," gen. νέκταρ-ος; , "the wild beast," for θήρ-ς, gen. θηρ-ός; ὁ αἰθήρ, "the clear for αἰθέρ-ς, gen. αἰθέρ-ος; τὸ πῦρ, "the fire," gen. πῦρ-ός; -της, "the witness," gen. μάρ-τυρος; ὁ ῥήτωρ, "the orator," τορ-ς, gen. ῥήτορ-ος; ὁ φῶρ, "the thief," gen. φωρ-ός. The isions of these nouns are generally in strict accordance with previous examples. In the dat. pl., λ and ρ are retained before it ν is dropt (above, 93).

he following are examples :

*Singular.*

ἅλς	παιᾶν	ποιμήν	κτεῖς	δελφίς
ἁλ-ός	παιᾶν-ος	ποιμέν-ος	κτεν-ός	δελφίν-ος
ἁλ-ί	παιᾶν-ι	ποιμέν-ι	κτεν-ί	δελφίν-ι
ἅλ-α	παιᾶν-α	ποιμέν-α	κτέν-α	δελφίν-α
ἅλς	παιᾶν	ποιμήν	κτεῖς	δελφίς

*Plural.*

ἅλ-ες	παιᾶν-ες	ποιμέν-ες	κτέν-ες	δελφίν-ες
ἁλ-ῶν	παιᾶν-ων	ποιμέν-ων	κτεν-ῶν	δελφίν-ων
ἁλ-σί	παιᾶ-σι	ποιμέ-σι	κτε-σί	δελφί-σι
ἅλ-ας	παιᾶν-ας	ποιμέν-ας	κτέν-ας	δελφίν-ας

*Dual.*

V. ἅλ-ε	παιᾶν-ε	ποιμέν-ε	κτέν-ε	δελφίν-ε
ἅλ-οιν	παιᾶν-οιν	ποιμέν-οιν	κτεν-οῖν	δελφίν-οιν



*Singular.*

N.	Ἕλλην	κλών	δαίμων	θήρ	αἰθήρ	φῶρ	ρήτωρ
G.	Ἕλλην-ος	κλων-ός	δαίμον-ος	θηρ-ός	αἰθέρ-ος	φωρ-ός	ρήτορ-ος
D.	Ἕλλην-ι	κλων-ί	δαίμον-ι	θηρ-ί	αἰθέρ-ι	φωρ-ί	ρήτορ-ι
A.	Ἕλλην-α	κλών-α	δαίμον-α	θήρ-α	αἰθέρ-α	φῶρ-α	ρήτορ-α
V.	Ἕλλην	κλών	δαίμον	θήρ	αἰθήρ	φῶρ	ρήτ-ορ

*Plural.*

N.V.	Ἕλλην-ες	κλών-ες	δαίμον-ες	θήρ-ες	φῶρ-ες	ρήτορ-ες
G.	Ἑλλήν-ων	κλων-ῶν	δαιμόν-ων	θηρ-ῶν	φωρ-ῶν	ρήτόρ-ων
D.	Ἕλλη-σι	κλω-σί	δαίμο-σι	θηρ-σί	φωρ-σί	ρήτορ-σι
A.	Ἕλλην-ας	κλών-ας	δαίμον-ας	θήρ-ας	φῶρ-ας	ρήτορ-ας

*Dual.*

N.A.V.	Ἕλλην-ε	κλών-ε	δαίμον-ε	θήρ-ε	φῶρ-ε	ρήτορ-ε
G.D.	Ἑλλήν-οιν	κλων-οῖν	δαιμόν-οιν	θηρ-οῖν	φωρ-οῖν	ρήτόρ-οιν

184 The following fem. and oxytone nouns are declined not only like δαίμων, but also like αἰδώς: ἡ εἰκών, "the image," gen. εἰκόνος and εἰκοῦς, &c.; ἡ ἀηδών, "the nightingale," gen. ἀηδόνης and ἀηδοῦς, &c.; ἡ χελιδών, "the swallow," gen. χελιδόνος and χελιδοῦς, &c. The same contraction takes place in the acc. sing., and nom., acc., and voc. plur. of certain comparatives in -ων, -ονος: thus acc. sing. μείζονα, μείζοα, μείζω; nom. and voc. plur. μείζονες, μείζοες, μείζους; acc. μείζονας, μείζοας, μείζους (107). In ὁ, ἡ κύων, "the dog," for κύον-ς, root *Φον-*, the oblique cases drop the *ο*: thus gen. κυνός, dat. κυνί, &c.

185 If, in forms corresponding to αἰθήρ, αἰθέρος, the termination is -τερ or -νερ, we generally find a syncope in the Attic dialect; in the latter case, δ is inserted between ν and ρ, according to 86. Thus ὁ πατήρ, "the father," and ὁ ἀνήρ, "the man," are declined as follows (cf. 51, c. 5):

*Singular.*

N.	πατήρ	ἀνήρ
G.	πατρ-ός	ἀν-δ-ρός
D.	πατρ-ί	ἀν-δ-ρί
A.	πατέρ-α	ἀν-δ-ρα
V.	πάτερ	ἄνερ

*Plural.*

N.V.	πατέρ-ες	ἄν-δ-ρες
G.	πατέρ-ων	ἄν-δ-ρῶν
D.	πατρ-ά-σι	ἄν-δ-ράσι (119)
A.	πατέρ-ας	ἄν-δ-ρας

*Dual.*

N.A.V.	πατέρ-ε	ἄν-δ-ρε
G.D.	πατέρ-οιυ	ἄν-δ-ροιυ

The fem. ἡ χεῖρ, "the hand," for χέρ-ια̃, like δωτεῖρα for δωτέρ-ια̃ from δωτήρ, δωτέρ-ς, is declined as follows:

*Singular.**Plural.*

N.V.	χεῖρ	χεῖρ-ες, χέρ-ες
G.	χειρ-ός, χερ-ός	χειρ-ῶν, χερ-ῶν
D.	χειρ-ι, χερ-ι	χερ-σί (poet. χεῖρ-εσι and χεῖρ-εσσι)
A.	χεῖρ-α, χέρ-α	χεῖρ-ας, χέρ-ας

*Dual.*

N.A.V.	χεῖρ-ε
G.D.	χειρ-οῖν, χερ-οῖν

**186** *e. Nouns in F, as represented by -ι or -υ.*

In these nouns the *ι* and *υ*, which appear as substitutes for a lost digamma, are usually represented by *ε* in the oblique cases. The similar forms of the 2nd declension present many analogies in their inflexions. When the *ι* or *υ* is retained throughout the cases, the gen. and dat. sing. end in -ος and -ι, as in the other consonantal nouns, and a comparison of πόλεως, πόλει, with the dialectical varieties πόληος, πόληι, assisted by the analogy of λαός, λεώς, &c. (above, 145), supports the conclusion that the penultima in these cases was originally long, probably in consequence of some consonantal strengthening of the syllable. When the *ε* is substituted, the gen. terminates with -ως, and the dat. is contracted into -ει. The acc. sing. retains the primitive -υ, unless the nom. ends in -εύς, and then the acc. is -έ-ᾱ.

187 α. Masc. or Fem. in -ας. Neut. in -α.  
ὁ αἶς, "the worm," ἡ τάλια, "the fig," τὸ τινάρι, "the mustard."

*Singular.*

N.	αἶς	τάλιας	N.A.V.	εἶσι
G.	αἰ-ος	τάλε-ος	G.	εἰσέ-ος
D.	αἰ-ι	τάλει, τάλει	D.	εἰσέ-ει, -ε
A.	αἰ-ον	τάλιον		
V.	αἶς	τάλι		

*Plural.*

N.V.	αἰ-ες	τάλεις, -εις	N.A.V.	εἰσάτες, -η
G.	αἰ-ῶν	τάλεων	G.	εἰσάτε-ων
D.	αἰ-σίν	τάλεσι	D.	εἰσάτεσι
A.	αἰ-ας	τάλε-ας, -εις		

*Dual.*

N.A.V.	αἰ-ε	τάλει	N.A.V.	εἰσάτε
G.D.	αἰ-ῶ	τάλεων and τάλειν	G.D.	εἰσάτε-ων

In some words the Attic dialect retains the Ionic flexion of the genitive; such are ὁ πόσις, "the husband," gen. πόσιος; ἡ δῆρις, "the strife," gen. δῆριος; ἡ μῆρις, "the wrath," gen. μῆριος; from τύρις, "a tower," we have gen. τύριος (Xen. Anab. vii. 8, § 12), and from μάγαδις, "a harp," we have dat. μαγάδι (Ibid. 3, § 32). The noun οἷς, "a sheep," is declined with ε throughout.

*Singular.**Plural.**Dual.*

N.V.	οἷς	οἷες	N.A.V.	οἷε
G.	οἰός	οἰῶν	G.D.	οἰῶν
D.	οἰί	οἰσίν		
A.	οἶν	οἷας and οἷς		

188 β. Masc. or Fem. in -υς. Neut. in -υ.  
ὁ ἰχθύς, "the fish," ὁ πῆχυς, "the elbow," τὸ δάκρυ, "the tear,"  
τὸ ἄστυ, "the city."

*Singular.*

N.	ἰχθύς	πῆχυς	N.A.V.	δάκρυ	ἄστυ
G.	ἰχθύ-ος	πῆχε-ος, -εος	G.	δάκρυ-ος	ἄστεος
D.	ἰχθύ-ι	πῆχεϊ, -ει	D.	δάκρυ-ι	ἄστεϊ, -ει
A.	ἰχθύ-ν	πῆχυν			
V.	ἰχθύ	πῆχυν			

*Plural.*

N. V. ἰχθύ-ες	πήχες, -εις	N. A. V. δάκρυ-α	ἄστεα, -η
G. ἰχθύ-ων	πήχεων	G. δακρύ-ων	ἀστέων
D. ἰχθύ-σι	πήχεσι	D. δάκρυ-σι	ἄστεσι
A. ἰχθύ-ας and ἰχθύς	πήχεας, -εις		

*Dual.*

N. A. V. ἰχθύ-ε	πήχεε	N. A. V. δάκρυ-ε	ἄσTEE, -η
G. D. ἰχθύ-οιν	πηχέοιν	G. D. δακρύ-οιν	ἀστέοιν

Compounds with πῆχυς make their neut. pl. in -εα, -η, as διπῆχη from δίπηχυς; so also ἥμισυς, "half," makes ἡμίσεος, -ους, ἡμίσεα, ἡμίση. The word ἡ ἑγχελς, "the eel," is declined like ἰχθύς in the singular, but like πῆχυς in the plural.

189 β<sub>1</sub>. Fem. in -αυς.

ἡ γράυς, "the old woman," ἡ ναῦς, "the ship."

<i>Singular.</i>	<i>Plural.</i>	<i>Dual.</i>
N. γράυς	N. V. γράες	N. A. V. γράε
G. γράός	G. γράων	G. D. γράοῖν
D. γράτ	D. γραυσί	
A. γράυν	A. γρά-ας, γράυς	
V. γράῦ		

<i>Singular.</i>	<i>Plural.</i>	<i>Dual.</i>
N. V. ναῦς	νῆες	N. A. V. νῆε
G. νεώς, νᾶός (145)	νεών	G. D. νεοῖν
D. νητ	ναυσί	
A. ναῦν	ναῦς	

190 β<sub>2</sub>. Masc. in -εύς.

ὁ βασιλεύς, "the king."

<i>Singular.</i>	<i>Plural.</i>
N. βασιλεύς	N. V. βασιλεῖς, -ῆς
G. βασιλέως	G. βασιλέων
D. βασιλεῖ	D. βασιλεῦσι
A. βασιλέᾱ	A. βασιλέᾱς, -εῖς
V. βασιλεῦ	

*Dual.*

N. A. V. βασιλέε
G. D. βασιλέοιν

<i>Plural.</i>	<i>Dual.</i>
N.V. <i>τριήρες, -εις</i>	N. A.V. <i>τριήρεε, -η</i>
G. <i>τριηρέων, τριήρων</i>	G. D. <i>τριηρέων, -ων</i>
D. <i>τριήρεσι</i>	
A. <i>τριήρεας, -εις</i>	

It will be observed that the genitive *τριήρων* is not circumflexed on the last syllable. This is the rule with all these compound words in *-ήρης, -ήθης, -ώδης, -ώλης, -ώρης*, as *συνήθων, γεώδων, ἑξώλων, νεώρων*, and in all probability the *ε* is supposed to suffer *synizesis*, as in the genitives *πόλεως*, &c. The grammarians prescribe the same accentuation for *αὐτάρκων*. All barytone nouns of this class throw back their accent in the vocative; thus while we have *ὦ εὐλαβές* from *εὐλαβής*, we have *ὦ τριήρες, Σώκρατες, Δημοσθένης* from *τριήρης, Σωκράτης, Δημοσθένης* (above, 51, cc. 2). The oxytone *ἀληθής* becomes *ἄληθες* when the neuter is used as an ironical exclamation signifying "indeed!"

#### *General Remarks on the Third Declension.*

194 Dialects: (1) The uncontracted nouns exhibit the following differences:

(α) In epic verse the dual *-ων* is often lengthened into *-ουν*; c. g. *ποδοῖν* for *ποδοῖν*.

(β) The dat. pl. in epic Greek is *-σι(ν)*, *-σσι(ν)*, or *-εσσι(ν)*; c. g. *βέλος* makes *βέλεσι(ν)*, *βέλεσσι(ν)*, or *βελέεσσι(ν)*, and *πούς* makes *ποσίν*, *ποσσίν*, and *πόδεσσιν*; and we have even *ἀνάκτεσι* for *ἄναξι* and *μησί*.

(γ) In Ionic the gen. pl. sometimes ends in *-ων*: thus we have *ἀνδρέων, χηνέων, ἄλωπεκέων*; and in later Doric the termination is sometimes *-ᾶν*, as in *αἰγᾶν* for *αἰγῶν* (Theocr. v. 148, viii. 49).

(2) The contracted nouns present the following changes:

(α) In epic Greek nouns in *-eus* make the gen., dat., &c. in *-ηος, -ηϊ, &c.*; thus, sing. *βασιλεύς, βασιλῆος, βασιλῆϊ, βασιλῆα* (but also *Ὀδυσῆ* for *Ὀδυσῆα*, *Od.* xix. 136); plur. *βασιλῆες*,

*βασιλῶν, βασιλεῦσι* (but *ἀριστήεσσι* for *ἀριστεῦσι*, *Il.* i. 227), *βασιλῆας*. In Herod. we have *βασιλέος* for *βασιλέως*. In Doric we have, sing. -έος, -εῖ, -ῆ, εὔ, plur. -έες (-εῖς), -έων, -εῦσι (but *Δωριέεσσι*, Theocr. xv. 93, xvii. 69), -εῖς (and sometimes -ές).

(β) In epic and Ionic the nouns in -ι retain their ι throughout, with occasional varieties. For example, the following is the declension of *πόλις*:

	(1) Homer.		(2) Herodotus.	
	<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
N.	πόλις	πόλιες, πόληες	πόλις	πόλιες, πόλῑς
G.	πόλιος πτόλιος πόληος	πολίων	πόλιος	πολίων
D.	πόλει, πτόλει πόληϊ	πολίεσσι	πόλῑ	πόλισι
A.	πόλιν, πτόλιν	πολίας, πόλεις πόληας	πόλιν	πόλιας, πόλῑς

(γ) Nouns in -υς, -υος are generally contracted by Homer in the dat. sing., thus: *ὄρχηστνῑ* from *ὄρχηστύς*, *πληθνῑ* from *πληθύς*, *νεκνῑ* from *νέκυς*. The nom. pl. is generally uncontracted, but we have *δρυς* and *ἰχθύς*. Theocritus (xxi. 45) writes *ἰχθῦα* for *ἰχθύν*. Nouns in -υς, -εος are sometimes contracted in Homer, sometimes not. And there is occasionally a synizesis of -εα, as in *πελέκεας* (*Il.* xxiii. 851).

(δ) In Doric we have *βῶς, βῶν* for *βοῦς, βοῦν*. We have in Ionic *γρηῦς* or *γρηῦς* for *γραῦς*, with the dat. *γρηῖ*, voc. *γρηῦ* or *γρηῖ*. There are the following variations in the declension of *ναῦς*:

	Epic and Ionic.	Doric.
	<i>Singular.</i>	
N.	νηῦς and νηῦς	ναῦς
G.	νηός and νεός	ναός
D.	νηῖ	ναῖ, Æolic νᾱῖ
A.	νῆα and νέα	ναῦν and νᾱν

Epic and Ionic.		Doric.
<i>Plural.</i>		
N.	νήες and νέες	νάες
G.	νηῶν, νέων and ναῦφι(ν)	ναῶν
D.	νηυσί, νήεσσι, νέεσσιν and ναῦφι(ιν)	ναυσί and νάεσσι
A.	νήας and νέας	νάας
<i>Dual.</i>		
N. A.	νήε	νάε
G. D.	νεῶν	ναῶν

(ε) Nouns in -ως, -ωος are rarely contracted in epic Greek; but we have ἦρψ as the dat. of ἦρως (*Il.* vii. 453), and Μίνω as the acc. of Μίνως (*Ib.* xiv. 322). Nouns in -ω, -ως, -οος are always contracted in the epic and Ionic dialects. For ἔως we have ἧός, gen. ῥούς, dat. ῥοῖ, acc. ῥῶ; and from χρώς we have gen. χροός, dat. χροῖ, acc. χρόα. In the later Ionic we have accusatives in -ουν from nouns in -ω, as Λητοῦν, Ἰοῦν and ῥοῦν (*Hedyl. ap. Ath.* xi. p. 473 A).

(ζ) Nouns in -ος, -εος are sometimes in epic Greek and other dialects contracted into -εως, as ἐρέβευς, θέρεως, &c. Sometimes an ι is inserted after ε in the root; thus: σπέος and σπεῖος, gen. σπειούς, dat. σπηῖ, gen. pl. σπειών, dat. pl. σπέεσσι and σπήεσσι. The derived nouns in -ης, -εος generally remain uncontracted, but a synizesis of -εο, -εα is not uncommon (as in *Il.* iii. 27, *Od.* xiii. 194), and from this the later grammarians have formed contractions (as in *Od.* xviii. 201). The nouns in -κλής from -κλέης form their cases in -ῆος, -ῆϊ, -ῆα. But the accusative sometimes ends in -έα, the second ε being omitted, and this shortened form is adopted in Ionic prose, and in the Doric dialect, throughout the cases; thus we have Ἡρακλέος, Ἡρακλέϊ, Ἡρακλέα, &c. In adjectives of this class we sometimes find an inserted ι, as in εὐρρεῖος gen. from εὐρρέης, εὐκλειῖας acc. from εὐκλής. The nouns in -ας, -αος retain only one α in the nom. and acc. pl.; thus for δέπαα, κρέαα we have δέπα and κρέα; and the gen. pl. is sometimes contracted into κρεῶν or κρειῶν for κρέαων. The dat. sing. sometimes drops its characteristic ι, as in λίπ' ἐδαίω for λίπαι. As in τείχος, the original α is sometimes changed into ε; thus we have οὔδει and οὔδει from οὔδας, and this is common in Ionic prose, which gives κέρα and κερῶν for κέραα and κεράων.

) The following Homeric forms deserve attention :

*Singular.*

ός (νιεύς)	κάρη	γόνυ	δόρυ
ος and νιέος	κάρητος, καρήατος	γούνατος	δούρατος
	κρατός, κράατος	γουνός	δουρός
ι and νιεί	κάρητι, καρήατι	—	δούρατι
	κρατί, κράατι		δουρί
α and νιέα	κάρη, κάρ (Π. XVI. 392)	γόνυ	δόρυ
	τὸν κῶτα (Od. VIII. 92)		

*Plural.*

ες, νιέες, νιείς	κάρᾱ (from κάρᾱα, κάρᾱα)	γούνατα	δούρατα
	καρήατα, κάρηνα	γούνα	δούρα
έων	κράτων, κάρηνων	γούνων	δούρων
ίσι	κρασίν	γούνασι	δούρασι
		(γούνασσι)	δούρεσσι
		γούνεσσι	
ις, νιέας	κράατα, κάρηνα	γούνατα	δούρατα
		γούνα	δούρα

§ III. *Adjectives.*

5 As the adjective expresses an unappropriated quality, it is necessary that it should be capable of apposition to nouns of all genders. It has, therefore, in most cases three forms—masculine, feminine, and neuter. If, however, the adjective is expressive of a simple quality, or if it deviates but slightly from the use of a substantive in apposition, this motion through all genders may take place either partially or not at all. Thus, when an adjective is compounded of an adjective and substantive, or a substantive preceded by *εὖ*, *ἀ-*, or *δυσ-*, or a preposition, it is usual to distinguish the masculine from the feminine, and the neuter alone is represented by separate inflexions. And there are some nouns of the consonantal declension which are used in apposition as adjectives without any change of gender<sup>1</sup>.

<sup>1</sup> The text states the general principle, but there are such inconsistencies in practice that no fixed rule can be laid down for the learner's guidance. See Lobbeck, *Grammatica*, Dissert. III. et VII.





**201 β.** If the masc. nom. is -νς (one or other of these being assimilated or absorbed), the neuter is the uninflected form in -ν, which appears as the vocative of the masculine. Thus we have ὁ μέλας for μέλαν-ς, ὦ and τὸ μέλαν: ὁ τέρην for τέρεν-ς (like ποιμήν for ποιμέν-ς), ὦ and τὸ τέρεν. The feminine is always -αινᾶ or -εινᾶ for αν-ια, εν-ια; and is declined like λέαινα.

**202 β.** When the form is ντ, the τ is omitted in the voc. masc. and in the nom., acc. and voc. neut.; and, in the nom. masc.,

-αντ-ς becomes -ας, as in τύψας for τύψαντ-ς, πᾶς for πάντ-ς.

-εντ-ς becomes -εις, as in χαρίεις for χαρίεντ-ς.

-οντ-ς becomes -ους, as in διδούς for διδόντ-ς (comp. ὀδούς), or -ων, as τύπτων for τύπτοντ-ς.

-υντ-ς becomes -υς, as in δεικνύς for δεικνύντ-ς.

The fem. is always in -σα, like μοῦ-σα;

i. e. from αντ-ς, ᾱ-σα

... εντ-ς, ῆσ-σα or εῖ-σα

... οντ-ς, ου-σα

... υντ-ς, ὕ-σα

**203 β.** The adjectives in Φότ-ς, Φότ, have a feminine in -νία, in which the ν or labial part of the digamma is still seen. The masc. and fem. are sometimes found as nouns; thus we have μήτρως, declined like ἥρως, fem. μητρυνία; and we have the feminine forms ἄρπυια, ὀργυία, ὄργυια, without any corresponding masculine. The existing forms, with the full inflexion, are always derived from the perfect of the active verb, and express the state which results from action. In regard to the form of the oblique cases, we may remark that φῶς (φαΦότ-ς), φωτός bears the same relation to τετυφῶς (τετυφότ-ς), τετυφότος, that ἥρως (ἥρφαο-ς), ἥρωος, does to αἰδῶς (αἰδοΦί-ς), αἰδέος.

## EXAMPLES.

## 204 Class α.

α<sub>1</sub>. σοφός, *wise*.α<sub>2</sub>. ιερός, *sacred*.*Singular.*

	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N.	σοφός	σοφή	σοφόν	ιερός	ιερά	ιερόν
G.	σοφοῦ	σοφῆς	σοφοῦ	ιεροῦ	ιεράς	ιεροῦ
D.	σοφῷ	σοφῇ	σοφῷ	ιερῷ	ιεραῖ	ιερῷ
A.	σοφόν	σοφήν	σοφόν	ιερόν	ιεράν	ιερόν
V.	σοφέ	σοφή	σοφόν	ιερέ	ιερά	ιερόν

*Plural.*

N. V.	σοφοί	σοφαί	σοφά	ιεροί	ιεραί	ιερά
G.	σοφῶν	σοφῶν	σοφῶν	ιερῶν	ιερῶν	ιερῶν
D.	σοφοῖς	σοφαῖς	σοφοῖς	ιεροῖς	ιεραῖς	ιεροῖς
A.	σοφούς	σοφάς	σοφά	ιερούς	ιεράς	ιερά

*Dual.*

N. A. V.	σοφῷ	σοφῇ	σοφῷ	ιερῷ	ιεραῖ	ιερῷ
G. D.	σοφοῖν	σοφαῖν	σοφοῖν	ιεροῖν	ιεραῖν	ιεροῖν

## 205

α<sub>2</sub>. χρύσεος, *golden*.*Singular.*

N.	χρύσεος	χρυσέα	χρύσειον
	χρυσούης <sup>1</sup>	χρυσῆ	χρυσοῦν
G.	χρυσέου	χρυσέας	χρυσέου
	χρυσοῦ	χρυσῆς	χρυσοῦ
D.	χρυσέῳ	χρυσέῃ	χρυσέῳ
	χρυσῷ	χρυσῇ	χρυσῷ
A.	χρύσειον	χρυσέαν	χρύσειον
	χρυσοῦν	χρυσῆν	χρυσοῦν
V.	χρύσειε	χρυσέα	χρύσειον
		χρυσῆ	χρυσοῦν

*Plural.*

N. V.	χρύσειοι	χρύσειαι	χρύσεια
	χρυσοῖ	χρυσαῖ	χρυσᾶ
G.	χρυσέων	χρυσέων	χρυσέων
	χρυσῶν	χρυσῶν	χρυσῶν

<sup>1</sup> For the accentuation see above, 169, Ode.

D.	χρυσέαις	χρυσέαις	χρυσέοις
	χρυσοῖς	χρυσαῖς	χρυσοῖς
A.	χρυσέους	χρυσέας	χρύσεα
	χρυσοῦς	χρυσᾶς	χρυσᾶ

*Dual.*

N.A.V.	χρυσέω	χρυσέᾱ	χρυσέω
	χρυσῶ	χρυσᾶ	χρυσῶ
G.D.	χρυσέοιν	χρυσέαιν	χρυσέοιν
	χρυσοῖν	χρυσαιν	χρυσοῖν

*ἁπλός, single.**Singular.*

N.	ἁπλός	ἁπλόη	ἁπλόον
	ἁπλοῦς	ἁπλῇ	ἁπλοῦν
G.	ἁπλόου	ἁπλόης	ἁπλόου
	ἁπλοῦ	ἁπλῆς	ἁπλοῦ
D.	ἁπλόῳ	ἁπλόῃ	ἁπλόῳ
	ἁπλῷ	ἁπλῇ	ἁπλῷ
A.	ἁπλόον	ἁπλόην	ἁπλόον
	ἁπλοῦν	ἁπλῆν	ἁπλοῦν
V.	ἁπλόε	ἁπλόη	ἁπλόον
		ἁπλῇ	ἁπλοῦν

*Plural.*

N.V.	ἁπλόοι	ἁπλόαι	ἁπλόα
	ἁπλοῖ	ἁπλαῖ	ἁπλᾶ
G.	ἁπλόων	ἁπλόων	ἁπλοῶν
	ἁπλῶν	ἁπλῶν	ἁπλῶν
D.	ἁπλόοις	ἁπλόαις	ἁπλόοις
	ἁπλοῖς	ἁπλαῖς	ἁπλοῖς
A.	ἁπλόους	ἁπλόας	ἁπλόα
	ἁπλοῦς	ἁπλᾶς	ἁπλᾶ

*Dual.*

N.A.V.	ἁπλόω	ἁπλόᾱ	ἁπλόω
	ἁπλῶ	ἁπλᾶ	ἁπλῶ
G.D.	ἁπλόοιν	ἁπλόαιν	ἁπλόοιν
	ἁπλοῖν	ἁπλαῖν	ἁπλοῖν

*ἄθρόος, -α, -ον, crowded*, is not contracted, to distinguish it from *ἄθρους, noiseless*.

206

*ἀργύρεος, silver.**Singular.*

N.	ἀργύρεος ἀργυροῦς	ἀργυρέα ἀργυρᾶ	ἀργύρεον ἀργυροῦν
G.	ἀργυρέου ἀργυροῦ	ἀργυρέας ἀργυρᾶς	ἀργυρέου ἀργυροῦ
D.	ἀργυρέῳ ἀργυρῷ	ἀργυρέᾳ ἀργυρᾷ	ἀργυρέῳ ἀργυρῷ
A.	ἀργύρεον ἀργυροῦν	ἀργυρέαν ἀργυρᾶν	ἀργύρεον ἀργυροῦν
V.	ἀργύρεε ἀργυρέα	ἀργυρέα ἀργυρᾶ	ἀργύρεον ἀργυροῦν

Plural and Dual like *χρύσεος*.

207 Class β.

β<sub>1</sub>. Forms in -υς, -εια, -υ.*ἡδύς, sweet.**Singular.*

N.	ἡδύς	ἡδεῖα	ἡδύ
G.	ἡδέος	ἡδείας	ἡδέος
D.	ἡδέϊ ἡδεῖ	ἡδεῖα	ἡδέϊ ἡδεῖ
A.	ἡδύν	ἡδεῖαν	ἡδύ

*Plural.*

N.V.	ἡδέες ἡδεῖς	ἡδεῖαι	ἡδέα
G.	ἡδέων	ἡδεῖων	ἡδέων
D.	ἡδέσι	ἡδεῖαις	ἡδέσι
A.	ἡδέας ἡδεῖς	ἡδείας	ἡδέα

*Dual.*

N.A.V.	ἡδέε	ἡδεῖᾱ	ἡδέε
G.D.	ἡδέοιν	ἡδεῖαιν	ἡδέοιν

*Obs. 1* The Ionians said ἡδέα, θηλέη, &c. for ἡδεῖα, θηλεῖα. So a in the old Attic, we find ἡμίσεα from ἡμισυς, *half*.

*Obs. 2* We find εὐθέα, εὐρέα in the poets, for εὐθύν, εὐρύν.

*Obs.* 3 *πρέσβυς*, venerable, has a feminine *πρέσβυρα* and *πρέσβα*.

*Obs.* 4 In the poets, adjectives in *-υς* are occasionally feminine ; as in Homer we have *ἡδὺς αὐτμή*, *θῆλυς αὐτή*, *πουλὺν ἐφ' ὕγρην*, *θῆλυς σῆ*, and *Ἥρη θῆλυς εἰούσα* ; and in Theocritus (xc. 8) *ἀδεία χαίταν*.

208 β<sub>2</sub>. Forms in *-ας*, *-αινα*, *-αν*.

(a) *μέλας*, black.

*Singular.*

N.	<i>μέλας</i>	<i>μέλαινα</i>	<i>μέλαν</i>
G.	<i>μέλανος</i>	<i>μελαίνης</i>	<i>μέλανος</i>
D.	<i>μέλανι</i>	<i>μελαίνῃ</i>	<i>μέλανι</i>
A.	<i>μέλανα</i>	<i>μέλαιναν</i>	<i>μέλαν</i>
V.	<i>μέλαν</i>	<i>μέλαινα</i>	<i>μέλαν</i>

*Plural.*

N.V.	<i>μέλανε</i>	<i>μέλαιναι</i>	<i>μέλانا</i>
G.	<i>μελάνων</i>	<i>μελαινῶν</i>	<i>μελάνων</i>
D.	<i>μέλασι</i>	<i>μελαίναις</i>	<i>μέλασι</i>
A.	<i>μέλανάς</i>	<i>μελαίνας</i>	<i>μέλانا</i>

*Dual.*

N.A.V.	<i>μέλανε</i>	<i>μελαίνᾱ</i>	<i>μέλανε</i>
G.D.	<i>μελάνοιν</i>	<i>μελαίναιν</i>	<i>μελάνοιν</i>

Similarly *τάλας*, unfortunate, which is the only other example ; but (b) *τέρην*, tender, follows the same analogy.

N.	<i>τέρην</i>	<i>τέρεινα</i>	<i>τέρεν</i>
G.	<i>τέρενος</i>	<i>τερείνης</i>	<i>τέρενος</i>
	<i>&amp;c.</i>	<i>&amp;c.</i>	<i>&amp;c.</i>

This is a solitary instance, for other adjectives in *-ην* are declined like *ἄροσιν*.

209 β<sub>2</sub>. Forms in *-ντ*.

(a) *τύψας*, having stricken.

*Singular.*

N.V.	<i>τύψας</i>	<i>τύψασα</i>	<i>τύψαν</i>
G.	<i>τύψαντος</i>	<i>τυψάσης</i>	<i>τύψαντος</i>
D.	<i>τύψαντι</i>	<i>τυψάσῃ</i>	<i>τύψαντι</i>
A.	<i>τύψαντα</i>	<i>τύψασαν</i>	<i>τύψαν</i>

*Plural.*

N.V.	τύψαντες	τύψασαι	τύψαντα
G.	τυψάντων	τυψασῶν	τυψάντων
D.	τύψασι	τυψάσαις	τύψασι
A.	τύψαντας	τυψάσας	τύψαντα

*Dual.*

N.A.V.	τύψαντε	τυψάσᾱ	τύψαντε
G.D.	τυψάντων	τυψάσαιν	τυψάντων

So πᾶς, πᾶσα, πᾶν and its compounds.

210

(b) χαρίεις, graceful.

*Singular.*

N.	χαρίεις	χαρίεσσα	χαρίεν
G.	χαρίεντος	χαρίεσσης	χαρίεντος
D.	χαρίεντι	χαρίεσση	χαρίεντι
A.	χαρίεντα	χαρίεσσαν	χαρίεν
V.	χαρίεν	χαρίεσσα	χαρίεν

*Plural.*

N.V.	χαρίεντες	χαρίεσσαι	χαρίεντα
G.	χαρίέντων	χαρίεσσῶν	χαρίέντων
D.	χαρίεσι	χαρίεσσαις	χαρίεσι
A.	χαρίέντας	χαρίεσσας	χαρίεντα

*Dual.*

N.A.V.	χαρίεντε	χαρίεσσᾱ	χαρίεντε
G.D.	χαρίέντων	χαρίεσσαιν	χαρίέντων

(c) Similarly τυφθείς, *having been stricken*.

*Singular.*

N.V.	τυφθείς	τυφθείσα	τυφθέν
G.	τυφθέντος	τυφθείσης	τυφθέντος
D.	τυφθέντι	τυφθείση	τυφθέντι
A.	τυφθέντα	τυφθείσαν	τυφθέν
	&c.	&c.	&c.

Dat. pl. τυφθεῖσι, τυφθείσαις, τυφθεῖσι.

(d) Adjectives in *-ηεις*, *-ηεσσα*, *-ηεν*, and *-οεις*, *-οεσσα*, *-οεν*, admit of contraction, thus :

*τιμήεις*, *honoured*; *μελιτόεις*, *honeyed*.

N.V.	τιμήεις τιμῆς	τιμήεσσα τιμῆσσα	τιμῆεν τιμῆν
G.	τιμήεντος τιμῆντος &c.	τιμήέσσης τιμῆσσης &c.	τιμήεντος τιμῆντος &c.
N.V.	μελιτόεις μελιτοῦς	μελιτόεσσα μελιτούσσα	μελιτεον μελιτοῦν
G.	μελιτόεντος μελιτούντος &c.	μελιτόέσσης μελιτούσσης &c.	μελιτόεντος μελιτούντος &c.

Obs. 1 The contractions in *-ῆς* are found in Homer (see *Il.* ix. 605, xviii. 475).

Obs. 2 Homer and other epic poets use some of the adj. in *-εις* without any difference of inflexion, as epithets of towns, which are feminine.

211 (e) *διδούς*, *giving*.

*Singular.*

N.V.	διδούς	διδούσα	διδόν
G.	διδόντος &c.	διδούσης &c.	διδόντος &c.

Dat. pl. *διδούσι*, *διδούσαις*, *διδούσι*.

(f) *τύπτων*, *striking*.

*Singular.*

N.V.	τύπτων	τύπτουσα	τύπτον
G.	τύπτοντος &c.	τυπτούσης &c.	τύπτοντος &c.

Similarly *έκών*, *έκοῦσα*, *έκόν*, *willing*.



Syncopated participles in *-ών* are declined thus :

	<i>Singular.</i>		
N.V.	ἀγγελῶν	ἀγγελούσα	ἀγγελοῦν
G.	ἀγγελοῦντος	ἀγγελοῦσης	ἀγγελοῦντος
	And so on.		

212 (g) *δεικνύς, shewing.*

	<i>Singular.</i>		
N.V.	δεικνύς	δεικνύσα	δεικνύν
G.	δεικνύντος	δεικνύσης	δεικνύντος
	&c.	&c.	&c.

213 β<sub>4</sub>. Forms in *-For*.  
*τετυφώς, having stricken.*

	<i>Singular.</i>		
N.V.	τετυφώς	τετυφύῃα	τετυφός
G.	τετυφότης	τετυφύϊας	τετυφότης
D.	τετυφότηι	τετυφύϊα	τετυφότηι
A.	τετυφότα	τετυφύϊαν	τετυφός
	<i>Plural.</i>		
N.V.	τετυφότες	τετυφύϊαι	τετυφότα
G.	τετυφότηων	τετυφύϊων	τετυφότηων
D.	τετυφόσι	τετυφύϊαις	τετυφόσι
A.	τετυφότας	τετυφύϊας	τετυφότα
	<i>Dual.</i>		
N.A.V.	τετυφότε	τετυφύϊᾱ	τετυφότε
G.D.	τετυφότηιν	τετυφύϊαιν	τετυφότηιν

Syncopated participles in *-ώς* are thus declined :

N.V.	έσταώς	έσταυῖα	έσταός
	έστῶς	έστῶσα	έστῶς οἱ έστῶς <sup>1</sup>
G.	έσταότος	έσταυῖας	έσταότος
	έστῶτος	έστῶσης	έστῶτος

And so on.

<sup>1</sup> This orthography, though contrary to analogy, is supported by the best MSS. of the Attic writers. See Schneider *ad Plat.* III. p. 85 sq. ; Hermann *ad Soph.* *Ed. T.* 633 ; Poppe *ad Thucyd.* III. 9.

14 The following are anomalous :

(a) μέγας, *great*.

*Singular.*

N.	μέγας	μεγάλη	μέγα
G.	μεγάλου	μεγάλης	μεγάλου
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ
A.	μέγαν	μεγάλην	μέγα
V.	μέγα or μεγάλε	μεγάλη	μέγα

*Plural.*

N.V.	μεγάλοι	μεγάλαι	μεγάλα
G.	μεγάλων	μεγαλῶν	μεγάλων
D.	μεγάλοις	μεγάλαις	μεγάλοις
A.	μεγάλους	μεγάλας	μεγάλα

*Dual.*

N. A. V.	μεγάλῳ	μεγάλᾳ	μεγάλῳ
G. D.	μεγάλοιν	μεγάλαιν	μεγάλουιν

215 (b) πολὺς, *much*.

*Singular.*

N. V.	πολύς	πολλή	πολύ
G.	πολλοῦ	πολλῆς	πολλοῦ
D.	πολλῷ	πολλῇ	πολλῷ
A.	πολύν	πολλήν	πολύ

*Plural.*

N. V.	πολλοί	πολλαί	πολλά
G.	πολλῶν	πολλῶν	πολλῶν
D.	πολλοῖς	πολλαῖς	πολλοῖς
A.	πολλοὺς	πολλάς	πολλά

Πολὺς is also declined as follows by Homer :

*Singular.*

	MA SC. GEN.	NEUT.
N. V.	πουλὺς	πολύ
G.	πολέος	
D.	wanting	
A.	πολλῶν	πολύ

*Plural.*

N.V.	πολέες c. πολεῖς	πολέα
G.	πολέων	
D.	πολέσι, πολέσσι, πολέεσσι	
A.	πολέας c. πολεῖς	πολέα

The Ionic declines it regularly, πολλός, -ή, -όν.

216

(c) *πρᾶος, gentle.**Singular.*

N.	πρᾶος	πραεῖα	πρᾶον
G.	πράου	πραείας	πράου
D.	πράφ	πραεῖα	πράφ
A.	πρᾶον	πραεῖαν	πρᾶον
V.	πρᾶος (-ε)	πραεῖα	πρᾶον

*Plural.*

N.V.	πρᾶοι and πραεῖς	πραεῖαι	πράεα
G.	πράεων	πραειῶν	πράεων
D.	πράοις and πράεσι	πραεῖαις	πράεσι
A.	πράους and πραεῖς	πραείας	πράεα

*Dual.*

N. A. V.	πράω	πραεῖᾱ	πράω
G. D.	πράοιν	πραεῖαιν	πράοιν

The neuter of ἄλλος, "another," is not ἄλλον but ἄλλο. In other respects the declension is regular.

(II) *Adjectives of Two Terminations.*

217 In the following instances there are generally two terminations of the nom. and acc.; the one common to the masc. and fem., the other appropriated to the neuter gender.

218

A. Of the Second Declension.

α. Compounds of a noun preceded by an adjective, a preposition, or the particles εὖ, ἀ-, δυσ-, as

ὁ, ἡ μεγαλόδοξος	τὸ μεγαλόδοξον
ὁ, ἡ ἔνδοξος	τὸ ἔνδοξον
ὁ, ἡ εὐτεκνος	τὸ εὐτεκνον
ὁ, ἡ ἀθάνατος	τὸ ἀθάνατον
ὁ, ἡ δύσποτος	τὸ δύσποτον

If the noun included in the compound admits of contraction, the same contraction will be observed in the adjective, as

ὁ, ἡ εὐπλοος, εὐπλους, τὸ εὐπλοον, εὐπλουν.

Except that adjectives involving compounds of νοῦς, πλοῦς and ῥοῦς are not contracted in the nom., acc. and voc. plur. neut.: thus we have ἄνοα, εὐπλοα, εὐροα. The contraction is also neglected in some other forms, as εὐνόων, εὐνόοις, &c.

The following compound adjectives appear in the feminine form, and mostly in Plato: ἀναξία, ἐνοδία, ἐξαιφνιδία, ἐνιαυσία, ἐπιθαλαττία, διαιωνία (*Timæus*, p. 39 E, but αἰώνιος, *Id.* p. 37 D), συναιτία, ἡμιολία, παμποικίλη, παμπολλή, παγκάλη. Also the following, which are of rare occurrence: ἐξαισία, ἐπιθαλαττιδία (*Xen.*), ἀνομοία, παρομοία (*Isocr.*), παραλία (*Thucyd.* and *Theophrast.*), διαδήλας (*Aristot.*). More regularly: ἐναντία, παραπλησία, διπλασία, &c.

219 β<sub>1</sub>. Adjectives in -ιος, -αιος, -ειος, -ιμος, derived from substantives, are generally of two genders only, as

ὁ, ἡ δόλιος	τὸ δόλιον
ὁ, ἡ ἀναγκαῖος	τὸ ἀναγκαῖον
ὁ, ἡ χρήσιμος	τὸ χρήσιμον

But there are frequent exceptions; for ἀναγκαῖος is often of three genders in Plato, and Sophocles writes (*Ajax*, 396) ἀλκίμα θεός, though he would no doubt have written ἄλκιμος θεά.

β<sub>2</sub>. Adjectives, which might be used as substantives, are generally common with masculine and feminine nouns; such are ἀκόλουθος, διδάσκαλος, κοινωνός, τύραννος; and a certain number of simple adjectives generally follow the same rule; as ἄγροικος, βάναντος<sup>1</sup>, βάρβαρος, δάπανος, δύστηνος, ἔτυμος, ἔωλος, ἥμερος, ἥσυχος and ἡσύχιος, κίβδηλος, κόλοβος, λάβρος, λοῖδορος, μάχλος, τίθασος, χαῦνος, χέρσος. We find ἡ ἔρημος when the feminine refers to δίκη or γῆ.

220 γ. When the form is -εως for -εφος, as

ὁ, ἡ ἱλεως	τὸ ἱλεων
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The adjective πλέως and its compounds have a feminine πλέα, and their neut. pl. is πλέα, ἔκπλεα, &c., as from πλέος. Adjectives

<sup>1</sup> This is sometimes explained as a compound of βαῦνος and αἰω.

in *-γελως, -κερως, -χρεως* follow the declension of dental nouns of the third declension. The following are the inflexions of *σῶς*:

*Singular.*

N.V.	σῶς	σῶα	σῶν
G.	σώου	σώας	σώου
D.	σώφ	σῶφ	σώφ
A.	σῶν	σῶαν	σῶν

*Plural.*

N.V.	σῶοι and σῶς (from σῶες)	σῶαι σᾶ	σῶα and σᾶ
G.		σῶων	
D.	σώοις	σῶαις	σῶοις
A.	σῶους and σῶς	σῶας	σῶα and σᾶ

## 221 B. Of the Third Declension.

α<sub>1</sub>. Derivatives from dental neuters of the form (γ), as

ὁ, ἡ εὐτειχῆς	τὸ εὐτειχές	(see above, 193)
ὁ, ἡ ἀληθῆς	τὸ ἀληθές	

*Singular.*

MASC. FEM.	M. F. N.	NEUT.
N.V. ἀληθῆς		ἀληθές
G.	ἀληθέος, -οῦς	
D.	ἀληθείϊ, εἰ	
A.	ἀληθέα, -ῇ	ἀληθές

*Plural.*

N.V. ἀληθέες, -εῖς		ἀληθέα, -ῇ
G.	ἀληθέων, -ων	
D.	ἀληθέσι(ν)	
A.	ἀληθέας, -εῖς	ἀληθέα, -ῇ

*Dual.*

N. A. V. ἀληθέε, -ῇ ἀληθέοιν, -οῖν
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222 α<sub>2</sub>. Or from dental feminines, as

ὁ, ἡ εὐχαρις	τὸ εὐχαρι	G. εὐχάριτος
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223 β. Or liquid forms, as

ὁ, ἡ ἄρσῃν	τὸ ἄρσεν	G. ἄρσενος
ὁ, ἡ σῶφρων	τὸ σῶφρον	G. σῶφρονος
ὁ, ἡ ἀπάτωρ	τὸ ἀπατορ	G. ἐπάτορος

To this class belong all comparatives in -ων.

224 γ. Or forms in ι or υ, as

ὁ, ἡ ἔδρις	τὸ ἔδρι
ὁ, ἡ δίπηχυσ	τὸ δίπηχυν

Derivatives from πόλις present some anomalies, as

ὁ, ἡ ἀπολις	τὸ ἀπολι	G. -ιδος	A. -ιδα and -ιν
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### (III) *Adjectives of One Termination.*

225 These are mostly nouns, which are used in apposition with masculine or feminine substantives, and have no neuter form because they are rarely placed in concordance with neuter substantives, as

ὁ, ἡ ἀγνώς	G. ἀγνώτος
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### § IV. *Pronouns declined as Nouns.*

226 It has been already shown (58 foll.) that pronouns, or positional words, are to be distinguished from the nouns and verbs to the formation of which they contribute. But in the later or syntactical state of the language, the pronouns are themselves liable to pronominal inflexions of case, and on that account are classed with the noun.

227 All pronouns are by their nature *demonstrative*. But the ordinary nomenclature confines this term to one class of those which are connected with the third pronominal element. Without losing sight of the established terminology, the following classification presents the true subdivisions of the inflected pronoun.

228 As there are three primary positions,—*here, near to here, and there*,—we arrange the inflected pronouns according as they express a greater or less removal from the speaker or subject.

229 Thus we have (1) the first and second personal pronouns, *ἐγώ, σύ*, which express "I" and "thou," or the person speaking and the person addressed. (2) The reflexive pronoun, *ἑ*, which expresses that the object is also the subject. (3) The pronoun of self or sameness, *αὐτός*, which expresses identity, and is combined with all the three former pronouns. (4) The relative pronoun, *ὅς*, which approximates in meaning to *ἑ*, but is more definite. (5) The distinctive pronoun, *ὁ*, which is called the definite article. (6) The indicative pronouns, *ὅδε, οὗτος* and *ἐκεῖνος*, which express *as distinct from the subject* the three positions, *here, near to the here, and there* (*hic, iste, ille* in Latin). (7) The indefinite and interrogative pronouns, *ὁ δαίνα, τίς* and *τίς*, which imply that the object is somewhere, but do not define where it is. (8) The relative-indefinite, *ὅστις*, compounded of (4) and (7), the meaning of which it combines. (9) The reciprocal pronoun, *ἀλλήλων*, which expresses an interchange of relations between two objects. (10) The correlative adjectival pronouns, *τοιούτος, τοσοῦτος, τηλικούτος, τυννοῦτος*, which express comparison of quality, degree, age, &c. (11) The discretive and distributive pronouns, *ἄλλος, ἕτερος; ἕκαστος, ἐκάτερος*.

All these, except the last, have the government of substantives, and those included under (1) and (2) have their own adjectives, which are called *possessives*—*ἐμός, σός, ἐός, &c.*

230 The pronouns (2), (4), (5), (7) are all derived from the second pronominal element. The pronouns (3), (6), (8), (10), are compounds.

### 231 (1) First and Second Personal Pronouns.

<i>ἐγώ, I.</i>		<i>σύ, thou.</i>	
		<i>Singular.</i>	
N.	<i>ἐγώ</i>		<i>σύ</i>
G.	<i>ἐμοῦ, μου</i>		<i>σοῦ</i>
D.	<i>ἐμοί, μοι</i>		<i>σοί</i>
A.	<i>ἐμέ, με</i>		<i>σέ</i>
		<i>Plural.</i>	
N.	<i>ἡμεῖς, we</i>		<i>ὑμεῖς, you</i>
G.	<i>ἡμῶν</i>		<i>ὑμῶν</i>
D.	<i>ἡμῖν, ἡμῖν</i>		<i>ὑμῖν, ὑμῖν</i>
A.	<i>ἡμᾶς</i>		<i>ὑμᾶς</i>

*Dual.*

N.A. νῶϊ, νῶ, <i>we two</i>	σφῶϊ, σφῶ, <i>you two</i>
G.D. νῶϊν, νῶν	σφῶϊν, σφῶν

232

(2) Reflexive.

*ἑ, himself or herself.*

<i>Singular.</i>	<i>Plural.</i>	<i>Dual.</i>
N. ἑ	N. σφεῖς	N.A. σφωέ, σφά
G. οἱ	G. σφῶν	G.D. σφωίν
D. οἱ	D. σφίσι	
A. ἑ	A. σφᾶς. Neut. σφέα	

233 Dialectic Varieties of ἐγώ, σύ, ἑ

*Singular.*

N.	ἐγών	Dor. or Æol. Bæot. Lacon.	τί, Dor.	
	ἐγώνη		τύνη, Ep.	
	ἐγώνγα		τοῦνι, Bæot.	
	ἰών		τοῦνη, Lacon.	
	ἰώνγα	Bæot.		
G.	ἐμέο	Ion. Æol. Dor.	σέο, σεῦ, Ion.	ἔο, εὔ, Ion. Dor.
	ἐμεῦ		σεῖο, τεοῖο, Ep.	εἰο, ἔθεν, Ep.
	μεοῦ		σέθεν, poet.	ἐοῦς, ἐοῦ, Æol.
	μεῦ		τέο, τεῦ	
	ἐμέος, ἐμοῦς	Dor.	τεῦς, τεοῦς	
	ἐμεῦς		τιος, τιως	
	ἐμεύνη, Lacon.			
	ἐμιο, ἐμίω	Syrac.		
	ἐμῶς			
	ἐμοῦς, Bæot.			
	ἐμεῖο	Epic.		
	ἐμέθεν			
D.	ἐμίν, Dor.			
	ἐμίνγα	Hom.	τίν, Dor.	ἐοί, Ep.
	ἐμίνη		τεῖν, Ep.	ῖν, Dor.
	μεοί or		τοί, Ion.	
	μεφί?			
A.	ἐμεί, Epicharm.		τέ, τίν, τύ Dor.	σφέ, poet.
			τεί, Alcman.	ῖν, νιν, μιν, poet.



*Plural.*

N.	ἡμεῖς, Ion. αἱμεῖς, Dor. ἄμμες, Æol.	ὕμεῖς, Ion. ὕμεῖς, Dor. ὔμμες, Æol. οὐμέες, Bæot.	
G.	ἄμῶν, αἰμέων, Dor. ἡμέων, Ion. ἄμμεων, Æol. ἡμείων, Ep. ἀμλων, Bæot.	ὕμέων, Ion. ὔμμων, Æol. ὕμελων, Ep. οὐμίλων, Bæot.	σφέων, Ion. σφέλων, Ep. ψῶν, Syrac.
D.	ἄμμι } Æol. ἀμμέσιν } Ep.	ὔμμι, Æol. Ep. οὐμίην, Bæot.	σφίσι, σφίν, poet. ψίν, Syrac. φίν, Lacon. ἄσφι, Æol. σφέας, Ion. σφέ, poet. ψέ, Syrac. ἄσφε, Æol.
A.	ἡμέας, Ion. ἄμμε, Æol.	ὕμέας, Ion. ὔμμε, Æol. Ep.	

*Dual.*

σφῶτέ, σφῶά, Ep.

## 234

## (3) Pronoun of self or sameness.

αὐτός, -ή, -ό, *he, she, it or self* (below, 407, 410, cc, 444, aa).*Singular.*

N.	αὐτός	-ή	-ό	D.	-ῶ	-ῇ	-ῷ
G.	-οῦ	-ῆς	-οῦ	A.	-όν	-ήν	-ό

*Plural.*

N.	αὐτοί	-αί	-ά	D.	-οῖς	-αῖς	-οῖς
G.	-ῶν	-ῶν	-ῶν	A.	-οὓς	-άς	-ά

*Dual.*

N.A.	αὐτῶ	-ά	-ώ	G.D.	-οῖν	-αῖν	-οῖν
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So ὁ αὐτός, "the same," though the Attic Neuter is more frequently ταυτόν than ταυτό for τὸ αὐτό (see e.g. Plat. *Theæt.* p. 160

**235** The same combined with (1) and (2).

<i>ἐμαυτοῦ, of myself.</i>			<i>σεαυτοῦ, of thyself.</i>		
ἰ. ἐμαυτοῦ	-ῆς	-οῦ	σεαυτοῦ	-ῆς	-οῦ
Ῥ. ἐμαυτῷ	-ῇ	-ῷ	σεαυτῷ	-ῇ	-ῷ
ἱ. ἐμαυτόν	-ήν	-ό	σεαυτόν	-ήν	-ό

*ἐαυτοῦ, of himself.*

<i>Singular.</i>			<i>Plural.</i>		
ἰ. ἐαυτοῦ	-ῆς	-οῦ	Γ. ἐαυτῶν	-ῶν	-ῶν
Ῥ. ἐαυτῷ	-ῇ	-ῷ	Δ. ἐαυτοῖς	-αῖς	-οῖς
ἱ. ἐαυτόν	-ήν	-ό	Α. ἐαυτούς	-άς	-ά

For σεαυτοῦ, -ῆς, -οῦ, ἐαυτοῦ, -ῆς, -οῦ, the Attic writers say also ταυτοῦ, -ῆς, -οῦ, αὐτοῦ, -ῆς, -οῦ; and for the plural number of ἐαυτοῦ these are used: σφῶν αὐτῶν; σφίσιν αὐτοῖς; σφᾶς αὐτούς.

These pronouns never occur in Homer as one word, but always separated, as ἐμ' αὐτόν, -ήν, -ό, and ἐ αὐτήν, οἱ αὐτῷ.

In the plural the first two are declined as two words, each by itself, as

Γ. ἡμῶν	αὐτῶν		
Δ. ἡμῖν	αὐτοῖς	ἡμῖν	αὐταῖς
Α. ἡμᾶς	αὐτούς	ἡμᾶς	αὐτάς

So ὑμῶν αὐτῶν.

**236** Possessive Pronouns, having the government of adjectives, and derived from (1) and (2).

Possessive Pronouns are declined exactly like adjectives of three terminations, thus:

ἐμός, -ή, -όν, *mine.*

σός, -ή, -όν, *thine* (Doric, τέος).

έός or εός, ἐή or ἡ, ἐόν or ὄν, *his or hers* (Ionic).

σφωτέρος, -α, -ον, *belonging to you two* (Ionic).

νωτέρος, -α, -ον, *belonging to us two* (Ionic).

ἡμέτερος, -α, -ον, *our.*

ὑμέτερος, -α, -ον, *your.*

σφός, -ή, -όν, *his, her, their.* And

σφέτερος, -α, -ον, generally only in the plural, as the possessive of σφεῖς; but also used of the other persons.

## 237 (4) The Relative Pronoun.

<i>Singular.</i>				<i>Plural.</i>			<i>Dual.</i>				
N.	ὅς	ἥ	ὅ	N.	οἳ	αἳ	ᾗ	N. A.	ὅ	ᾗ	ᾗ
G.	οὗ	ἥς	οὗ	G.	ᾧν	ᾧν	ᾧν	G. D.	οῖν	αῖν	οῖν
D.	ᾧ	ῇ	ᾧ	D.	οῖς	αῖς	οῖς				
A.	ὃν	ῇν	ὅ	A.	οῖς	ᾗς	ᾗ				

## 238 (5) The Distinctive Pronoun or Definite Article.

ὁ, ἡ, τό, *the person or thing.*

<i>Singular.</i>			<i>Plural.</i>		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. ὁ	ἡ	τό	N. οἱ	αἱ	τά
G. τοῦ	τῆς	τοῦ	G. τῶν	τῶν	τῶν
D. τῷ	τῇ	τῷ	D. τοῖς	ταῖς	τοῖς
A. τόν	τήν	τό	A. τούς	τάς	τά

<i>Dual.</i>		
MASC.	FEM.	NEUT.
N. A. τώ <sup>1</sup>	τά	τώ
G. D. τοῖν	ταῖν	τοῖν

## Dialectical Varieties.

<i>Singular.</i>		
G.	τοῦ	Dor. τῷ      Ion. τοῖο
G.	τῆς	Dor. τᾱς
D.	τῇ	Dor. τῆ
A.	τήν	Dor. τάν

<i>Plural.</i>		
G. fem.	τῶν	Dor. τᾱν      Ion. τᾱων
D.	τοῖς	Ion. τοῖσι
D.	ταῖς	Epic and Ion. τῇσι, ταῖσι
A.	τούς	Dor. τῶς      Æol. τός

In certain cases the nominative masculine is also ὅς. See below in the Syntax (388).

<sup>1</sup> The best writers sometimes use τῶ, τοῖν with feminine nouns; thus we have τῶ twice in Thucyd. v. 23; τῶ χεῖρε, Xen. Mem. II. 3, § 18; τῶ ἡμέρα, Xen. Cyr. I. 2, § 11; τοῖν κυνησέω, Plat. Leg. 898 A.

239

## (6) Indicative Pronouns.

ὅδε<sup>1</sup>, *this* (here); οὗτος, *this* (near); ἐκεῖνος, or κείνος, *that other* (there).

<i>Singular.</i>				<i>Plural.</i>			
N.	ὅδε	ἥδε	τόδε	N.	οἷδε	αἶδε	τάδε
G.	τοῦδε	τῆσδε	τοῦδε	G.	τῶνδε	τῶνδε	τῶνδε
D.	τῷδε	τῇδε	τῷδε	D.	τοῖσδε <sup>2</sup>	ταῖσδε	τοῖσδε
A.	τόνδε	τήνδε	τόδε	A.	τούσδε	τάσδε	τάδε

*Dual.*

N.A.	τῷδε	τάδε	ταῖδε
G.D.	τοῖνδε	ταῖνδε	τοῖνδε

οὗτος, *this*.*Singular.*

N.	οὗτος	αὐτή	τοῦτο
G.	τούτου	ταύτης	τούτου
D.	τούτῳ	ταύτῃ	τούτῳ
A.	τούτον	ταύτην	τούτο

*Plural.*

N.	οὗτοι	αὐταί	ταῦτα
G.	τούτων		
D.	τούτοις	ταύταις	τούτοις
A.	τούτους	ταύτας	ταῦτα

*Dual.*

N.A.	τούτῳ <sup>3</sup>	ταῦτα	τούτω
G.D.	τούτων	ταύτων	τούτων

ἐκεῖνος is declined like αὐτός (234).

<sup>1</sup> In the Attic dialect we find the pronoun *τ* used as an inseparable affix to all these pronouns; this termination is long, and has the accent, thus: ὅδε, οὗτοσί, ἐκενοσί; also gen. τουτοῦ, ταυτησί; pl. οὗτοι, αὐταί, ταυτί, &c. And so also in adverbs, as ἐθαδί, &c. Ἐτραυθεῖ is a later form, for which we should read ἐτραυθί in the Attic authors, and ἐπρεῦθεν in Homer. The affix -ce gives the same force to certain pronouns in Latin.

<sup>2</sup> Homer places the case-ending after the affix, as in τοῖσδεσι and τοῖσδεσσι.

<sup>3</sup> We have sometimes τούτῳ with feminine nouns, as τούτῳ τῇ ἡμέρᾳ, Xen. Cyr. I. 2. § 11.

## 240 (7) Indefinite and Interrogative Pronouns.

(a) ὁ δεῖνα, a certain person generally (whom one does not wish to name).

	<i>Singular.</i>				<i>Plural.</i>	
N.	ὁ	—	ἡ	—	τὸ δεῖνα	οἱ δεῖνες
G.	τοῦ	—	τῆς	—	τοῦ δεινός	τῶν δεινῶν
D.	τῷ	—	τῇ	—	τῷ δεινῷ	
A.	τόν	—	τήν	—	τὸ δεῖνα	

It is sometimes indeclinable.

(b) τίς, any one, some one, specifically.

	<i>Singular.</i>		<i>Plural.</i>		<i>Dual.</i>
	MASC. FEM.	NEUT.	MASC. FEM.	NEUT.	
N.	τίς	τί	N. τινές	τίνα or ἅττα	N.A. τινέ
G.	τινός or του		G. τινῶν		G.D. τινῶν
D.	τινί or τῷ		D. τισί		
A.	τινά	τί	A. τινάς	τινά or ἅττα	

The pronoun interrogative, τίς, "who?" is declined like the indefinite, τίς, except that the accent remains on the *ι* throughout the cases.

## 241 (8) Relative-Indefinite Pronoun.

ὅστις, whatsoever.

	<i>Singular.</i>		
N.	ὅστις	ἥτις	ὅ τι
G.	οὗτινος or ὅτου	ἡστινος	οὗτινος
D.	ὅτῳ or ὅτῳ	ἡτῳ	ὅτῳ
A.	ὅτινα	ἡτινα	ὅ τι
	<i>Plural.</i>		
N.	οἵτινες	αἵτινες	ἅτινα
G.	ὧντινων		
D.	οἷσιν	αἷσιν	οἷσιν
A.	οὗσιν	αἷσιν	ἅτινα
	<i>Dual.</i>		
N.A.	ὅτινε	ἅτινε	ὅτινε
G.D.	οἷσιν	αἷσιν	οἷσιν

## 242 (9) Reciprocal Pronoun.

	<i>Plural.</i>		<i>Dual.</i>
G.	ἀλλήλων	G.D.	ἀλλήλοιιν -αιιν -οιν
D.	ἀλλήλοις -αις -οις	A.	ἀλλήλω -α -ω
A.	ἀλλήλους -ας -α		

## 243 (10) Correlative Adjectival Pronouns.

These pronouns are called *correlative*, because they always refer to a *relative* expressed or understood, in connexion with which there is generally also an interrogative and indefinite pronoun: thus *τοσοῦτος*, with *τόσος* and *τοσόσδε*, refers to the relative *ὅσος* and the interrogative and indefinite *πόσος*, *ποσός*; *τοιούτος*, with *τοῖος* and *τοιόσδε*, to the relative *οἷος* and the interrogative and indefinite *ποῖος*, *ποιός*; and so on, according to the following table:

<i>Demonstrative.</i>	<i>Indefinite.</i>	<i>Relative.</i>	<i>Direct Interrogative.</i>	<i>Indirect Interrogative.</i>
τόσος, τοσόσδε, τοσοῦτος "so much or great"	ποσός "ever so much or great"	ὅσος "as much or great as"	πόσος; "how much or great?"	ὅποσος "how much or great"
τοῖος, τοιόσδε, τοιούτος "such, or of such a kind"	ποιός "of any kind however constituted"	οἷος "as, of such a kind as"	ποῖος; "of what kind?"	ὅποῖος "of what kind"
τηλικός, τηλικόσδε, τηλικοῦτος "so old, or of such an age"	πηλικός "of a certain age <sup>1</sup> "	ἡλικός "as old as"	πηλικός; "how old?"	ὅπηλικός "how old"
ἡμεδαπός "of our country" ὑμεδαπός "of your country" ἀλλοδαπός "of another country" παντοδαπός "of all countries"	wanting wanting		ποδαπός; "of what country?"	ὁποδαπός "of what country"

<sup>1</sup> This indefinite occurs in Aristot. *Eth.* v. p. 1134 b. Bekk.

The simple forms *τόσος* and *τοῖος* are seldom used in prose, and generally when there is little emphasis, as in the phrase *τόσα καὶ τόσα*, "such and such numbers." Corresponding to *τοῖος* we have *παντοῖος*, *ἀλλοῖος*, *ἐτεροῖος*; and corresponding to *τόσος*, *τοσοῦτος*, we have *τίννος*, *τιννοῦτος*, "so little," *tantiillus*.

The declension of *τοσόσδε*, *ταῖόσδε*, *τηλικόσδε* corresponds to that of *ὅδε*, so that the accent always remains on the penultima; thus, *τοσοῦδε*, *τοσοῖδε*, *τοσῶνδε*, &c. The words ending in *-ουτος* are declined as follows:

*τοσοῦτος*, so much.

*Singular.*

N.	<i>τοσοῦτος</i>	<i>τοσαῦτη</i>	<i>τοσοῦτο</i> and <i>τοσοῦτον</i>
G.	<i>τοσοῦτου</i>	<i>τοσαύτης</i>	<i>τοσοῦτου</i>
D.	<i>τοσοῦτῳ</i>	<i>τοσαύτῃ</i>	<i>τοσοῦτῳ</i>
A.	<i>τοσοῦτον</i>	<i>τοσαύτην</i>	<i>τοσοῦτο</i>

*Plural.*

N.	<i>τοσοῦτοι</i>	<i>τοσαῦται</i>	<i>τοσαῦτα</i>
G.	<i>τοσοῦτων</i>	<i>τοσοῦτων</i>	<i>τοσοῦτων</i>
D.	<i>τοσοῦτοις</i>	<i>τοσαύταις</i>	<i>τοσοῦτοις</i>
A.	<i>τοσοῦτους</i>	<i>τοσαύτας</i>	<i>τοσαῦτα</i>

*Dual.*

N.A.	<i>τοσοῦτῳ</i>	<i>τοσαῦτα</i>	<i>τοσοῦτῳ</i>
G.D.	<i>τοσοῦτοιῳ</i>	<i>τοσαῦταιῳ</i>	<i>τοσοῦτοιῳ</i>

**244** (11) Discretive and Distributive Pronouns.

(a) The *discretive* pronouns are *ἄλλος*, *ἄλλη*, *ἄλλο*, "another" (out of many), and *ἕτερος*, *ἐτέρα*, *ἕτερον*, "another" (out of two). The former of these, a representative of the Latin *alius*, *olius* and *ille*, may be traced to an identity of origin, as it bears the same or nearly the same meaning, with *κεῖνος*, *-η*, *-ο*, "that other." With the exception of the neuter in *-ο*, it is regularly inflected. The discretive *ἕτερος* means literally "nearer on this side" (cf. the Latin *citra*, *citerior*, *citimus*, &c.), and is referred to the reflexive element *ἐ*. Instead of *ὁ ἕτερος* the Attic writers have *ἄτερος*, *ἄτεροι*, and still more frequently in the neuter *θάτερον* and *θάτερα* for *τὸ ἕτερον* and *τὰ ἕτερα*. The Ionic dialect has the crasis

*ἕτερος*, the Doric either *ἕτερος* or *ἄτερος* (see Ahrens, *Dial. Dor.* . 114). Ultimately the corruption *θάτερος*, *θατέρα*, *θάτερον* established itself in the *κοινή διάλεκτος*, and we have an apparent example of this as early as Euripides, who writes *θάτερον* for *τὸν ἕτερον* (*Ion*, 849; cf. Böckh, *C. I.* i. No. 2119). We have also a discrepant relation between *οὐδείς*, *μηδείς*, and *οὐδέτερος*, *μηδέτερος*.

(b) The *distributive* pronouns are *ἕκαστος*, *ἐκάστη*, *ἐκαστον*, "each one" (of many), Latin *unusquisque*, and *ἐκάτερος*, *ἐκατέρα*, *ἐκάτερον*, "either one" (of two), "both the one and the other," Latin *uterque*, as distinguished from *ἀμφο*, *ἄμφω*, *ἀμφοτέρως*. See Plato, *Theætet.* 185 B: *ὅτι ἀμφοτέρω δύο, ἐκάτερον δὲ ἓν*. These distributives are derived from an old pronominal compound signifying "one," which is still extant in the Sanscrit numeral *ekas*, "one;" and is also seen in the particle *ἐκας*, Latin *secus*, "apart," "by itself." The phrase *ὡς ἕκαστοι* means "severally," as in Thucyd. i. 3: *οἱ ὡς ἕκαστοι Ἕλληνες*, "the several Hellenic tribes," "the Hellenes taken severally or as separate tribes, afterwards known by a common designation."

245 Besides the inseparable affixes *-δε* and *-ι* (the latter of which, however, is sometimes liable to a kind of *mesis* in the Attic comedies; above, 112), we have moveable suffixes, in the case of certain particles, which give a special value to some of the pronouns.

(a) The 1st and 2nd personal pronouns combine themselves with the moveable affix *γε* into a strengthened whole (like the Latin *egomet*), in which the accent is drawn back; thus we have *ἐγώγε*, *ἐμοίγε* for *ἐγώ γε*, *ἐμοί γε*; but *ἐμοῦ γε* and *ἐμέ γε*.

(b) The particles *τε* and *περ* added to relative and correlative pronouns give them a special and emphatic value; thus (1) *ὅς τε* means "the particular person who," and is used regularly in the phrase *ἐφ' ᾧ τε*, "for the particular reason which," i.e. "on condition that;" and in the adverb *ὥς τε* (*ὥστε*), "in the particular manner in which," i.e. "so that, to the extent that, on the condition that;" (2) *οἷός τε*, properly the correlative of *τοῖός τε*, means "just such a one as," i.e. "able or capable;" as *οἷός τ' εἰμι ταῦτα ἔργα*, "I am just such a person as (I am able) to do these things;" (3) *ὅς περ*, *ὅσος περ*, "exactly the person who," "just as much



as," to indicate that the relation specially holds in the particular instance.

(c) The particles *δη* and *οὖν* are added to correlatives, so as to throw the accent forwards and make a new form, in the sense of the Latin *-cunque* and our "-soever;" as in *ὅσονδῃ*, *quantumcunque*, "how much soever;" similarly *ὅπουδῃ*, *ὅποιος δῆποτε*, *ὅστισούν*, *οὐπεπούν*, *ὅποσονούν*, *ἡντιναούν* or *ἡντινούν*, &c. The best writers do not add *δή* to the simple relative *ὅς* (see Lobeck, *Phryn.* p. 373).

### § V. Numerals.

246 Comparative philology teaches us that numerals are closely connected with the primitive pronouns, and that they are themselves positional or pronominal words (above, 78). In fact, the first numeral, originally *μεῖς*, *μῆλα*, *μέν*, is identical with the first pronominal element. The second numeral *δύο* = *δφο* contains the second element. The third numeral *τρῆς* = *τᾶφ-ρεῖς* contains the second numeral with the element *-ρα* superadded. The fourth numeral was originally *πέ-τοpes*, i.e. *πε* (= 1) + *τοpes* (= *τρῆς*) q. d. 1 + 3 = 4. The fifth numeral, originally *πέντε* = *κπέντε* (whence *πέντε* by 108), is connected with an old root *fev*, "to take," found in the Homeric *γέντο*, in *κύον-ς*, "the dog," i.e. "the seizer," Latin *canis*, and in *hund*, "hound," "hand," &c. As meaning the "hand" with its five fingers, it refers to the old method of counting five by showing the open hand. Similarly the tenth numeral *δέ-κα* = *δφέ-κεντ-* (by 85), means "two hands," i.e. the ten fingers on the two hands held out together. There are greater corruptions in *ἑξ* = *σέξ* (by 114) = *κσέ-κς* (by 108) = 3 + 3; in *ἐπτά* = *σε-π-τά* = *κσε-π-τά[ρα]* = 3 + 4; and in *ἐννέα* = *ἐννέφα* = 10 - 1(?). The eighth numeral is the dual of "four<sup>1</sup>."

It is a remarkable fact, that the first four numerals in Greek and Sanscrit, and the first three in Latin, are declined, while all the others remain without inflexion. There must be some reason for this. Now we know that the oldest Greek year was divided into three seasons of four months each: and the subdivision of the fundamental number twelve in the state division of the Ionians into the factors 3 × 4, of which 4 was the basis, need not be insisted on. The first four numerals, therefore, would be more

<sup>1</sup> On these derivations, see *New Cratylus*, book II. ch. 2.

frequently used as adjectives than the others, and for this reason would have inflexions, which the others, whose use would be more adverbial, might omit without so much inconvenience. The same remark applies to the corresponding fact in regard to the numerals of the Romans, whose fundamental number was three.

**247** Numerals are divided into two classes: A. *Cardinals*, B. *Ordinals*. The former express a definite number. The latter express the position of the objects in a succession of numbers. So that although the cardinal is by its origin a positional word, it includes in its meaning all the positions up to that which it designates: for this is the process in counting.

**248** All ordinals are declined like adjectives of three genders.

**249** A. *Cardinal Numbers* (answering to the question, "How many?")

*εἷς, one.*

N.	εἷς	μία	ἓν
G.	ένός	μιάς	ένός
D.	ένί	μιά	ένί
A.	ένα	μίαν	έν

Compounds of *εἷς*.

*οὐδεῖς and μηδεῖς.*

N.	οὐδεῖς (in later writers οἰθεῖς)	οὐδεμία	οὐδέν
G.	οὐδένος	οὐδεμίας	οὐδένοσ
D.	οὐδενί	οὐδεμιά	οὐδένι
A.	οὐδένα	οὐδεμίαν	οὐδέν

So *μηδεῖς, μηδεμία, μηδέν.*

**250**

*δύο, two.*

N.A. δύο or δύω

G.D. δυοῖν or δυεῖν

Another form of the dative is *δυσί*.

So *ἄμφω, both.*

*Dual.*

N.A. ἄμφω

G.D. ἄμφοιν

251 *τρεις, three.*252 *τέσσαρες or τέτταρες, four.*

	ΜΑΘ. ΦΕΜ.	ΝΕΥΤ.		ΜΑΘ. ΦΕΜ.	ΝΕΥΤ.
N.	τρεις	τρία	N.	τέσσαρες	τέσσαρα
G.	τριῶν		G.	τεσσάρων	
D.	τρισί		D.	τέσσαρσι	
				τέτταρσι in the poets	
A.	τρεις	τρία	A.	τέσσαρας	τέσσαρα

253

*Cardinals and Numeral Signs.*

α', εἷς, *one.*  
 β', δύο, *two.*  
 γ', τρεῖς, *three.*  
 δ', τέσσαρες, *four.*  
 ε', πέντε, *five.*  
 ς', ἕξ, *six.*  
 ζ', ἑπτὰ, *seven.*  
 η', ὀκτώ, *eight.*  
 θ', ἐννέα, *nine.*  
 ι', δέκα, *ten.*  
 ια', ἑνδεκα, *eleven.*  
 ιβ', δώδεκα, *duώδεκα, and δυοκαίδεκα, twelve.*  
 ιγ', τρισκαίδεκα and δεκατρεῖς, *thirteen.*  
 ιδ', τεσσαρεσκαίδεκα and τεσσαρακαίδεκα, *fourteen.*  
 ιε', πεντεκαίδεκα, *fifteen.*  
 ις', ἑκκαίδεκα, *sixteen.*  
 ιζ', ἑπτακαίδεκα, *seventeen.*  
 ιη', ὀκτωκαίδεκα, *eighteen*<sup>1</sup>.  
 ιθ', ἐννεακαίδεκα, *nineteen.*  
 κ', εἴκοσι(ν), *twenty.*  
 κα', εἷς καὶ εἴκοσι<sup>2</sup>, *twenty-one.*

<sup>1</sup> Instead of "eighteen" or "nineteen," the Greeks frequently said "twenty wanting two" or "one:" e.g. *ᾤης δύοι or μᾶς δέουσαι εἴκοσι, twenty ships wanting two or one, i. e. 18 or 19 ships*; and so for 28, 29, 38; and this applies to detailed numbers, as in Thucyd. VII. 31: *τετρακόσιοι καὶ δύοις δέοιρες πενήκοντα ἄνδρες*, "four hundred and forty-eight men;" and to hundreds as well as to tens; thus we have in Thucyd. II. 31: *τριακοσίων ἀποδέοντα μύρια*, "nine thousand seven hundred."

<sup>2</sup> In the composition of two numbers, if the smaller precedes, the two are joined by *καὶ*; if the greater, the conjunction is omitted: as *πέντε καὶ εἴκοσι*, Herod.; *εἴκοσι πέντε*, Demosth. In Pindar, *Ol. I. 128*, we have the two numbers combined by *τε καὶ*.

- κβ', δύο καὶ εἴκοσι, *twenty-two*.  
 κγ', τρεῖς καὶ εἴκοσι, *twenty-three*.  
 κδ', τέσσαρες καὶ εἴκοσι, *twenty-four*.  
 κε', πέντε καὶ εἴκοσι, *twenty-five*.  
 κς', ἕξ καὶ εἴκοσι, *twenty-six*.  
 κζ', ἑπτὰ καὶ εἴκοσι, *twenty-seven*.  
 κη', ὀκτώ καὶ εἴκοσι, *twenty-eight*.  
 κθ', ἐννέα καὶ εἴκοσι, *twenty-nine*.  
 λ', τριάκοντα, *thirty*, Ionic τριήκοντα.  
 μ', τεσσαράκοντα, *forty*, Ionic τεσσαρήκοντα.  
 ν', πενήκοντα, *fifty*.  
 ξ', ἑξήκοντα, *sixty*.  
 ο', ἑβδομήκοντα, *seventy*.  
 π', ὀγδοήκοντα, *eighty*, Ionic ὀγδάκοντα.  
 Ϟ, ϙ, Ϛ, ἐνενήκοντα, *ninety*.  
 ρ', ἑκατόν, *a hundred*.  
 σ', διακόσιοι, *two hundred*, Ionic διηκόσιοι, declined thus:

*Plural.*

N.	διακόσιοι	-αι	-α
G.	διακοσίων	-ων	-ων
D.	διακοσίοις	-αις	-οις
A.	διακοσious	-ας	-α

- τ', τριάκόσιοι, *three hundred*.  
 υ', τετρακόσιοι, *four hundred*.  
 φ', πεντάκόσιοι, *five hundred*.  
 χ', ἑξακόσιοι, *six hundred*.  
 ψ', ἑπτάκόσιοι, *seven hundred*.  
 ω', ὀκτάκόσιοι, *eight hundred*.  
 Ϟ, ἐνᾱκόσιοι (ἐννᾱκόσιοι), *nine hundred*.  
 ρ, χίλιοι, *a thousand* (lit. "as in a heap of fodder").  
 β, δισχίλιοι, *two thousand*.  
 γ, τρισχίλιοι, *three thousand*.

the *Odys.* XVI. 249, we ought perhaps to read *πίστευες καὶ Φαίκοι* for *πίστευς τε καὶ φαί*. The cardinal numbers compounded with *σύν* signify:

1 "Together," *σύνδυο*, *two together*.

2 "At a time," or the distribution of a whole number into equal aliquot parts, *τρεις*, *three at a time*.

The same meaning may be expressed by *δυσ* and *εἰς*, the latter being used of the *ay* of soldiers, as *εἰς ὀκτώ*, "eight deep."

δ, τεσσαρακισχίλιοι, *four thousand*.

ρ, μύριοι, *ten thousand* (lit. "as in drops of water").

*Obs. 1* The following are the alterations observable in the cardinal numbers:

(a) In Homer we find *ἴα*, *ἴης* for *μία*, *μῆς*, and even *ἴῳ* once for *ἐν* (*Il.* vi. 422). The forms *μῖη*, *οὐδεμῖην* are hyper-Ionic, and are found only in Hippocrates.

(b) Homer and the later epic poets write *δοῖός*, *δοῖή*, *δοῖόν*, in addition to *δύω* and *δύο*. In Herodotus we find *δυῶν*, *δυοῖσι*; in Doric *δυῶν*, and in Æolic, according to Eustathius, *δύεσιν* (*δύεσσιν*).

(c) In old Doric inscriptions we have *τρῖς* for *τρεις*; and *τριῶσι* for *τρισι* is quoted from Hipponax.

(d) For *τέσσαρες*, which is the form adopted by the old Ionic, by Thucydides, and the tragedians, we have *τέτταρες* in newer Attic, *τέσσερες* in Herodotus, *τέτερες* in Doric and in Hesiod, *Op. et D.* 698, and *πίσυρες* or *πέσυρες* in Æolic.

(e) The Æolic form of *πέντε* was *πέμπε*, from which come the Homeric and Attic derivatives *πεμπάς*, *πεμπάζω*, &c., and the common ordinal *πέμπτος*. K. O. Müller has proposed to write *πέμπων* for the gen. pl. in an admirable emendation of Alcæus, *ap. Strab.* p. 617.

(f) Homer writes *φείκοσι* and *λείκοσι*. The Doric forms are *εἴκατι*, *φίκατι*, *φείκατι*, *βείκατι* (Ahrens, *Dor. Dial.* p. 279), and the initial letter is retained in the Latin *viginti*.

(g) It will be observed that the formative *α* in *τριάκοντα*, &c. is always long after a vowel, but otherwise short or changed into *η*. In epic and Ionic Greek we have *τριήκοντα* and even *τριηκότων* (Hesiod, *Op. et D.* 694). For *τεσσαράκοντα* the Doric dialect gives *τετράκοντα* (Ahrens, *Dor. Dial.* p. 280).

(h) As far as can be determined from the variations of the MSS., it is best to write *ενήκοντα* and *ενακόσιοι* with a single *ν*.

(i) For *χίλιοι* the Lesbians wrote *χέλλιοι*, the Boeotians *χεῖλιοι*, and the Doric *χήλιοι* (Ahrens, *Dor. Dial.* p. 281).

(j) It was customary to distinguish between *μύριοι*, "ten thousand," and *μυρίος*, "infinitely numerous." Homer has always *μυρίος* both in the singular and in the plural, and always uses the word in the indefinite signification. With the definite value, as an indication of number, the singular is used with collective nouns in the historical writers; thus we have *μυρία ἄσπις* in Xenophon for "ten thousand heavy-armed men;" similarly *χιλὴ ἵππος*, "a thousand cavalry," in Herodotus; and *διακοσία ἵππος*, "two hundred horsemen," in Thucydides.

*Obs. 2* In statements of considerable and detailed numbers, it is common to begin with the digits and so ascend to the tens, hundreds, &c. Thus the number 63,974 will be expressed *τέτταρα καὶ ἑβδομήκοντα καὶ ἑνακόσια καὶ τρισχίλια καὶ ἑξακισμύρια*. But the reversed order is often adopted, especially when the sum consists of only two numbers;

thus we have in Xenophon, *Anab.* v. 5, § 4: σταθμοὶ ἑκατὸν εἴκοσι δύο, παρασάγγαι ἑξακόσιοι καὶ εἴκοσι, στάδιοι μύριοι καὶ ὀκτακισχίλιοι καὶ ἑξακόσιοι. Very large numbers are frequently expressed by multiples of the substantive μυριάδες, to which the smaller amounts are added; thus we have δέκα μυριάδες, 100,000; τρισχίλια καὶ πέντε μυριάδες 53,000; μυριάς μύριοι μυριάδες, "a billion." We have also colloquial exaggerations, such as ψαμμακόσιοι in the comedians and Athenæus, p. 671 A.

*Obs. 3* In combining the numerical signs, which are indicated before each number, only the last of the same series bears the appropriate accent; thus we write κζ', 27; σξ', 260; αωνθ', 1859; γγχαβ', 53,682.

*Obs. 4* Besides the cyphers given above, there is an older method of expressing numbers by the initial letters of ἴος for εἰς, Πέντε, Δέκα, Ἑκατόν, Χίλιοι and Μύριοι. According to this method I is 1, II 2, III 3, IIII 4; II is 5, III 6, IIIII 9; Δ is 10, ΔΙ 11, ΔΠ 13, ΔΠΙΙ 18, and so on; ΔΔ is 20, ΔΔΔΔ 40, and so on. In the same way H is 100, HH 200, X 1,000, XX 2,000, M 10,000. There were also abbreviated combinations of II and other letters; thus 50 was written Η, F', i.e. πεντάκις δέκα; 500 was written ΗΙ or Η, i.e. πεντάκις κατόν; 5,000 was written ΗΙ, F', i.e. πεντάκις χίλιοι, &c. Similarly they expressed multiples of 10,000; thus 20,000 was  $\overset{\beta}{M}$ , 100,000 was  $\overset{\delta}{M}$ , 1,000,000 was  $\overset{\zeta}{M}$ . It was also possible to express powers of 10,000 by repeating the letter M; thus MM was 100,000,000. In writing fractions either γ', δ' alone meant  $\frac{1}{3}$ ,  $\frac{1}{4}$ , or the denominator was placed above the numerator; thus  $\frac{3}{5}$  was written γ',  $\frac{26}{49}$  was written  $\overset{\mu\theta'}{\gamma}, \frac{26}{49}$  was written  $\overset{\mu\theta'}{\kappa\epsilon}$ . In the works of the Greek mathematicians there are abundant examples of these numerical signs.

*Obs. 5* The rhapsodies of Homer, the symbols of the Heliastæ, and other conventional numbers, were indicated by the letters of the alphabet, counted α—ω = 1—24. For recollecting the place of a letter in the alphabet the combination ηντ, indicating the first letters of the last three hexads, furnishes a convenient *memoria technica*.

## 254 Ordinal Numbers (answering to the question "Which of the number?")

- πρῶτος, *first*.
- δεύτερος, *second*.
- τρίτος, *third*.
- τέταρτος and τέττατος, *fourth*.
- πέμπτος, *fifth*.
- ἕκτος, *sixth*.
- ἑβδόμος, *seventh*.

ὀγδοός, *eighth*.

ἐνατός, *ninth*.

δέκατος, *tenth*.

ἐνδέκατος, *eleventh*.

δωδέκατος and δυοκαδέκατος, *twelfth*.

τρισκαδέκατος and τρίτος καὶ δέκατος, *thirteenth*.

τεσσαρακαδέκατος and τέταρτος καὶ δέκατος, *fourteenth*.

εἰκοστός, *twentieth*.

εἰκοστός πρῶτος, *twenty-first*.

τριακοστός, *thirtieth*.

τεσσαρακοστός, *fortieth*.

πεντηκοστός, *fiftieth*.

ἑξηκοστός, *sixtieth*.

ἑβδομηκοστός, *seventieth*.

ὀγδοηκοστός, *eightieth*.

ἐνενηκοστός, *ninetieth*.

ἑκατοστός, *hundredth*.

διακοσιοστός, *two-hundredth*.

τριακοσιοστός, *three-hundredth*.

τεσσαρακοσιοστός, *four-hundredth*.

χιλιοστός, *thousandth*.

μυριοστός, *ten-thousandth*.

And so on.

*Obs.* 1 The ordinals are used idiomatically to denote broken numbers. (a) When the fraction only is expressed, we have a compound of the ordinals τρίτος, τέταρτος, &c. with the word μόριον, "a part;" thus τριτημόριον, "one-third;" τεταρτημόριον, "one-fourth," &c. The adjective ἡμισυς expresses "one-half;" and for definite magnitudes we have compounds with ἡμι-, e.g. ἡμιτάλαντον, "half a talent," ἡμιώβολον or ἡμιωβόλιον, "half an obol." We may also express a fraction by saying τῶν πέντε αἱ δύο μοῖραι or τῶν πέντε μερῶν τὰ δύο, i.e. "two-fifths" (Thucyd. i. 10<sup>1</sup>; Arist. Pol. ii. 6), or τῶν ἑξ αἱ τρεῖς μοῖραι, i.e. "three-sixths." Or if the denominator exceeds the numerator by one only, we may omit the former, as τὰ δύο μέρη, "two-thirds." (b) When a whole number is expressed as well as its fractional part, we may either use cardinal numbers, as πέντε ἡμιτάλαντα, "two talents and a half;" or ordinals, as ἑβδομον ἡμιτάλαντον, "six talents and the seventh a half talent," i.e. 6½ talents; and as σπιθαμὴ is half a πῆχυς, we have in Herodotus, ii. 106, πεμπτῆς σπιθαμῆς, "four cubits and a half." Compare the Latin *sestertius*, &c.

<sup>1</sup> There is no reference in this passage to the usual and territorial divisions of the Peloponnesus, which were six and not five, but it is merely a computation of the relative extent of territory belonging to the Lacedæmonians.

*Obs.* 2 Μόνος, "alone," "only," i.e. "one-ly," Ionic μῶνος, is of the nature of an ordinal, and is connected with the first numeral in its original form μείς, μία, μέν.

*Obs.* 3 The ordinals are sometimes combined with cardinals, as in the phrase τῇ ὀγδόῃ καὶ ἐνάτῃ ἐπὶ δέκα, and the like.

*Obs.* 4 The following are epic forms of the ordinals: πρόμος, τρίτα-ος, τέτατος, ἑβδόματος, ὀγδόατος, εἵνατος, by the side of which the ordinary forms also are used. We have, besides, δεύτατος, "the last." The Doric dialect has πρῶτος by the side of πρῶν for πρῶαν, and τέρτος as given by Chæroboscus, *Cramer. Anecd.* II. p. 275, 23, as the Æolic form of τρίτος.

255 From the feminine of the ordinal may be formed a secondary ordinal expressing the day on which an event happened; as τριταῖος ἀπέθανεν, "he died on the third day," i.e. τρίτῃ ἡμέρᾳ, πεμπταῖοι ἤλθομεν, "we came on the fifth day." Also the interrogative ποστιαῖος; "on what day?" "after how many days?"

256 We have also (a) multiple adjectives, ἀπλός (-οῦς), "single," διπλός (-οῦς), "double," τριπλός (-οῦς), "treble," &c. (for the declension see above, 205). Rarer forms are διφάσιος, τριφάσιος, &c.

(b) Proportional adjectives are such as

διπλάσιος, "twice as much,"

τριπλάσιος, "thrice as much,"

πολλαπλάσιος, "many times as much."

These answer to the question ποσαπλάσιος.

*Obs.* The difference between the adjectives in -όος and those in -άσιος is thus given by Ammonius (*de diff.* p. 43): διπλοῦς κατὰ μέγεθος, διπλάσιος κατ' ἀριθμόν, i.e. διπλοῦς, *duplex*, defines the number of parts into which the whole is divided; διπλάσιος, *duplus*, how many times a given number contains another in itself; thus Plato says (*Charm.* p. 168 c): οὐ γὰρ ἐστὶ πον ἄλλον διπλάσιον ἢ ἡμίσιος, but (*Cratyl.* 408 c): διπλοῦς ὁ λόγος ἀληθὴς τε καὶ ψευδής.

257 Numeral adverbs are such as

(a) δίχα, "in two ways,"

τρίχα, "in three ways,"

τέτραχα, "in four ways,"

&c.

answering to the adjectives in -πλοῦς, and



- (b) ἅπαξ, "once,"  
 δῖς, "twice,"  
 τρίς, "thrice,"  
 τετράκις, "four times,"  
 &c.

answering to the adjectives in -πλάσιος, probably formed from those in -πλοῦς (above, 107). We have also more general adverbs of the same kind; as ἰσάκις, πολλάκις, πλεονάκις, &c.; the interrogative ποσάκις, and the correlatives τοσάκις, ὅποσάκις.

258 Numeral substantives, besides μυριάς, which has been already mentioned, are such as μονάς, "unity," δυάς, "duality," τριάς, τετράς, πεμπάς (later πεντάς, or even πεμπτάς), ἑξάς, ἑπτάς, ὀκτάς, ἑννεάς, δεκάς, δωδεκάς, &c.; εἰκάς, τριακάς, τεσσαρακοντάς, &c.; ἑκατοντάς, χιλιάς.

## § VI. Adverbs.

259 When some case of a declinable word—whether substantive, adjective; or pronoun—has fixed itself absolutely for the expression of certain secondary predications (see Syntax, 435), it is called an ADVERB. The prepositions, conjunctions, and interjections, which are generally regarded as distinct parts of speech, are, in regard to their origin and primitive use, neither more nor less than adverbs. Their right to a separate place in the grammar of an inflected language depends upon their syntactical functions only. The preposition is an adverb of place, specially defined by the apposition of the case of a noun; the conjunction is an adverb of manner, specially defined as the relative or antecedent in some connected sentences; the interjection is the vocative case of a noun, or some single sound, used as an exclamatory adverb.

260 We may treat of adverbs, as they are generally understood, with reference either to their meaning or to their form.

a. With regard to their meaning, adverbs are divided into

(α) Adverbs of quality or manner; as καιρίως, "opportunately;" πρεπόντως, "becomingly;" βαρβαρικῶς, "barbarously;" ταυρηδόν, "like a bull;" ἀναφανδόν, "openly;" ὀνομαστί, "by name, naming"

ly," *nominativum*; *ἐξαίφνης*, "suddenly;" *ὀδᾶξ*, "bitingly;" *λίαν*, "excessively;" *προίκα*, "gratuitously," &c.

(β) Adverbs of place; as *οἰκοθεν*, "from home;" *Ὀλυμπιάζε*, "to Olympia;" *Πυθοῖ*, "at Delphi;" *ἐτέρωσε*, "in a different direction;" *ἐνδοθι*, "within," &c.

(γ) Adverbs of time; as *πρίν*, "before;" *τότε*, "then;" *ἤνικα*, "when;" *ἤμος*, "while;" *τέως*, "so long as;" *πότε*; "when?" &c.

261 δ. With reference to their form, (α) sometimes the adverb corresponds exactly to some existing case of the noun; as

Dat. *κομιδῇ*, "with abundance," i.e. "very much;" so also *δημοσίᾳ*, "publicly;" *ιδίᾳ*, "privately;" *κοινῇ*, "in common;" *πεζῇ*, "on foot;" *σπουδῇ*, "zealously;" *ἡρί*, "in the spring;" *ἰφι*, "violently;" *ἔκῃτι*, "willingly," &c.

Acc. *ἀρχήν* or *τὴν ἀρχήν*, "at the beginning," i.e. "at all," "wholly," "entirely;" so also *ἀκμήν*, "at the point," "hardly;" *δωρεάν* or *προίκα*, "gratis or in vain;" *μακράν*, "far;" *πέραν*, "on the other side;" and especially neuter adjectives; as *καλόν*, "beautifully;" *βραχεία*, "briefly;" *ἀντίπαλον*, "correspondingly" (Thucyd. i. 3, § 4, vi. 23, § 1), &c.

And sometimes to a noun with its preposition; as

*παραχρήμα*, "along with the business," i.e. "on the spot," "directly."

*καθάπερ* = *καθ' ὃ* *περ*, "according to which things in particular," i.e. "like."

*προὔργου* = *πρὸ ἔργου*, "for the business," "advantageously."

*ἐκποδών* = *ἐκ ποδῶν*, "out of the way."

*ἐξαπίνης* or *ἐξαίφνης* = *ἐξ ἀπινῆς* (later *ἀίπεινῆς*), *ex praeipiti*, "on a sudden."

*ἐνσχερώ* and *ἐπισχερώ* = *ἐν σχερῷ*, *ἐπὶ σχερῷ*, "in order."

The irregular forms *νύκτωρ* and *ἐμποδών* are contractions for *νυκτὸς ὥρα*<sup>1</sup> and *τὸ ἐν ποσὶν ὄν* (cf. *τὰ ἐν ποσὶ εἰδόμενα*. Herod. ii. 76).

<sup>1</sup> We should expect *νύχθωρ*, but it might be connected with *ώρα*, like *φρυκτωρός*. Rosen (*Rig-Veda*, Annot. p. v) has compared the termination with the Vaidik *vas-tar* = *nas*. But the *τ* belongs to the crude form of *νύκτ-*, and if the generally-received etymology, which is given in the text, is to be rejected, we must conclude that *νύκτωρ* is a corruption of *νύκτωρ*, formed from the genitive (ablative) like the other adverbs in *-ωρ*.

262 (β) Sometimes the adverb preserves a genuine but obsolete inflexion; as

- G. οὐρανό-θεν, "from heaven."  
 D. αὐτό-θι, "there."  
 A. οἰκό-ν-δε, "homewards."  
 And plural D. Ἀθήνησι, "at Athens."  
 A. Ἀθήναζε for Ἀθήνας-δε, "to Athens."

*Obs.* 1 In these terminations the principal changes are the following:

- θεν becomes -θα, -δα, -δον, -δην, -τει, -τι, -ς.  
 -θι becomes -ι, -οι, and even -ου.  
 -δε becomes -δισ, and in derivatives from pronouns it is always -σε.

*Obs.* 2 The locative termination -σι or -ι has often a moveable *ν* (above, 85), which is sometimes represented by *ς*, also moveable, and sometimes by the open vowel *α* (above, 107). Thus we have, on the one hand, *πέρυσιν* and *πάλιν*; then *ἄχρι* and *ἄχρις*, *αἴθι* and *αἴθις*, *πολλάκι* and *πολλάκις*; then *ἄρτι*, *ἔτι*, *ὑψι*, &c. without any *ς*. Again, we have *αἰί*, *αἰεί*, *αἰέν*, *αἰές*, but *αὔτε*, *ὄψε*, *τῆλε*, without any consonantal affix or representative even of *ι*. Again, we have adverbs both in -α and -εν, as *ἐνεκα* and *ἐνεκεν*, *ἐνταῦθα* and *ἐνταῦθεν*, *ἐνθα* and *ἐθεν*; and both in -α and -ις, as *ἀνάμιγα* by the side of *ἀναμίξ*, *μέγα* by the side of *μόγις*, *μάλα* by the side of *μόλις*; but also adverbs in -α without any trace of a consonantal affix, and in -ς without any further trace of the formative insertion, as *τάχα*, *ὦκα*, *κάρτα*, *ἀλλά*, *σάφα*, *αὐτίκα*, and *πύξ*, *λάξ*, *ὀδᾶξ*, *γνίξ*, *ἄλις*. Finally, we have adverbs in -ον, like *σήμερον*, *αὔριον*, *πλήσιον*, which must represent an original termination -αι or -αιν. This appears not only from internal evidence, but from the changes of the person-endings of verbs from -ην to -ον or αι, and from comparatives like *πλησιαίτερος*.

*Obs.* 3 The greatest irregularity is that which we observe in relative and interrogative adverbs. Thus instead of

- ὅθι, "where," πόθι, "where?" we find οὗ, ποῦ, which are properly equivalent to ὅθεν, πόθεν:

and instead of

- ὅσε, "whither," πόσε, "whither?" we find οἶ, ποῖ, which are properly equivalent to ὅθι, πόθι.

263 (γ) The most common form of the adverb is when the gen. is assimilated to -ως. There is hardly any adjective which cannot furnish an adverb of this form, thus:

- σοφός, "wise," gen. σοφοῦ, adv. σοφῶς, "wisely."  
 ἡδύς, "sweet," gen. ἡδέος, adv. ἡδέως, "sweetly."

*χαριεις*, "graceful," gen. *χαριέντος*, adv. *χαριέντως*, "gracefully."  
*εὐδαίμων*, "happy," gen. *εὐδαιμόνος*, adv. *εὐδαιμόνως*, "happily."

We have seen, however, that it is only with nouns in F that we practically find this gen. in *-ως* as a case. Many of these adverbs cast off the final *-ς*; as *ἄφνω*, "suddenly;" *ἄνευ*, "silently;" *ὀπίσω*, "behind;" and this is always the case with those derived from prepositions; as *ἄνω*, "upwards;" *κάτω*, "below;" *εἰσω* and *ἔσω*, "within;" *ἔξω*, "without;" *πρόσω* and *πρόρρω*, "afar." We have both *οὕτως* and *οὕτω* (above, 85). But it may be doubted whether the latter forms are not connected rather with the dat. than with the gen., to which we assign the adverbs in *-ως*. Dialectical variations, such as *ἐξοῶ*, *ἔξω*, would seem to point to this; but these forms are in many instances so mutilated and corrupt, that we can scarcely hope to arrive at a certain analysis. Thus, in the correlative adverbs, those in *-ως* refer to manner, as *πῶς*, "how?" *πως*, "somehow;" *ὡς*, "in what way," &c. And yet the shortened form *πω* refers to time, as in *οὐπω*, *nondum*, "not yet," i. e. "at no previous time." If *τε* is added to the crude form, another relation of time is expressed; for *πότε* means "when;" *ποτε*, "at any time;" *τότε*, "then" or "at that time;" *ὅτε*, "at which time;" *οὐποτε*, "not at any time," "never," *nunquam*, either of past or present time; *οὐ πώποτε*, "never yet," "never at any previous time." In perhaps the only passage in which *πῶ* appears as an interrogative (*Æschyl. Agam.* 1507), it is obviously synonymous with *πῶς*.

The following table shows how these irregular adverbs are used to express place, time, and manner.

<i>Interrogative.</i>	<i>Indefinite.</i>
<i>πόθι</i> (poet.) } "where?"	<i>ποθι</i> } "any where"
<i>ποῦ</i> }	<i>πού</i> }
<i>πόθεν</i> , "whence?"	<i>ποθέν</i> , "from any place"
<i>πόσε</i> (poet.) } "whither?"	<i>ποῖ</i> , "some whither"
<i>ποῖ</i> }	
<i>πότε</i> , "when?"	<i>ποτέ</i> , "at some time"
<i>πῶς</i> , "how?"	<i>πῶς</i> , "somehow"
<i>πῶ</i> , "how?"	<i>πῶ</i> , "at some time, yet"
<i>πῇ</i> , "whither?" "in what way?"	<i>πῇ</i> , "in some way"

*Dependent Interrogative.*

ὅπου	}	“where”
ἔπου		
ὅθεν		“whence”
ὅπου	}	“whither”
ἔπου		
ὅποτε		“whenever”
ὅπως		“as”
ἕα		“whither,” “in what way”

*Demonstrative.*

τόθι,	"there"
τόθεν,	"thence"
wanting	
τότε,	"then"
τῶς	} "so"
οὕτως	
οὕδε	
οὕς	
τῇ	} "
τῇδε, ταύτῃ	

*Relative.*

ὅθι	}	“where”
οὐ		
ὅθεν		“whence”
ὅθι		“whither”
ὅτε		“when”
ὥς		“as”
ἧ		“where,” “in which way”

We have also *πηνίκα*, “at what particular time?” with its correlatives *ὀπηνίκα*, *τηνίκα*, *τηνικαῦτα*, *τηνικαῦτε* and *ήνίκα*.

264 Adverbs in *-ως* are often formed from participles; thus we have not only *τεταγμένως*, “in an orderly manner;” *ἀνεμμένως*, “negligently,” &c. from participles in *-ως*, but also similar forms from present and perfect participles of the active form, as *πρεπόντως*, “becomingly;” *λυσιτελούντως*, “profitably;” *εἰκότως*, “probably.” And even when the participle governs a case, as *νουνεχόντως* or *ἐχόντως νοῦν* (Plat. *Legg.* 686 E), “sensibly;” whence we should, with Dobree, read in Herod. iv. 36: *γελῶ ὁρέων οὐδένα νόον ἐχόντως ἐξηγησάμενον*, “I am amused to see that no one has given a sensible explanation.”

265 (δ) Participial adverbs in *-δα*, *-δον*, *-δην*, express the mode of action; thus we have *κρύβδην*, “secretly,” from *κρύπτω*; *συλλήβδην*, “concisely,” from *συλλαμβάνω*; *πλέγδην*, “interwovenly,” from *πλέκω*; *σποράδην*, “scatteredly,” from *σπεύρω*;

ἐπιτροχάδην, "cursorily," from ἐπιτρέχω; ἀναφανδόν, ἀμφαδόν, ἀμφαδᾶ, "openly," "visibly," from ἀναφαίνω. These correspond to another class in -τι, -τες; as ὀνομαστί, "namingly," from ὀνομάζω; ἐλληνιστί, "in the way of speaking Greek," from ἐλληνίζω; αὐτοσχεδιαστί, "extempore," from αὐτοσχεδιάζω; ἀδακρυτί, ἀνωμωκτί, ἀστενακτί, "without weeping, wailing, or groaning," from δακρύω, οἰμᾶζω, στενάζω. These affixes are still farther softened into -ει, -ς, or even -α attached to the simple stem (above, 262, *Obs.* 2): compare ἀμαχητί, ἀμάχει; ἄπριγδα, ἀπρικτεῖ, ἀπρίξ; ἀναμήδην, ἀνάμηνδα, ἀναμίξ, ἀνάμυχα.

266 Adverbs with this participial signification are often derived from nouns: thus we have πλουτίν-δην, "in the way of wealth;" αὐτονυκτί, "that very night;" αὐτοχειρί, "with the very hand;" ἀνδριστί, "after the manner of men;" ἀμισθί, "unhiredly;" βοτρυν-δόν, "clusteringly;" ἰλα-δόν, "troopingly," *cater-vatim*; κυνη-δόν, "dog-wise;" καναχη-δά, "noisily;" εὐράξ, "side-ways," &c. And even from other adverbs, as νεωστί, "newly;" πέριξ, "around."

267 To the same list belong a considerable class of adverbs in -ίν-δα, expressing the names of games (παιδιῶν ὀνόματα, J. Pollux, IX. 110), such as ὀστρακ-ίνδα, "the game of the potsherd;" βασιλ-ίνδα, "the game of king," &c.

268 Although there is sometimes an apparent identity between the adverb and the nom. masc. of an adjective, what we have seen of the mutilations, which take place in these forms, will caution us against supposing that this identity is real. Thus ἔμπας or ἔμπα is obviously ἐν πᾶσι; and although εὐθύς is an adverb as well as εὐθύ<sup>1</sup> (above, 85), the coincidence of the former with the masc. adjective is only the accidental result of a corruption, probably of the adverb with one of these locative or genitive endings.

We see in the prepositions and conjunctions, which are all pronominal adverbs, the extent to which this corruption may be carried.

<sup>1</sup> In Attic Greek εὐθύ refers to place, as εὐθὺ' Ἀθηνῶν, "straight to Athens;" and εὐθύς to time, "straightways." Heindorf *ad Plat. Lys.* p. 203 B.

§ VII. *Degrees of Comparison.*(1) *Regular Comparison in -τερος, -τατος.*

269 The usual method of expressing a comparison between two or more objects in regard to quality is by affixing, to an adverbial inflexion of the adjective denoting the quality, the syllable *-τερος*, when two objects are compared, and the syllables *-τατ* when more than two objects are referred to. The former, as we have already seen (77), expresses *motion from a certain point, or away*, and the latter, *motion through a series of points*. Consequently if *κοῦφος* expresses the quality of "lightness," *κοῦφτερος* means "light beyond or before a certain point or object," or *κοῦφότατος*, "light beyond a series of such points or objects." And this is always the meaning of *comparative* and *superlative* adjectives.

270 As might be expected from the length of the increase of the word, the adverbs, to which these terminations are appended, always appear in an abridged or mutilated form, and we have seen that the endings of the adverbs themselves admit of almost unlimited disintegration. We may however recognize the terminations *-ως*, *-αι*, *-ις*, or the neuter of the adjective used adverbially (above, 261), and the Latin proves that the degrees of comparison are expressed by a formative affix appended to the adverbial inflexion, and not to the crude form of the adjective itself. The following are the rules for the degrees of comparison, so far as any general rules can be established.

(a) If the penultima is short, the adverb retains the *ω* before these affixes; if long, *ο* is the only representative of the original *-ως*, thus:

σοφό-ς	σοφώ-τερος	σοφώ-τατος
κοῦφο-ς	κοῦφό-τερος	κοῦφό-τατος

It is generally supposed that this change from *ω* to *ο* or *νῦν* *versâ* is merely a metrical affection occasioned by the exigencies of the hexameter verse. That this is not the case, and that the *ω* is the original vowel, which has yielded to the weight of the preceding syllable, according to a general principle of euphony, is shown by the fact that Homer has *λαρῶτατος* (*Od.* II. 350), *κακοξενώτερος* (*Ib.* 366), *διζυρώτερον* (*Il.* XVII. 446).

271 (b) If the adjective-form ends in -υ, -ες, -αν or -αρ, these affixes may be immediately appended to the uninflected form (above, 261); as

γλυκύ-ς, -ύ	γλυκύ-τερος	γλυκύ-τατος
ἀληθής, -ές	ἀληθέσ-τερος	ἀληθέσ-τατος
μέλας, -αν	μελάν-τερος	μελάν-τατος
μάκαρ	μακάρ-τερος	μακάρ-τατος

272 (c) If the adjective-form ends in -ητ or -εντ, this is softened into σ on account of the dental following, thus :

πένης for πένητ-ς	πενέσ-τερος	πενέσ-τατος
χαρίεις for χαρίεντ-ς	χαριέσ-τερος	χαριέσ-τατος

In contracted forms we may have -ησ- for -ες-, as in Sophocles (*Phil.* 972), *τολμήστατος* for *τολμέστατος*.

For the softening of the dental, compare the Latin *duris-simus* for *dured-timus*.

*Obs.* Compounds of χάρις for χάριτ-ς form the comparative and superlative from the gen., on the same principle as in σοφός, σοφῶς, σοφότερος, thus :

εὐχαρίς	εὐχαρίτως	εὐχαριτώ-τερος	εὐχαριτώ-τατος
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273 (d) Adjectives in -ων (-ον-ς), and the few which end in -ξ (-κ-ς), change the ω of the adverb into ε and retain the σ, thus :

σώφρων	σωφρόνως	σωφρονέσ-τερος	σωφρονέσ-τατος
εὐδαίμων	εὐδαιμόνως	εὐδαιμονέσ-τερος	εὐδαιμονέσ-τατος
ἀφῆλιξ	ἀφηλίκως	ἀφηλικέσ-τερος	

To the same class belong the contracted forms in -οος, οὐς, which change the -οως of the included adverb into -οες, -οὐς ; as

ἀπλός	ἀπλοέσ-τερος	-ούσ-τερος
εὖνοος	εὐνοέσ-τερος	-ούσ-τερος

Some other long forms adopt the same change ; as

ἐρρωμένος	ἐρρωμένεσ-τερος	
αἰδοῖος	αἰδοιέσ-τερος	
ἀκρατός	ἀκρατέσ-τερος	
ἐπίπεδος	ἐπιπεδέσ-τερος	( <i>Xen. Hell.</i> VII. 4, § 13).

274 (e) The included adverb is shortened into -ις instead of -ες in some of these forms : thus from ἄρπαξ (*ἀρπακτής*) and μισο-



πόρπαξ, we have ἀρπαγίσ-τατος and μισοπορπακίσ-τατος. This is particularly observed in the comparison of nouns in -ης, -ου: thus we have κλέπτης, κλεπτίσ-τερος; πότης, ποτίσ-τατος; λάλω λαγνίσ-τατος; πλεονέκτης, πλεονεκτίσ-τατος. But ὑβρίστης has ὑβρισ-τότερος on account of the cacophony in ὑβριστίσ-τε. Some nouns in -ος, -ου follow this analogy: thus we have λάλιος "talkative," λαλίσ-τερος; πτωχός, "beggarly," πτωχίσ-τερος; ὀψοφάγος, "gluttonous," ὀψοφαγίσ-τατος; μονοφάγος, "eat alone," μονοφαγίσ-τατος.

275 (f) Forms which present adverbial inflexions in -αι (-η, or have by-forms in -ιος, which are in themselves of a comparative nature, attach the comparative suffix to an adverbial inflexion -αι; as

παλαιός (πάλαι)	παλαι-τερος	παλαι-τατος
φίλος (by-form φίλιος)	φιλαί-τερος	φιλαί-τατος
μέσος (μέση)	μεσαί-τερος	μεσαί-τατος
ἴδιος (ἰδίᾳ)	ἰδιαί-τερος	ἰδιαί-τατος
γεραίος	γεραί-τερος	γεραί-τατος
σχολαῖος (σχολῇ)	σχολαί-τερος	σχολαί-τατος
ἴσος (ἴση)	ἰσαί-τερος	ἰσαί-τατος
ἥσυχος (ἡσυχῇ, by-form ἡσυχίος)	ἡσυχαι-τερος	ἡσυχαι-τατος
εὐδιδος (εὐδίᾳ)	εὐδιαί-τερος	εὐδιαί-τατος
ὀρθριος (ὀρθρίᾳ)	ὀρθριαί-τερος	ὀρθριαί-τατος
ὀψιος (ὀψέ, ὀψία)	ὀψιαί-τερος	ὀψιαί-τατος
πρωῖος (πρωῖ, πρωῒα)	πρωϊαί-τερος	πρωϊαί-τατος
θέρειος (θέρει)		θερεί-τατος
πλησίος (πλησίον = πλησίᾳ)	πλησιαί-τερος	πλησιαί-τατος

276 The vacillation in these forms of the comparative, and the frequent use of more than one form for the same adjective must be referred to laws of euphony acting on the termination of the included adverb. The following list contains the most important variations:

ἄσμενος	ἀσμενά-τερος	ἀσμενά-τατος, adv. ἀσμεν τατα and ἀσμεναί-τατα
ἄφθονος	ἀφθονά-τερος ἀφθονέσ-τερος	ἀφθονά-τατος

εὖζωρος	εὖζωρό-τερος εὖζωρέσ-τερος	εὖζωρό-τατος
εὖροος	εὖροά-τερος εὖρούσ-τερος	εὖροά-τατος
εὖχροος	εὖχροά-τερος εὖχρούσ-τερος	
ἥδυμος	ἥδυμά-τερος ἥδυμέσ-τερος	ἥδυμά-τατος ἥδυμέσ-τατος
ἥσυχος	ἥσυχαί-τερος ἥσυχώ-τερος	ἥσυχαί-τατος ἥσυχώ-τατος
παλαιός	παλαί-τερος παλαιό-τερος	παλαί-τατος παλαιό-τατος
πτωχός	πτωχίς-τερος πτωχό-τερος	πτωχό-τατος
σπουδαῖος	σπουδαιό-τερος σπουδαιέσ-τερος	σπουδαιό-τατος σπουδαιέσ-τατος
σχολαῖος	σχολαί-τερος σχολαιό-τερος	σχολαί-τατος σχολαιό-τατος
φίλος	φιλαί-τερος φιλώ-τερος φίλ-τερος φίλ-ίων	φιλαί-τατος φιλώ-τατος φίλ-τατος φίλ-ισ-τος

(2) *Qualitative Comparison in -ίων, -ισ-τος.*

277 The comparative degree is also expressed by the qualitative ending *-ίων* = *-ιον-ς*, which is merely a strengthened form of the qualitative termination *-ιος*; compare the relative words *med-ius*, *al-ius*, with the comparative endings *-ior* (for *-ios*), neuter, *-ius*, gen. *-ioris*. This qualitative ending, which is appended not to an adverbial inflexion, but to the uninflected form, does not imply excess like that in *-τερος*, but only a considerable amount of the quality indicated by the adjective—rather more than less—and this is often the force of the Latin comparative. So also our termination *-ish*, as *brack-ish* = “rather salt than otherwise,” &c.

278 The comparatives in *-ίων* are, for the most part, appropriated to positives in *-υς*, or to other positives, chiefly in *-ρος*, which seem to have had by-forms in *-υς*, or, which is the same thing, adverbs in *-υς*. From this latter form there is a corresponding

superlative in *-τος*, which bears the same relation to the ending in *-τατος* that *τρί-τος* does to *τρί-τατος*. Thus we have

*ἡδύ-ς*                      *ἡδ-ίων*                      *ἡδισ-τος*

where the penultima of *-ίων* is long in Attic Greek; short in old epic and Ionic (above, p. 30, B, 4).

Similarly, because *αἰσχ-ρός* and *καλ-ός* (for *καλ-λός* from *καδ-λός*, above, 87) had by-forms in *-ις*, as appears from *αἰσχύ-νομαι* and *καλλί-νω*, we have

*αἰσχ-ρός*                      *αἰσχ-ίων*                      *αἰσχισ-τος*  
*καλ-ός*                          *καλλ-ίων*                      *κάλλισ-τος*

**279** If the ending *-ύς*, *-ρός* is preceded by a guttural or dental, the *ι* of the termination is either transposed or absorbed, and the guttural or dental is represented by a compound sibilant (above, 103).

Thus we have

<i>ταχύ-ς</i>	<i>θάσσω</i> (for <i>ταχ-ίων</i> )	<i>τάχισ-τος</i>
<i>βαθύ-ς</i>	<i>βάσσω</i> (for <i>βαθ-ίων</i> )	<i>βάθισ-τος</i>
<i>μέγας</i> ( <i>μόγης</i> , <i>μαγίς</i> )	<i>μείζω</i> (for <i>μεγ-ίων</i> )	<i>μέγισ-τος</i>
<i>γλυκύς</i>	<i>γλύσσω</i> (for <i>γλυκ-ίων</i> )	<i>γλύκισ-τος</i>
<i>βραδύς</i>	<i>βράσσω</i> (for <i>βραδ-ίων</i> )	<i>βράδισ-τος</i>
<i>παχύς</i>	<i>πάσσω</i> (for <i>παχ-ίων</i> )	<i>πάχισ-τος</i>
<i>μακ-ρός</i>	<i>μάσσω</i> (for <i>μακ-ίων</i> )	<i>μήκισ-τος</i>
	neut. <i>μᾶσσαν</i>	

*Obs.* By the side of these qualitative comparisons in *-ίων*, *-ισ-τος* we may have regular comparisons in *-τερος*, *-τατος*. Thus we find

<i>βαθύς</i>	<i>βαθύ-τερος</i>	<i>βαθύ-τατος</i>
	<i>βαθ-ίων</i>	<i>βάθ-ιστος</i>
<i>βραδύς</i>	<i>βραδύ-τερος</i>	<i>βραδύ-τατος</i>
	<i>βραδ-ίων</i>	<i>βράδισ-τος</i>
<i>βραχύς</i>	<i>βραχύ-τερος</i>	<i>βραχύ-τατος</i>
		<i>βράχισ-τος</i>
<i>παχύς</i>	<i>παχύ-τερος</i>	<i>παχύ-τατος</i>
	<i>παχ-ίων</i>	<i>πάχισ-τος</i>
<i>πρέσβυς</i>	<i>πρεσβύ-τερος</i>	<i>πρεσβύ-τατος</i>
		<i>πρέσβισ-τος</i>
<i>ώκός</i>	<i>ώκί-τερος</i>	<i>ώκί-τατος</i>
		<i>ώκιστος</i>
<i>γλυκός</i>	<i>γλυκύ-τερος</i>	<i>γλυκύ-τατος</i>
	<i>γλυκ-ίων</i>	<i>γλύκισ-τος</i>

ἐχθρός	ἐχθ-ίων ἐχθρό-τερος (rare)	ἐχθισ-τος ἐχθρό-τατος (rare)
κυδρός	κυδ-ίων κυδρό-τερος (rare)	κύδισ-τος
οἰκτός	οἰκτρό-τερος	οἰκτισ-τος

280

(3) *Anomalous Comparisons.*

Many common adjectives have forms of comparison derived from other positives, which are sometimes obsolete and sometimes not used in the same sense as their comparatives and superlatives. The following are the most common examples:

1 ἀγαθός, "good"	ἀμείνων (for ἀμείων from ἀμενός, "a warrior")	
	ἀρείων, Hom. (from ἀρή, "a warrior")	ἄριστος
	βελ-τίων	βέλ-τιστος
	βέλ-τερος (Lat. <i>bonus</i> )	βέν-τιστος
		βέλ-τερος
	φέρ-τερος (Lat. <i>frugi</i> )	φέρ-τατος
		φέρισ-τος
	κρείσσων (for κρατίων from κρατερός)	κράτισ-τος
	λῶων (λᾶω, "to take or choose")	λῶστος

That these comparative forms are not altogether synonymous is shown by their use in the same passage; as Xen. *Anab.* i. 7, § 3: *νομίζων ἀμείνονας καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι.* *Ibid.* v. 10, § 15: *πότερα λῶων καὶ ἀμεινον ἐνῆ.* Cf. Plat. *Gorg.* p. 488 B. The general distinction is this: ἀμείνων is "better" for use and externally; κρείττων, "better," as more powerful; βελτίων, "better" morally; λῶων, "better," as preferable; φέρτερος, "better," as more profitable.

2 κακός, "bad"	κακίων	κάκιστος
	χείρων (for χειρίων from χειρός, "a workman")	χείριστος
	ἥσσων	adv. ἥκιστα

Of these synonyms, κακίων means "more cowardly," "baser born," and the like, in opposition to ἀρείων and βελτίων; χείρων is "inferior," in opposition to ἀμείνων; and ἥσσων is "weaker," in opposition to κρείσσων.

3	μικρός, "little"	ἐλάσσων (from ἐλαχτός)	ἐλάχιστος
	παῦρος	μικρότερος	μικρότατος
4	ὀλίγος, "few"	ὀλίγων (for ὀλιγίων)	ὀλίγιστος
		μείων	
5	πολύς, "much"	πλέων or πλείων	πλείστος
6	ῥάδιος, "easy"	ῥάων	ῥᾶτος
7	ἀλγεινός, "painful"	ἀλγεινότερος	ἀλγεινότατος
		ἀλγίων (from ἀλγος)	ἀλγιστος
8	πῖων, "fat"	πιότερος	πιότατος
9	πέπων, "ripe"	πεπαίτερος	πεπαίτατος

## 281

(4) *Comparisons of Substantives.*

Besides the appellative nouns in -της and -ος, which we have already mentioned (274), and others of a still more completely adjectival nature, which form their degrees of comparison regularly such as δούλος, δουλότερος, ἐταῖρος, ἐταιρότερος, βάρβαρος, βαρβαρώτερος, κύριος, κυριώτερος, &c., we have this comparison also in the case of substantives denoting persons or things, which are capable of being used in their existing forms as qualitative adjectives: thus we have βασιλεύ-τερος, "more kinglike," βασιλεύ-τος, "most kinglike," from βασιλεύς; κύν-τερος, "more doglike," i. e. "more shameless," κύν-τατος, "most shameless," from κύων also κερδίων and κέρδιστος from κέρδος, ἐλέγχιστος from ἐλεγχέω (or perhaps from the obsolete ἐλεγχής), μυχοίτατος and μύχιστος from μύχος.

## 282

(5) *Comparisons of Adverbs.*

As it seems that the terminations which indicate comparison are appended (at least those in -τερος, -τατος) to adverbs, that to fixed forms of the adjectives, it may be scarcely necessary to remark, that they may be affixed to pronominal and other adverbs. Of these formations there are in fact two classes.

(a) When the comparative or superlative of the adverb itself an adjective: thus we have

πρό	πρό-τερος	πρώ-τος
ὑπέρ	ὑπέρ-τερος	ὑπέρ-τατος, ὑπεραί-τατος
ὑπό	ὑσ-τερος	ὑσ-τατος
ἐξ		ἔσχατος (ἐκ-σχατος)

ἄνω	ἀνώ-τερος	ἀνώ-τατος
ὀπίσω, ὀπισθε		ὀπίσ-τατος, ὀπισθό-τατος
ὑψι	ὕψιν	ὕψισ-τος
ὑψοῦ		
ἄγχι	ἀγχό-τερος	ἄγχισ-τος
ἡρεμα	ἡρεμέσ-τερος	ἡρεμέσ-τατος
προὔργου	προὔργιαί-τερος	προὔργιαί-τατος
πλησίον	πλησιαί-τερος	πλησιαί-τατος
πέρα	περαί-τερος	

(b) When the comparative or superlative of the adverb is itself an adverb; and here we have either (α) a comparative adverb formed from the neut. sing., and a superlative adverb formed from the neut. plur. of the adjectives of those degrees, thus:

σοφῶς	σοφώ-τερον	σοφώ-τατα
σαφῶς	σαφέσ-τερον	σαφέσ-τατα
σωφρονῶς	σωφρονέσ-τερον	σωφρονέσ-τατα
χαριεντῶς	χαριέσ-τερον	χαριέσ-τατα
αἰσχροῦς	αἰσχίον	αἰσχισ-τα
ἡδέως	ἡδίον	ἡδισ-τα
ταχέως	θάσσον (τάχιον)	τάχισ-τα
ἄγχι	ἄσσον (ἄγχιον)	ἄγχισ-τα
μᾶλα	μᾶλλον (μάλιον)	μάλισ-τα
πλησίον	πλησιαί-τερον	πλησιαί-τατα

or we have (β) a comparative in -τέρως by the side of one in -τερον, the superlative in -ως not being used, thus:

ἀπόρως	ἀπορω-τέρως	and	ἀπορώ-τερον
βεβαίως	βεβαιω-τέρως	and	βεβαίω-τερον
σαφῶς	σαφεσ-τέρως	and	σαφέσ-τερον
καλῶς	καλλιόνως	and	κάλλιον
μικρῶς	ἐλασσόνως	and	ἐλασσον
εὖ	κρεισσόνως	and	κρεῖσσον

or lastly, we have (γ) a comparative in -τέρω by the side of a superlative in -τάτω, thus:

ἄνω	ἀνω-τέρω	ἀνω-τάτω
ἄπω	ἀπω-τέρω	ἀπω-τάτω
κάτω	κατω-τέρω	κατω-τάτω

ἔξω	ἔξω-τέρω	ἔξω-τάτω
ἔσω or εἴσω	ἔσω-τέρω	ἔσω-τάτω
ποῖόνω	ποῖόνω-τέρω	ποῖόνω-τάτω
ἀγχού		ἀγχό-τάτω and ἀγχό-τατα
τηλοῦ	τηλο-τέρω	τηλο-τάτω
ἐνδον	ἐνδο-τέρω	ἐνδο-τάτω
ἐκάς	ἐκασ-τέρω	ἐκασ-τάτω
ἐγγύς	ἐγγυ-τέρω and ἐγγύ-τερον (later ἔγγιον)	ἐγγυ-τάτω and ἐγγύ-τατα (later ἔγγιστα)
πέρα	περαι-τέρω and περαι-τερον	

## 283

(6) *Extended Comparisons.*

For the purpose of emphasis or exaggeration, the comparison is sometimes extended by a superaddition of the affix: thus we have προτεραιότερος from πρότερος (Aristoph. *Equit.* 1165), and similarly χειριότερος, πλειότερος, ἀρειότερος, ἀμεινότερος, βελτίσ-τερος, γλυκιότερος, μειζότερος, &c. To the same class belong such words as αὐτότερος, αὐτότατος (Lat. *ipsissimus*), παντοδαπώτατος, and the like. Other exaggerations are παγκάκιστος, πανύστατος, τρισμέγιστος, φαυλεπιφαυλότατος.

§ VIII. *Undeclined, Irregular, and Defective Nouns.*

284 Although the laws which lead to apparent anomalies of inflexion have been already explained, it will be most convenient to the learner, if we follow the example of previous grammarians, and add here a list of those nouns which are either undeclinable, defective, or irregular.

ἀηδών, "nightingale;" gen. ἀηδόνης, ἀηδοῦς, dat. -όνι, -οῖ. So also Γοργών, εἰκών, χελιδών (184).

ἀλκι by the side of ἀλκιῖ, "with strength."

ἅλς in the signification "salt," generally in the pl. οἱ ἅλεις. In the sing. ἡ ἅλς is poetically "the sea."

ἄλως, "threshing-floor;" gen. -ω, -ως, also ἄλων, -ωνος.

ἄνα, "O king," in addresses to gods, for ἀναξ.

ἄιδος, ἄιδι, ἄιδα for ἄιδου, &c. from Ἀιδης.

ἄλφι, "barley-meal;" secondary form ἄλφιτον. So also κρή by the side of κρίθη, "barley." Ἄλφι and κρή were probably dental forms like μέλι-τ, "honey."

ἄμφω, "both;" gen., dat. ἀμφοῖν.

ἀνδράποδον, "slave;" dat. pl. ἀνδραπόδοις and ἀνδραπόδεσσι. The latter form shows, as does also the form ἀνδραποδίζω, that the derivation is ἀνήρ and ποῖς, not ἀνήρ and ἀποδίδωμι; hence the original word was ἀνδράπους, like τρίπους, and the name is best explained by the boast of the Dorian warrior (Hybr. *ap. Ath.* xv. p. 695 F): πάντες γόνυ πεπτηῶτες ἀμὸν προσκυ-  
νεῦντί με δεσπότην. There is a similar irregularity in Οἰδί-  
πους, q. v.

Ἀνδρομέδα retains the -α throughout. So also some other proper names, such as Λήδα, Φιλομήλα. Cf. 18, g, 119, 161.

ἀνήρ, "a man," i.e. *vīr*, not *homo* (185).

Ἀπόλλω for Ἀπόλλωνα (184).

ἀργέτος, -τι, instead of ἀργήτος, ἀργήτι.

Ἄρης, "the god of war;" Ἄρεος, Ἄρει, Ἄρη and Ἄρην. Also in epic poetry Ἀρήος, Ἀρήι. That the original form of the nom. was Ἄρευς appears from the comparative ἀρείων (278).

ἀρνός, masc. and fem., "of the lamb;" ἀρνί, ἄρνα, ἄρνες, ἀρνάσι, used instead of the inflexions of ἀμνός. The true nom. was ἀρρήν, "the male."

ἀστήρ, masc., "a star;" dat. pl. ἀστράσιν.

βρέτας, "an image;" neut. βρέτεος, βρέτη.

γάλα, neut., "milk" (182, a<sub>1</sub>).

γέλως, masc., "laughter," -ωτος, -ωτα, and -ων, -ον. So also ἔρως, "love;" ἰδρως, "sweat" (180). Compare ἥρως for ἥρω-τ-ς (192).

γόνυ, neut., "knee" (182, a<sub>2</sub>). So also δόρυ.

γυνή, fem., "woman" (179).

δαί, dat., "in the fight" (Lobeck, *Paralip.* p. 89 sq.).

δαίμαρ, fem., "wife" (181).

δάκρυον, neut., "tear;" dat. pl. δάκρυσιν from the poetic δάκρυ.

δεῖνα, "a certain person" (240).

δένδρον, neut., "tree;" dat. pl. both δένδροις and δένδρεσιν from δένδρος. There is also a form δένδρεον, whence δένδρεα, δενδρέοις.

δεσμός, masc., "chain;" pl. -μοί and -μά; δίφρος, masc., "seat," has also both forms, but the masc. pl. is more common.



Δημήτηρ, "the goddess of corn;" Δήμητρος, Δήμητρι, Δήμητρα (Δήμητραν), Δήμητερ.

δορυξέ, masc., "O spear-shaft-maker," from δορυξός.

δρυμός, masc., "oak-grove;" pl. -μοί and -μά.

ἔαρ, neut., "Spring;" ἔαρος, ἔαρι, ἦρος, ἦρι.

ἔγχελυς, fem., "eel," -υος; but αἰ and τὰς ἐγγέλεις, τῶν ἐγγελέων in the pl.

εἰκων, fem., "image" (184).

ἑρετμός, masc., "oar;" pl. ἑρετμοί and ἑρετμά.

ἔως, fem., "morning" (171).

Ζεὺς, masc., "Jupiter;" gen. Διός; dat. Διτ; acc. Δία. Also Ζηνός, Ζηνί, Ζήνα.

ἡλέ, masc., "O madman." Hom.

ἦρα, neut. acc., "help."

Θαλῆς, masc., Θαλέω, Θαλῆ, Θαλῆν. The forms Θαλοῦ, Θάλητος, &c. are later.

θέμις, fem., "law," has the genitive forms θέμιστος, θέμιτος, θέμιδος and θέμιος. Homer has the acc. θέμιστα, pl. θέμιστες; Pindar has θέμιτες, θέμισσιν. In some passages θέμις is neut. and indeclinable.

θεσμός, masc., "decree;" pl. -μοί and -μά.

θρίξ, fem., "hair;" τριχός, θριξί (97).

θυγάτηρ, fem., "daughter;" θυγατρός, θυγατρί, -τέρα, θύγατερ, θυγατέρε, -τέρου, -τέρες, -τέρων, -τράσι, -τέρας.

κάλως, masc., "cable;" -ω, -ων; pl. -ωες and -οι; acc. -ους.

κάρᾱ, neut., "head;" κρατός, κρατί, κρᾱτα, masc. But τὸ κρᾱτα occurs in Sophocles.

κέλευθος, fem., "road;" pl. -θοι and -θα.

κλαδί, κλαδεσί, coexist with the regular inflexions of κλάδος, "a bough:" see στιχός.

κλείς, fem., "key;" acc. κλεῖδα and κλεῖν; pl. κλεῖδες, κλεῖδας and κλεῖς. In old Attic we have also κλής, -ηδός.

κνέφας, neut., "darkness;" gen. -εος, -ους; dat. -αῖ, -α, whence κνεφαῖος.

κοινωνός, masc., "partaker;" pl. (only in Xenophon) κοινῶνες, -ας, as from κοινών, ξυνάν.

κρίνον, neut., "lily;" κρίνεα, κρίνεσι.

κύκλος, masc., "circle;" pl. κύκλοι and κύκλα.

κύων, masc., fem., "dog" (184).

λίπα, neut., old dative, "with oil."

λίς, masc., "a lion;" acc. λῖν, Hom. λίες and λίες, Euphor. λῖεσιν.

λύχνος, masc., "lamp;" pl. λύχνοι and λύχνα.

μάλης for μασχάλης, in the phrase ὑπὸ μάλης, "under the arm."

μάρτυς, masc., fem., "witness;" regular in μάρτυρος, &c.; but dat. pl. μάρτυσιν, and acc. sing. μάρτυν in Simonides.

μεῖς, masc., "month," for μῆν.

μέλε, masc., "O wretch."

μόσυν, masc., "a wooden tower;" gen. μόσυννος, &c.; but dat. pl. μοσύνοις.

μύκης, masc., "a mushroom;" gen. μύκητος and μύκου.

ναῦς, fem., "ship;" sing. νεώς, νηῖ, ναῦν; gen., dat., dual νεοῖν; pl. νῆες, νεῶν, ναυσίν, ναῦς (189).

νύξ, fem., "night" (180).

Οἰδίπους, Οἰδίποδος, and -που, -ποδι, -ποδα, and -πουν; voc. -που.

Also gen. Οἰδιπόδαο, -δα, -δεω; dat. -δη; acc. -δην; voc. -δα.

οἷς, fem., "sheep;" οἴος, οἴ, οἶν; οἷες or οἷς, οἴων, οἴσιν, οἷας or οἷς.

ὄναρ, neut., "dream;" only nom. and acc.

ὄνειρος, masc., "dream;" both -ου masc. and -ατος neut.

ὄρνις, masc., fem., "bird;" ὀρνίθος, -θι, -νῖν and -νῖθα; voc. ὄρνι; pl. ὀρνίθες, &c.; and also ὄρνεις, ὄρνεων, and in the acc. ὄρνις.

The Dorians wrote ὀρνίχος, ὀρνίχα, &c.

ὄσσε, "eyes;" gen. ὄσσων; dat. ὄσσοις.

ὠδᾶς, neut., "floor;" gen. οὔδεος; dat. οὔδεϊ.

οἶς, neut., "ear;" ὠτός, ὠτων, ὠσίν.

πνύξ, fem., "house of assembly;" πικνός, &c.; later, πυνκός.

Ποσειδῶν, "the god of the sea;" acc. Ποσειδῶ.

πρεσβευτής, masc., "ambassador;" but πρεσβύτης or πρέσβυς, "old man;" in the former sense, gen. πρέσβεως; acc. πρέσβυν; pl. πρέσβεις; dat. πρέσβεσι; in the latter only acc. πρέσβυν and voc. πρέσβυ.

πρόσωπον, neut., "countenance;" pl. προσώπατα, -πασιν.

πρόχοος, -ους, fem., "pitcher;" dat. pl. πρόχουσιν.

πῦρ, neut., "fire;" πῦρός; pl. τὰ πυρά, τοῖς πυροῖς, "watch-fires."

σῆς, masc., "moth;" σεός; pl. σέες, σέας, σέων. In later writers, σητός, &c.

σίτος, masc., "corn;" pl. -τοῖ and -τα.

σέωρ, "dung" (181).

στάδιον, neut., "a furlong;" οἱ στάδιοι, τὰ στάδια.

σταθμός, masc., "standard;" pl. -μοι and -μα, "balance."

στιγμός, gen. and pl. στιγμές, from στήγος, "a row."

τάν in ὦ τάν, "O thou," old form of τυνή.

Τάρταρος; pl. Τάρταρα.

ταῶς, masc., "peacock;" both regular and also ταῶνι, ταῶνες, ταῶσιν.

ὔδωρ, neut., "water" (181).

υἱός, masc., "son," in addition to the regular declension has the following: gen. υἱέος; dat. υἱεῖ; acc. υἱέα; dual υἱέε, υἱέων; pl. υἱεῖς, υἱέων, υἱέσιν, υἱέας, -εῖς.

φρέαρ, neut., "well;" φρέατος and φρητός.

χείρ, fem., "hand;" χειρός, χερός, χερσί, &c.

χοῦς, masc., "a congius" or "liquid measure;" χοός, χοί, χούν, χόες, χόας. Also, as from χοεύς, χοῶς, χοᾶ, χοᾶς, &c. But χοῦς, masc., "a heap of earth," has only gen. χοός; acc. χούν, &c.

χρέως, neut., "debt;" also χρέος; gen. χρέως and χρέους; pl. χρέα. There is no dat.

χρώς, mas., "skin;" gen. χρωτός, &c. Ionicè χροός, χροί, χρία.

We have also the phrase ἐν χρῶ for ἐν χρωτί.

ὦ τάν. See τάν.

## CHAPTER II.

### CONJUGATION OF THE VERB.

#### § I. *Differences of Voice.*

285 A VERB (*ῥῆμα*) is a word which contains a predication of time, with reference to one or other of the three primary positions: and these primary positions are expressed by objective cases of the primitive pronouns. Thus we have *δίδω-μι*, "a giving by me," = "I give;" *δίδω-τι*, "a giving by him," = "he gives;" *δίδο-μεν*, "a giving by us," = "we give;" *δίδο-ντι*, "a giving by them," = "they give;" *δίδο-μαι*, "a giving on or of me," = "I am given;" *δίδο-ται*, "a giving of or on him," = "he is given."

286 When the inflexions represent different pronominal elements, these differences are called the first, second, and third *persons* of the verb; and, as in the declensions, they appear in three *numbers*, singular, dual, and plural.

287 When the inflexions represent different cases of the pronominal elements, these differences are called *voices*. According to the inflexions there are only two voices, the *active* (*ῥῆμα ἐνεργητικόν*) and the *passive* (*ῥῆμα παθητικόν*): but the active form may denote (a) that the action passes on (*transit*) to an object, in which case it is called a *transitive* verb; as *δίδωμι ἄρτον*, "I give bread;" or (b) that the action does not pass beyond the agent, in which case it is called *intransitive* or *neuter*; as *τρέχω*, "I run," or "there is a running by me." And the passive form may denote (c) that the action refers to and terminates with the *person* implied in the inflexion, in which case it is properly and strictly called *passive*; as *τύπτομαι*, "I am beaten;" or (d) that it is caused to be done for the agent, in which case it is called *middle*; as *διδάσκομαι παῖδα*, "I get a boy taught for myself;" or (e) that, although it really terminates with the agent, it appears as his act, in which case it is called *deponent*, and in this class we have both transitive

and intransitive verbs; thus we may say, *αἰσθάνομαι κτύπον*, "I perceive a noise," i.e. "I am impressed with the perception of it;" and *ἀφικνούμαι*, "I arrive," i.e. "I cause myself to come." The discussion of these different usages of the verb belongs to Syntax, and more properly to the idioms or peculiarities of the Greek language.

## § II. *Differences of Tense or Time.*

**288** But besides these differences of inflexion, there are affections of the uninflected form, which are not less important.

**289** By a prefix, affix, or both, to the uninflected form, it becomes capable of predicating differences of time or *tense*. Thus,

(a) The prefix or *augment* *ἐ-* (a residuary or apocopized form of *ἐ-va*, *ἀ-va*, signifying "distance" or "negation," above, 114) always implies time *past* or *non-existent* time.

(b) The affix *σ-* (a residuary form of *σα = κα*, signifying "proximity") always implies *future* or coming and approximating time.

(c) When the form has the augment *ἐ-* as well as the affix *σ-*, it implies that the act spoken of *was* future and *is* past, or that it took place within limits which require to be defined; it is therefore called the *aorist* or indefinite tense: though, in fact, all augmented tenses are indefinite, as will be shown in the Syntax.

(d) When the root-syllable is *reduplicated*, or prefixed in a weaker shape, the form predicates *present* or continuous time, and, with the augment, an *imperfect* or continued action in past time.

(e) When *σ-* is affixed in addition to the reduplication prefixed (which, of course, is still farther weakened by this elongation of the word), the form implies *perfect* time, or a past action continued in itself or its effects up to the present time.

(f) When this perfect receives an augment, it expresses the completion of an action in reference to some past time, and the tense is called *plu-perfect* or *plusquam-perfectum*.

(g) When we have an augment alone without reduplication or affix, the form implies transitory or momentary action completed in

past time; and from the resemblance in signification between this and the tense which implies that an action *was* future and *is* past, the form is called the *second aorist*. With regard to this *second aorist*, it is to be observed that the passive form is not distinguished by a change in the inflexions of the person-ending, but by a pronominal insertion, analogous to that which discriminates the case-endings of the noun, and which must be carefully distinguished from the affix *-σα-*, which marks approximate actions in the *future tense*, although it is ultimately the same element. For δώ-σω = δώ-σο-μι signifies, "there will be a giving by me;" and ἔ-δω-ν = ἔ-δο-μι means, "there was a solitary act of giving by me:" but ἔ-δο-θη-ν = ἔ-δό-[θηα-μι] implies, "there was a solitary act of giving in relation to me" (i. e. it took place in the line from position 2 to position 1, above, 77). So that the pronominal element belongs to the *verb-root* in the *first aorist active*, and to the *person-ending* in the *passive aorist*. Of this passive aorist there are two forms, the *η*- being occasionally softened or weakened into *η*.

(h) By a subsequent extension, when the original significance of this insertion was no longer felt, it was arbitrarily used to make distinction between middle and passive, even in forms which already exhibited differences of inflexion in the person-endings; and thus arose a passive future in *-θήσομαι*, as *δοθήσομαι*, "I shall be given."

290 The following examples will suffice to exhibit the process of formation which has been described.

## A.

Present tense (χρόνος ἐνεστώς).

Reduplication of the root.

δί-δω-μι, "I am giving."

δί-δο-μαι, "I am being given."

From this, by augment, the imperfect tense (χρόνος παρατακτός).

ἐ-δί-δω-ν, "I was giving."

ἐ-δι-δό-μην, "I was being given."

## B.

Future tense (μέλλων).

Affix of *σ-* sometimes represented by *κ*.

δώ-σω = δώ-σο-μι, "I shall give."

δώ-σο-μαι, "I shall give myself."

From this, by augment, the first aorist (ἀόριστος πρῶτος).

ἔ-δω-κα for ἐ-δῶ-σα-μι, "I gave."

ἔ-δω-κά-μην, "I gave myself."

### C.

Perfect tense (παρακείμενος).

Reduplication + affix.

δέ-δω-κα[-μι], "I have given."

δέ-δο-μαι (from δε-δῶκα-μαι), "I have been given."

From this, by augment, the plusquam-perfectum or pluperfect (ὑπερσυντελικός).

ἐ-δεδῶ-κει-ν, "I had given."

ἐ-δεδό-μην (from ἐδεδωκά-μην), "I had been given."

The perfect also admits of a future of the form B, which is then called the *paulo-post futurum* (ὁ μετ' ὀλίγον μέλλον χρόνος). This is more common in the passive than in the active. It will be observed that the affix *σα = κα*, which is appended to tenses B and C, sometimes appears as the hard *κ*-, sometimes as the soft *σ*-, and sometimes vanishes altogether, as in the perfect passive. This is due to the nature of the guttural, which, as we have seen, can pass through the sibilant to the mere aspirate, and so vanish (above, 107; below, 302, B, 2, (a)).

These are all the regular formations. They present themselves in pairs of simple and augmented tenses, the former expressing definite, the latter indefinite, relations of time. But besides these, we have, as we have seen, the secondary aorist (ἀόριστος δεύτερος) and its peculiar passive formation, which are of course limited to the expression of indefinite time.

### D.

291 Second aorist (ἀόριστος δεύτερος).

Augment without affix or reduplication.

ἔ-δω-ν, "I gave."

With compound person-ending.

ἐ-δό-θην, "I was given."

The shortened form, in *-ην* only, does not appear when the verb-form ends in *ο* or *ε*, but is common enough when the root ends in *α* or a consonant. It is to be noticed that although the

aorists in *-θην* and *-ην* are alike derived from the second aorist active, custom has given to the aorist in *-θην* the name of the first aorist passive, while that in *-ην* is called the second aorist passive.

The improper, or secondary future passive, is formed from the passive aorist, contrary to all analogy, by the substitutions of *-θήσομαι* for *-θην* or *-ήσομαι* for *-ην*. Thus we have

*δοθήσομαι*, "I shall be given."

### § III. *Differences of Mood.*

**292** Besides these formations, which are devoted to the expression of various relations of *tense* and *voice*, the accurate syntax of the Greek language has taken into use, for the expression of *modal* relations, forms of the future and aorist which bear the same analogy to the regular forms in *-σ-*, that the usual genitive of the second declension does to its original form; namely, the analogy of *-ιο* to *-σιο*. This new future and aorist are called the *subjunctive* and *optative moods* (*ἐγκλίσεις ὑποτακτική καὶ εὐκτική*), and the tenses which we have hitherto discussed are said to belong to the *indicative mood* (*ἐγκλίσεις ὀριστική*).

**293** By an affection of the person-endings only, which are either omitted or made more emphatic—according to the analogy of the vocative case of nouns—the indicative mood is converted into what is called the *imperative mood* (*ἐγκλίσεις προστακτική*).

**294** When the third person plural in *-ντ-* of an indicative tense becomes the vehicle of a set of case-endings, the verb is said to become an active *participle* (*μέτοχος*), as *partaking* of the nature of the noun and verb (above, 61). The crude verb, similarly inflected with the suffix *-μενο-*, becomes a passive participle. The aorist in *-θην*, *-ην* makes its participle in *-ντ*. It is scarcely necessary to observe that the augment is always omitted in the participle, though the reduplication is retained. In addition to the participle, the verb is capable of a nominal inflexion when the termination *-τέος* (from *-τέφος*) or *-τός* is appended to the root in the form which it assumes in the first aorist passive. Thus from *πλέκ-ω*, *ἐ-πλέχ-θην*, we have the verbals *πλέκ-τέος* and *πλέκ-τός*; from *φιλέω*, *ἐ-φίλη-θην*, the verbal *φιλη-τέος*; from *χέω*, root *χεF*, *ἐχ-ύ-θην*, *χυ-τός*; *τείνω*, root *τα-*, *ἐ-τά-θην*, *τα-τέος*. It seems probable



that these forms are derived from the verbal noun in *-τής*, signifying the action of the verb, and corresponding in origin, as these forms do in use, to the Latin supines and gerunds. (See the Syntax, 421, for the use, and for the forms, 302, D, (h)).

295 An inflexion, analogous to the passive person-endings, becomes fixed adverbially for the expression of what is called the *infinitive mood* (*ἔγκλισις ἀπαρέμφατος*). The passive form of this inserts, according to an analogy not very easily explicable, the element which forms the passive aorist.

296 The following may serve as exemplifications of these processes.

*Indicative Mood.*

δίδω-μι, "I am giving."

δίδο-μαι, "I am being given."

*Imperative.*

δίδο-θι, "give thou."

δίδο-σο, "be thou given."

*Subjunctive.*

διδῶ for διδοία-μι, "I am likely to give."

διδῶ-μαι, "I am likely to be given."

*Optative.*

διδοίην for ἐδιδοία-μι, "I was likely to give."

διδοί-μην, "I was likely to be given."

*Infinitive.*

διδό-ναι, "to give."

διδό-σθαι, "to be given."

*Participle.*

διδούς = διδό-ντ-ς, "giving."

διδό-μενος, "being given."

δούς = δό-ντ-ς, "having given."

δο-θείς = δο-θέ-ντ-ς, "having been given."

*Verbal.*

δο-τός, "capable of being given."

δο-τέος, "required to be given."

§ IV. *Different Classes of Verbs.*

297 Having thus stated the general procedure in the *genesis* of verbal inflexions, the next step will be to give the practical rules for the application of these principles to the different tenses and moods of the same verb, and to the different kinds or forms of verbs.

298 There are two classes of verbs, discriminated by their person-endings: A. Primary verbs in *-μι*; B. Secondary verbs in *-ω*. And class B is again subdivided, according to the crude forms, into (a) verbs of which the crude form terminates in a consonant or one of the vocalized consonants *ι, υ*: (b) verbs of which the crude form terminates in one of the articulation-vowels *α, ε, ο*.

299 According to the sub-varieties of the crude form, it is customary to subdivide these classes of verbs into *conjugations* (*συζυγίαι*). This term, which properly refers to any class of words, whether nouns or verbs, which are inflected according to the same laws (for Dionysius says [*Anecd. Bekk.* p. 638, cf. 892]: *συζυγία ἐστὶν ἀκόλουθος ὀνομάτων κλίσις*), is limited to the arrangement (*διάθεσις*) of verbs according to their root or characteristic letter. The flexion of the verb, like that of the noun, is called *declension* (distinguished as *κλίσις ὀνομάτων* and *κλίσις ῥημάτων*).

In class A there are four conjugations:

1 Verbs in <i>-α-μι</i>	as ἴστ-η-μι, ἰστ-ά-ναι	fut. στή-σω
2 Verbs in <i>-ε-μι</i>	as τίθ-η-μι, τιθ-έ-ναι	... θή-σω
3 Verbs in <i>-ο-μι</i>	as διδ-ω-μι, διδ-ό-ναι	... δώ-σω
4 Verbs in <i>-νυ-μι</i>	as δείκ-νυ-μι, δεικ-νύ-ναι	... δείξ-ω

In class B, (a), there are six conjugations:

1 Labial verbs,

in π	as τέρπ-ω	fut. τέρψω
or π-τ	as τίπ-τ-ω	... τύψω
in β	as λείβ-ω	... λείψω
in φ	as γράφ-ω	... γράψω

## 2 Guttural verbs,

in κ	as πλέκ-ω	fut. πλέξω
or κ-τ	as τίκ-τ-ω	... τέξω
in γ	as λέγ-ω	... λέξω
in χ	as τρέχ-ω	... θρέξω

## 3 Dental verbs,

in τ	as ἀνύτ-ω	... ἀνύσω
in δ	as ἐρείδ-ω	... ἐρείσω
in θ	as πείθ-ω	... πείσω

## 4 Liquid verbs,

in λ	as στέλλω	... στελῶ
in μ	as νέμ-ω	... νεμῶ
or μ-ν	as τέμ-ν-ω	... τεμῶ
in ν	as κρύν-ω	... κρινῶ
in ρ	as σπεύρ-ω	... σπερῶ

## 5 Assimilated verbs in σσ- or ττ-.

- α. From labials, as πέσσω (πεπ-), fut. πέψω.  
 β. From gutturals, as πράσσω (πραγ-), fut. πράξω.  
 γ. From dentals, as ἐρέσσω (ἐρετ-), fut. ἐρέσω.

In ζ.

- α. From gutturals, as κράζω (κραγ-), fut. κράξω.  
 or σαλπίζω (σαλπίνγγ-), fut. σαλπίνγγω.  
 β. From dentals, as φράζω (φραδ-), fut. φράσω.

## 6 Verbs in F, i. e. in ι or υ.

- α. Simple, as τίω, λύω, fut. τίσω, λύσω.  
 β. Diphthong, as παύω, κλείω, κελεύω, ῥέω, fut. παύσω,  
 κλείσω, κελεύσω, ῥεύσω.

In class B, (δ), there are three conjugations :

## 1 Verbs in -α-, as

τιμάω, fut. τιμήσω ; or σπάω, fut. σπάσω.

## 2 Verbs in -ε-, as

φιλέω, fut. φιλήσω ; or καλέω, fut. καλέσω.

## 3 Verbs in -ο-, as

δηλώω, fut. δηλώσω ; or ἀρόω, fut. ἀρόσω.

*Obs.* The classification of verbs according to the *genesis* or origination of the crude form by derivation, belongs to a different part of the subject (below, Part iv. 358, 363).

### § V. *Determination of the Characteristic.*

**300** It will be observed that these classes or conjugations depend on the form of the root (*θέμα*), or rather on its last letter or characteristic. In each case it is assumed that this characteristic is known or determined. But it is not always easy to determine the characteristic or eliminate the root from an existing form of the verb, and it is often most disguised in the present indicative, under which the verb is registered in the dictionaries. In the other tenses, the affections of consonants in contiguous syllables (above, 86 sqq.) deprive us of any criterion as to the particular labial, guttural, or dental, which is the characteristic of the verb; thus in *κρύψω*, *ἐκρύφθην*, *κρυπτός*, the characteristic might be  $\pi$  or  $\phi$ , but it is  $\beta$ ; in *βάψω*, *ἐβάφθην*, *βαπτός*, it might be  $\pi$  or  $\beta$ , but it is  $\phi$ . And even the vowel verbs do not always leave the genuine *thema* when the termination is removed; thus *ἐκελεύσθην* and *κελευστός* leave it doubtful whether the original form of the root was *κελευ-* or *κελευθ-*, and *ἐπλεύσθην* and *πλευστός* undoubtedly contain an inserted  $\sigma$ - in addition to the root *πλευ-* for *πλεφ-*. The following principles will assist the student in extricating the root from any verb-form presented to him.

(a) That the second aorist is the simplest form of the verb appears not only from the consideration already mentioned (289, (g)), that it conveys the unqualified notion of the word, that of a single act, and from the fact that it furnishes the basis of the passive aorists and of the verbal, which gives the meaning of the verb with the implication of capability or requirement (302, D, (h)); but also because it generally exhibits the vowel of articulation in its heaviest or least affected form *a* (above, 20, a). Thus we often observe the following changes in the vowels:

Second Aorist.	Second Perfect or Verbal Noun.	Present.
ἐ-στάλ-ην	στόλος	στέλλω
ἔ-βαλ-ον	βολή	βάλλω
ἔ-ταμ-ον	τόμος	τέμνω

Second Aorist.	Second Perfect or Verbal Noun.	Present.
ἐ-σπάρ-ην	σπορά	σπεύρω
ἐ-δρακ-ον	δέδορκα	δέρκομαι
ἐ-τράφ-ην	τροφή	τρέφω

And when the present is strengthened by *ectasis*, whether it be the insertion of *ν(γ)* or of a vowel, with or without the further influence of an *hyperthesis*, we find these elements wanting in the 2 aor. Thus we have

Second Aorist.	Second Perfect or Verbal Noun.	Present.
ἐ-πάγ-ην	πέπηγα	πήγ-νυ-μι
ἐ-λαχ-ον	εἴληχα	λαγχάνω
ἐ-λαβ-ον	εἴληφα	λαμβάνω
ἐ-δακ-ον	δέδηχα	δάκνω
ἐ-τακ-ον	τέτηκα	τήκω
ἐ-φάν-ην	πέφηνα	φαίνω
ἐ-χαρ-ην		χαίρω
ἐ-στιχ-ον	στοῖχος	στείχω
ἐ-στίβ-ην	στοιβή	στείβω
ἐ-λιπ-ον	λέλοιπα	λείπω
ἐ-πιθ-ον	πέποιθα	πείθω
ἐ-φυγ-ον	πέφευγα	φεύγω
ἐ-ζύγ-ην	ζεύγος	ζεύγ-νυ-μι
ἐ-τυχ-ον	τέτευχα	τυγχάνω
		τεύχω

(b) When the 2 aor. does not appear either in the active or passive, we may generally determine the characteristic by means of the verbal noun; thus we know that *φ* and not *π* or *β* is the characteristic of *βάπτω*, *βάψω*, because we have the verbal noun *βαφή*, and that *γ* and not *κ* or *χ* is the characteristic of *τάσσω*, *τάξω*, because we have the verbal nouns *ταγός* and *τάγμα*.

Applying one or other of these criteria, we ascertain,

(α) That in class B, (a), 1, the following verbs in *πτ* have *β* for their characteristic: *βλάπτω*, *κρύπτω*; the following have *φ*: *βάπτω*, *θάπτω*, *ράπτω*, *σκάπτω*, *θρύπτω*.

(β) That in class B, (a), 5, the following verbs in *σσ* have a dental characteristic: *ἐρέσσω*, *πάσσω*, *πλάσσω*, *βράσσω*, *πτίσσω*, *βλίσσω*, *ἀρμόττω*, *νάσσω*, *ἀφύσσω*; that *φρίσσω* has for its characteristic *κ* instead of *γ* or *χ*; and that of the verbs in *ζ* the

following have a guttural characteristic: *κράζω, στενάζω, οἰμώζω, ἀλαλάζω, στάζω, στίζω, στηρίζω, μαστίζω, σφύζω, ἀλαπάζω*; the following have *γγ*: *σαλπίζω, κλάζω*; and the following vacillate between *δ* and *γ*: *παίζω, ἀρπάζω, βαστάζω, νυστάζω*.

### § VI. *The Vowel of Connexion.*

301 In almost all cases the crude or uninflected form of the verb contains, besides the root, a vowel of connexion, which is the vehicle of the person-endings.

#### (1) *Indicative Mood.*

In verbs of class A, the vowel of connexion is represented only by a lengthening of the root-vowel, but there is reason to believe that these verbs were originally connected with the person-ending by an intervening *ā* or *ε*, so that *ἴστημι* represents *ἴστααμι* (*ἴσταεμι*), *τίθημι* represents *τιθεαμι* (*τιθεεμι*), *δίδωμι* represents *διδοαμι* (*διδοεμι*), and *δεικνῦμι* represents *δεικνῦαμι* (*δεικνῦεμι*). In obedience to a law of euphony, which is known as the influence of the weight of the person-endings, this connecting vowel is retained only in the singular of the active voice. Thus, while we have *ἴστημι, ἴστης, ἴστησι*, we have *ἴστατον, ἴσταμεν, ἴσταμαι, ἴσταμέθα, &c.*

In verbs of class B, (a), the vowel of connexion is dropt in the perfect and pluperfect passive, which connect the person-endings immediately with the root, according to the following rules:

(a) If the verb character is *ι* or *υ*, this is followed unaltered by the person-endings; as

<i>λέλυμαι</i>	<i>ἐλελύμην</i>
<i>λέλυσαι, &amp;c.</i>	<i>ἐλέλυσο, &amp;c.</i>

(b) If the verb character is a mute, it is liable to be affected by contact with the person-endings, according to the rules given above (86, &c.). Thus we have

*γέγραμμαι, πέπλεγμαι, πέπεισμαι* for *γέγραφ-μαι, πέπλεκ-μαι, πέπειθ-μαι*

*γέγραψαι, πέπλεξαι, πέπεισαι* for *γέγραφ-σαι, πέπλεκ-σαι, πέπειθ-σαι*

*γέγραπται, λέλεκται, πέπεισαι* for *γέγραφ-ται, λέλεγ-ται, πέπειθ-ται*

And the participial ending *-μένος* is affixed to the root in the same way as the first personal ending in all three numbers, as *γεγραμμένος* for *γεγραφ-μένος*, where the accentuation of the penultima shows that the vowel of connexion has been dropt. When *γγ* or *μμ* would, according to rule, appear before *μ* in these cases, the middle *γ* or *μ* is elided; thus we have *ἐλήλεγμαι* for *ἐλέλεγμαι*, *ἐλέλεγχμαι*, *κέκαμμαι* for *κέκαμμμαι*, *κέκαμπμαι*. The middle *σ* is elided (according to rule 86) in *τέτυφθε* for *τέτυφσθε*, and *πέπεισθε* is written for *πέπειθ-σθε*. In the same way we form *ἔσπεισμαι*, *ἔσπεισθε* from *σπένδω*, on the analogy of the fut. *σπείσω*; cf. *πάσχω* = *πένθ-σκω*, fut. *πέλομαι*. In the plural *ν* is turned into *α* in the endings *-νται*, *-ντο* (above, 107); thus we have *τετύφатаι*, *ἐφθάρатаι*, *κεχωρίδατο*, *τετάχатаι*, *τετράφατο*, where also the aspirate, which is the representative of the tense in the active form, is restored to its proper place in connexion with the labial or guttural of the characteristic.

For the other tenses the following rules apply:

(a) In the pres., imperf., fut., 2 aor. act. and mid., the vowel of connexion is *ο*, when the suffix is or begins with *μ* or *ν*, and *ε* in all other cases; thus we have *τύπτεις* (for *τύπτεσι*), *ἔτυπτες*, *ἐτύπτομεν*, *ἐτύπτετε*, *ἔτυπτον*.

(b) In the perf. and 1 aor. act. the connecting vowel is *α* for all persons, except the 3 sing., when it is *ε*; thus we have *ἔτυψα*, *τέτυφας*, *ἔτυψε*, *τετύφαμεν*. In the 1 aor. mid. *α* is the vowel of connexion throughout; thus we have *ἐτυψάμην*, *ἐτύψω* = *ἐτίψαο*, *ἐτίψατο*.

(c) In the plup. act. the original *εα*, *εε* appear as *ει*; thus we have *ἐτετύφεα*, *ἐτετύφειν*, *ἐτετύφεε*, *ἐτετύφει*.

In verbs of class B, (b), the vowel of connexion, as included in the contractions, is the same as that in class B, (a). But the perf. and plup. pass. append the person-endings to the long vowel which appears before *-κα* in the perf. act., and before *-θην* in the 1 aor. pass. Thus we have

πεποιή-κα	τετίμη-κα	μεμίσθω-κα
ἐποιή-θην	ἐτιμή-θην	ἐμισθώ-θην
πεποιή-μαι	τετίμη-μαι	μεμίσθω-μαι
ἐπεποιή-μην	ἐτετιμή-μην	ἐμεμισθώ-μην

(2) *Imperative Mood.*

The imperative mood observes the same rules for the vowel of connexion as the indicative, except that (a) in the 2 sing. of the 1 aor. act. we have -σον for -σαθι, as λύσον, λυσάτω, cf. σήμερον for σημέραθι or σημέραι (above, 262, *Obs.* 2); (b) in the 2 sing. of the 1 aor. middle we have -σαι for -σασο, as λύσαι, λυσάσθω; (c) in the 2 sing. perf. pass. we have the termination -σο of the pluperfect, and in the other tenses the forms of the secondary instead of the primary tense; thus we have τύπτομαι, τύπτει, τίθεμαι, τίθεται; but in the imperative, τύπτου like ἐτύπτου, and τίθεσο like ἐτίθεσο.

(3) *Subjunctive Mood.*

In the subjunctive mood we have ω where the indicative has ο or ου, and η where the indicative has ε; thus for

τύπτεις	τύπτομεν	τύπτετε	τύπτουσι
we have			
τύπτῃς	τύπτωμεν	τύπτῃτε	τύπτωσι

(4) *Optative Mood.*

The vowel ι, which distinguishes this mood, is regularly appended to the ο or α in the corresponding tense of the indicative, the combination οι or αι being retained throughout the persons; thus we have

indic. λύω, λύεις, λύει, λύομεν, λύουσι; ἔλυσα, ἔλυσας, ἔλυσαν.  
opt. λύοιμι, λύοις, λύοι, λύοιμεν, λύοιεν; λύσαιμι, λύσαις, λύσαιεν.

*Obs.* 1 For the 1 aor. opt. act. in -σαιμι, -σαις, -σαι, the best Attic writers generally, and Thucydides almost exclusively, used the so-called Æolic form in -σεια, -σειας, -σειε, -σειαν; as τύψεια, τύψειας, τύψειε, τύψειαν.

*Obs.* 2 Verbs of the classes A, 3, B, (b), the perfect of verbs of the class B, (a), 1, 2, 3, and the future of verbs of the class B, (a), 4, with some other instances, as the aorist σχοίην from ἔχω, prefer an optative in -οιην to one in -οιμι; thus we have διδοίην, φιλοίην, τιμῶην, πεφενγοίην, ἡροίην. The inflexions are

-οιην	-οιης	-οιη
	-οιητον	-οιητην
	(-οιτον	-οιτην)
-οιημεν	-οιητε	-οιησαν
(-οιμεν	-οιτε	-οιεν)



*Obs. 3* Verbs of the class A, 2, and the aor. 1 and 2 pass. of all verbs, form their optative in *-ειν*; thus we have *τιθείην, θάιην, τυφθείην, τυκείην*. The inflexions are

-ειν	-ειης	-ειη
	-ειητον	-ειητην
	(-ειτον	-ειτην)
-ειμεν	-ειητε	-ειησαν
(-ειμεν	-ειτε	-ειεν)

*Obs. 4* Verbs of the class A, 1, form their optative in *-αίην*; thus we have *ιστάίην, φαίην*. The inflexions are

-αίην	-αιης	-αιη
	-αιητον	-αιητην
	(-αιτον	-αιτην)
-αιμεν	-αιητε	-αιησαν
(-αιμεν	-αιτε	-αιεν)

#### (5) *Infinitive Mood.*

(a) Present tense. In verbs of class A the infinitive termination *-ναι, -σθαι* is attached to the mere root; thus we have *ιστά-ναι, τιθέ-ναι; ἰστα-σθαι, τιθε-σθαι*. In other verbs the vowel of connexion is *ε*, combined with an hyperthesis of *ι* from the termination *-ναι* in the active, so as to make the ending *-ειν*, but appearing alone before the passive ending; thus we have *τύπτειν, τιμαεῖν (τιμᾶν), τύπτε-σθαι, τιμαέ-σθαι (τιμᾶσθαι)*.

(b) The future of all verbs follows in the infinitive the form of the present in class B; thus we have *θήσειν, τύψειν, θήσεσθαι, τύψεσθαι*.

(c) The 1 aor. act. and middle always ends in *-σαι, -σασθαι*; thus we have *στήσαι, τύψαι, στήσασθαι, τύψασθαι*.

(d) The 2 aor. act. in class A ends in *-ῆναι, -εῖναι, -οῦναι*, according to the characteristic vowel of the verb; thus we have *στήναι, θείναι, δοῦναι*. In other verbs it ends in *-εῖν*, as *τυπ-εῖν, βαλ-εῖν*, a form which indicates, like *στήναι, θείναι, δοῦναι*, compared with *ιστάναι, τιθέναι, διδόναι*, that the infinitive termination of the aorist was longer originally than that of the present; perhaps *τύπτειν* was only *τυπτέναι*, but *τυπεῖν* was *τυπεμέναι*: cf. *εἶναι, ἐμέναι, &c.* The passive of aor. 1 and 2 follows a similar analogy, being always like *στήναι*; thus we have *τυφθῆναι, τυπῆναι*. The 2 aor. middle ends in *-έσθαι*, and is always *paroxytone*, as *βαλέσθαι*.

(e) The perf. always ends in *-έναι* or *-σθαι*, affixed to the characteristic; thus we have *τεθεικ-έναι*, *γέγραφ-θαι*, the *σ* being omitted according to the rule (86).

## § VII. *Formation of the Tenses in the different Conjugations.*

### A. Present and Imperfect.

**302** From the present, whether active or passive, the imperfect is formed by prefixing the augment, and adopting a weaker form of person-endings according to the following sections; thus we have

pres.	ἴστημι	τίθημι	τίπτω	ἵσταμαι	τίθεμαι
imp.	ἴστην	ἐτίθην	ἔτυπτον	ἰστάμην	ἐτιθέμην

### B, 1. Future.

The future is formed from the root by the affix *σ-*, with the interposition of a vowel of connexion when the root or crude form ends with a vowel, and with the affections of the characteristic resulting from the contact with *-σ*, which have been noticed in the dative plural of labial, guttural and dental nouns.

Thus (1) in class A we have

root	στα-	θε-	δο-
future	στα-ε-σω = στήσω	θε-ε-σω = θήσω	δο-ε-σω = δώσω

And (2) in class B, (b), we have

root or crude form	τιμα-	φιλε-	δηλο-
future	τιμα-ε-σω = τιμήσω	φιλε-ε-σω = φιλήσω	δηλο-ε-σω = δηλώσω

But (3) in class B, (a), 1—3, 5, we have

root or crude form	τυπ-	βρεχ-	σπενδ(σπειδ)-	φραδ-
future	τυπ-σω = τύψω	βρεχ-σω = βρέξω	σπενδ-σω = σπείσω	φραδ-σω = φράσω

And (4) in class B, (a), 6, we have

root	τι-	λυ-	παυ-	χεF(χεν)-	καF(και)-
future	τίσω	λύσω	παύσω	χεύσω	καύσω

(5) Liquid verbs form a class by themselves, for they do not retain the *λ* and *ρ*, and simply drop the *ν* before the *σ* of the

future; but in all these contacts, and in that with the characteristic  $\mu$ , the  $\sigma$  is changed through  $\iota$  into  $\epsilon$ , and represented only by a contraction of the termination. Thus we have

root	αγγελ-	νεμ-	ταμ-	κταν-	σπαρ-
future	(αγγελ-σω)	(νεμ-σω)	(ταμ-σω)	(κταν-σω)	(σπαρ-σω)
	(αγγελ-ιω)	(νεμ-ιω)	(τεμ-ιω)	(κτεν-ιω)	(σπερ-ιω)
	= ἀγγελῶ	= νεμῶ	= τεμῶ	= κτενῶ	= σπερῶ
	-εῖς	-εῖς	-εῖς	-εῖς	-εῖς
	-εῖ	-εῖ	-εῖ	-εῖ	-εῖ
	-εῖτον	-εῖτον	-εῖτον	-εῖτον	-εῖτον
	-οὔμεν	-οὔμεν	-οὔμεν	-οὔμεν	-οὔμεν
	-εῖτε	-εῖτε	-εῖτε	-εῖτε	-εῖτε
	-οὔσι	-οὔσι	-οὔσι	-οὔσι	-οὔσι

*Obs. 1* All verbs in -ζω, which form their future in -ασω, -ισω, -υσω, have a dental characteristic which is omitted before  $\sigma$  (92), so that the penultima is necessarily short. Compare παρασκευάζω, fut. παρασκευάσω with λαμπάσι for λαμπάδ-σι; and νομίζω, fut. νομίσω with ἐλπῖσι for ἐλπιδ-σι.

*Obs. 2* Certain verbs in -αω, -εω, -οω, -υω, leave the vowel short before the future -σω. These verbs are the following:

in -αω: γελᾶω, θλάω, κλάω ("I break"), σπάω, χαλάω.

in -εω: αἰδέομαι, ἀκέομαι, ἀλέω, ἀρκέω, ἐμέω, ζέω, καλέω, ξέω, τελέω, τρέω.

in -οω: ᾠρόω.

in -οω: ἀνύω, ᾠρύω, μεθύω, πτύω.

In these cases the real characteristic, a dental or F, has been dropt altogether; for example, γέλωτ-ς shows that the original form of γελᾶω was γελάτ-ω; σπάδ-ων, σπάθ-η, σπέ-ν-δω, &c. show that σπάω was originally σπάθ-ω; with regard to καλέω, ξέω, ᾠρώ, we have remains of the F in κλύω, ξύω, ξίφος, *arvum*, and the like. For ἀνύω we have actually the by-form ἀνύτ-ω. Conversely the  $\nu$  for F is restored in χέω, ῥέω, πλέω, πνέω, and θέω, fut. χεύσω, ῥεύσω, πλευσοῦμαι, πνεύσω, θεύσω.

*Obs. 3* Futures in -εσω, -ᾶσω and -ῖσω from verbs in -εω, -αζω and -ιζω, may omit the  $\sigma$  (above, 107) and receive *synaeresis* in the forms -ῶ for -έω, -ῶ for -άω, and -ῶ for -ιέω. Thus for καλέσω we have καλῶ, -εῖς, -εῖ, &c.; part. καλῶν for καλέσων; for βιβᾶσω we have βιβῶ, βιβᾶς, βιβᾶ, &c.; for νομίζω we have νομιῶ, νομιεῖς, νομιεῖ, &c. Similarly in the middle forms we have μαχοῦμαι and ἐδοῦμαι from μάχομαι and ἔζομαι. This is called the Attic future, and it is common enough in most verbs of this class. Rarer examples are such as ἐξετῶ for ἐξετάσω, Isocr. 9, 34; κολῶ for κολάσω, Aristoph. *Eg.* 456; *Vesp.* 244; στασιῶ for στασιᾶσω, *Lygisti.* 768; κατασκιῶ for κατασκιᾶσω, Soph. *Ed. T.* 406.

*Obs. 4* Conversely the future  $\sigma$ - is sometimes lengthened into  $\sigma\epsilon$  for  $-\sigma\iota$  (a form which is supported by the desiderative verbs in  $-\sigma\epsilon\acute{\iota}\omega$  and the aorist optat. in  $-\sigma\epsilon\iota\alpha$ ), and then contracted; thus from  $\pi\acute{\iota}\pi\tau\omega$  and  $\chi\acute{\epsilon}\zeta\omega$  we have  $\pi\epsilon\sigma\sigma\acute{\upsilon}\mu\alpha\iota$ ,  $\chi\epsilon\sigma\sigma\acute{\upsilon}\mu\alpha\iota$ ; and we find, by the side of the form in  $-\sigma\omicron\mu\alpha\iota$ ,  $\pi\lambda\epsilon\upsilon\sigma\sigma\acute{\upsilon}\mu\alpha\iota$ ,  $\phi\epsilon\upsilon\zeta\sigma\acute{\upsilon}\mu\alpha\iota$ ,  $\nu\epsilon\sigma\sigma\acute{\upsilon}\mu\alpha\iota$ ,  $\kappa\lambda\alpha\upsilon\sigma\sigma\acute{\upsilon}\mu\alpha\iota$ ,  $\pi\alpha\iota\zeta\sigma\acute{\upsilon}\mu\alpha\iota$ ,  $\pi\upsilon\gamma\sigma\sigma\acute{\upsilon}\mu\alpha\iota$  from  $\pi\lambda\acute{\epsilon}\phi\omega$ ,  $\phi\epsilon\acute{\upsilon}\gamma\omega$ ,  $\nu\acute{\epsilon}\phi\omega$ ,  $\kappa\lambda\alpha\acute{\iota}\omega$ ,  $\pi\alpha\acute{\iota}\zeta\omega$ ,  $\pi\upsilon\gamma\acute{\iota}\omega$ .

*Obs. 5* From  $\acute{\epsilon}\sigma\theta\acute{\iota}\omega$  and  $\pi\acute{\iota}\nu\omega$  we have the futures  $\acute{\epsilon}\delta\omicron\mu\alpha\iota$  and  $\pi\acute{\iota}\omicron\mu\alpha\iota$ , in the former of which the future characteristic is lost without compensation, while in the latter it is represented by the lengthened vowel of the root.

## B, 2. Aorist 1.

The first aorist is regularly formed from the future by changing  $-\sigma\omega$ ,  $-\sigma\epsilon\iota\varsigma$ ,  $-\sigma\epsilon\iota$ , &c. into  $-\sigma\alpha$ ,  $-\sigma\alpha\varsigma$ ,  $-\sigma\epsilon$ , &c. in the active, and  $-\sigma\alpha\mu\eta\nu$  ( $-\sigma\alpha\sigma\omicron$ ,  $-\sigma\alpha\omicron$ ),  $-\sigma\omega$ ,  $-\sigma\alpha\tau\omicron$ , &c. in the middle. The exceptions to this rule are the following:

(a) Three important verbs of class A,  $\tau\acute{\iota}\theta\eta\mu\iota$ , "I put down,"  $\acute{\tau}\eta\mu\iota$ , "I send forth or throw," and  $\delta\acute{\iota}\delta\omega\mu\iota$ , "I give," form the first aorist active and middle in  $-\kappa\alpha$ ; thus:  $\acute{\epsilon}\theta\eta\kappa\alpha$ ,  $\acute{\epsilon}\theta\eta\kappa\acute{\alpha}\mu\eta\nu$ ;  $\acute{\eta}\kappa\alpha$ ,  $\acute{\eta}\kappa\acute{\alpha}\mu\eta\nu$ ;  $\acute{\epsilon}\delta\omega\kappa\alpha$ ,  $\acute{\epsilon}\delta\omega\kappa\acute{\alpha}\mu\eta\nu$ . The manner in which  $\kappa$  alternates with the mere aspirate in the perfect active, and the fact that the futures of these verbs have the usual formative  $\sigma$ -, for they are  $\theta\acute{\eta}\sigma\omega$ ,  $\acute{\eta}\sigma\omega$  and  $\delta\acute{\omega}\sigma\omega$ , seem to support the conclusion that this  $\kappa$  is only an incidental strengthening of the aspirate into which the  $\sigma$  had as usual degenerated. The perfects of the first two of these verbs take  $\epsilon\iota$  instead of the usual  $\eta$ ; thus we have  $\tau\acute{\epsilon}\theta\epsilon\iota\kappa\alpha$  and  $\epsilon\iota\kappa\alpha$ ; but  $\delta\acute{\epsilon}\delta\omega\kappa\alpha$  has the same vocalization as  $\acute{\epsilon}\delta\omega\kappa\alpha$ .

(b) In some few irregular verbs the  $\sigma$  of the aorist has passed away without any compensation; such are  $\epsilon\acute{\iota}\pi\alpha$ ,  $\acute{\eta}\nu\epsilon\gamma\kappa\alpha$  and  $\acute{\epsilon}\chi\epsilon\alpha$  from  $\chi\acute{\epsilon}\omega = \chi\acute{\epsilon}\phi\omega$ . The last is also written  $\acute{\epsilon}\chi\epsilon\nu\sigma\alpha$  and  $\acute{\epsilon}\chi\epsilon\nu\alpha$ .

(c) In the liquid verbs the formative  $\sigma$  is not only vocalized into  $\iota$ , as in the future, but it is also transferred by hyperthesis to the previous syllable, where it either remains as a diphthong, or is represented by a lengthening of the syllable (above, 104). Thus we have

Present.	Future.	First Aorist.
$\acute{\alpha}\gamma\gamma\acute{\epsilon}\lambda\lambda\omega$	$\acute{\alpha}\gamma\gamma\epsilon\lambda\acute{\omega}$	$\acute{\eta}\gamma\gamma\epsilon\iota\lambda\alpha$
$\nu\acute{\epsilon}\mu\omega$	$\nu\epsilon\mu\acute{\omega}$	$\acute{\epsilon}\nu\epsilon\iota\mu\alpha$
$\kappa\tau\epsilon\acute{\iota}\nu\omega$	$\kappa\tau\epsilon\nu\acute{\omega}$	$\acute{\epsilon}\kappa\tau\epsilon\iota\nu\alpha$

future; but in all these contacts, and in that with the characteristic  $\mu$ , the  $\sigma$  is changed through  $\iota$  into  $\epsilon$ , and represented only by a contraction of the termination. Thus we have

root	αγγελ-	νεμ-	ταμ-	κταν-	σπαρ-
future	(αγγελ-σω)	(νεμ-σω)	(ταμ-σω)	(κταν-σω)	(σπαρ-σω)
	(αγγελ-ιω)	(νεμ-ιω)	(τεμ-ιω)	(κτεν-ιω)	(σπερ-ιω)
	= ἀγγελῶ	= νεμῶ	= τεμῶ	= κτενῶ	= σπερῶ
	-εῖς	-εῖς	-εῖς	-εῖς	-εῖς
	-εῖ	-εῖ	-εῖ	-εῖ	-εῖ
	-εῖτον	-εῖτον	-εῖτον	-εῖτον	-εῖτον
	-οὔμεν	-οὔμεν	-οὔμεν	-οὔμεν	-οὔμεν
	-εῖτε	-εῖτε	-εῖτε	-εῖτε	-εῖτε
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(b) In some few irregular verbs the  $\sigma$  of the aorist has passed away without any compensation; such are  $\epsilon\acute{\iota}\pi\alpha$ ,  $\acute{\eta}\nu\epsilon\gamma\kappa\alpha$  and  $\acute{\epsilon}\chi\epsilon\alpha$  from  $\chi\acute{\epsilon}\omega = \chi\acute{\epsilon}\phi\omega$ . The last is also written  $\acute{\epsilon}\chi\epsilon\upsilon\sigma\alpha$  and  $\acute{\epsilon}\chi\epsilon\upsilon\alpha$ .

(c) In the liquid verbs the formative  $\sigma$  is not only vocalized into  $\iota$ , as in the future, but it is also transferred by hyperthesis to the previous syllable, where it either remains as a diphthong, or is represented by a lengthening of the syllable (above, 104). Thus we have

Present.	Future.	First Aorist.
$\acute{\alpha}\gamma\gamma\acute{\epsilon}\lambda\lambda\omega$	$\acute{\alpha}\gamma\gamma\epsilon\lambda\acute{\omega}$	$\acute{\eta}\gamma\gamma\epsilon\iota\lambda\alpha$
$\nu\acute{\epsilon}\mu\omega$	$\nu\epsilon\mu\acute{\omega}$	$\acute{\epsilon}\nu\epsilon\iota\mu\alpha$
$\kappa\tau\epsilon\acute{\iota}\nu\omega$	$\kappa\tau\epsilon\nu\acute{\omega}$	$\acute{\epsilon}\kappa\tau\epsilon\iota\nu\alpha$

Present.	Future.	First Aorist.
φθείρω	φθερῶ	ἔφθειρα
σφάλλω	σφᾶλῶ	ἔσφηλα
φαίνω	φᾶνῶ	ἔφηνα
πιαίνω	πιαῖνῶ	ἐπίανα
εὐφραίνω	εὐφραῖνῶ	εὐφράνα
ἐχθαίρω	ἐχθαῖρῶ	ἔχθηρα
τίλλω	τίλῶ	ἔτιλα
κρίνω	κρίνῶ	ἔκρινα
ἁμύνω	ἁμύνῶ	ἤμυνα
σύρω	σύρῶ	ἔσυρα

## C. Perfect and its Derivatives.

(a) Of the perfect active there are two forms generally distinguished as the 1st and 2nd perfect respectively.

(a) The first perfect is regularly formed from the root as it appears in the future or first aorist, with *κ* or an aspirate to represent the formative *σ*, and with a reduplication or syllabic augment of the root syllable. The *κ* is preserved as a general rule in classes A and B, (b), and in the third, fourth, and sixth conjugations of class B, (a), whereas it is represented by a mere aspirate of the characteristic in the first and second conjugations (see above, 290). The assimilated verbs of course apply this rule with a reference to their original characteristics. Thus we have

	Present.	Future.	Perfect.
Class A.	ἵστημι	στήσω	ἔστηκα
Class B. (a) 1	τίπ-τ-ω	τίψω	τέτυφα=τέτυπ- <i>ha</i>
2	πλέκω	πλέξω	πέπλεχα=πέπλεκ- <i>ha</i>
3	πείθω	πείσω	πέπεικα=πέπειθ- <i>κα</i>
4	φαίνω	φανῶ	πέφαγκα
5	πράσσω	πράξω	πέπραχα=πέπραγ- <i>ha</i>
6	κελεύω	κελεύσω	κεκέλευκα
Class B. (b)	φιλέω	φιλήσω	πεφίληκα

To this general rule there are the following exceptions:

(1) The *ε* of the present is changed into *ο* in these verbs.

λέγω	λέξω	εἵλοχα
κλέπτω	κλέψω	κέκλοφα
πέμπω	πέμψω	πέπομφα

The characteristic being aspirated, it cannot be determined, except by the vocalization (20), whether *στρέφω*, *στρέψω*, *ἔστροφα* belongs to this class, or whether it has only a second perfect. The irregular perfects *ἔδῃδοχα*, *ἐνήνοχα* and *πέπτωκα* are undoubtedly formed with the affix *ha* or *ka*.

(2) The *ε* is changed into *α*, or rather the original vowel is retained (above, 300, (a)) in many of the liquid verbs; thus we have

<i>σπείρω</i>	<i>σπερῶ</i>	<i>ἔσπαρκα</i>
<i>στέλλω</i>	<i>στελῶ</i>	<i>ἔσταλκα</i>

(3) *τέθεικα* and *εἴκα*, as already mentioned, change *η* into *ει* to distinguish them from the aorists in *-κα*.

(4) Irregularities, such as *ἠθέληκα*, *δεδράμῃκα*, *τέτμηκα*, *νενέμῃκα*, *μεμένῃκα* from *θέλω*, *τρέχω*, *τέμνω*, *νέμω*, *μένω*, represent a lengthened form of the theme, which has become obsolete, but of which there are other traces, such as the verbal *μενετός* and the 1 aor. pass. *ἐνεμήθην* or *ἐνεμέθην*.

(5) There are some few verbs in *ν* which retain this characteristic before the *-κα* (of course in the form *γ*), as *πέφαγκα* from *φαίνω*, *μεμίλαγκα* from *μαίλω*. This liquid is simply omitted in *κέκλῃκα*, *κέκρικα*, *πέπλῃκα*, *τέτᾱκα* from *κλίνω*, *κρίνω*, *πλύνω*, *τείνω*. Or the perfect is formed from the more original root, as in *κεκέρδηκα* or *κεκέρδᾱκα* from *κερδαίνω*.

(b) The second perfect is distinguished from the first by the omission of the characteristic guttural or aspirate, and generally also by some affection of the root vowel, which is in most cases lengthened or changed from *α* or *ε* into *ο*. There are also many cases in which the second perfect bears an intransitive signification; and perhaps in consequence of this, it was commonly, but erroneously, called the perfect middle. These anomalies, which will be mentioned in the proper place, are not connected with the form of the tense. Independently of these differences of meaning, a question has arisen with respect to the relations of the two forms of the perfect. Some contend that the second perfect is the original form, (1) because in many verbs it is the only form in use; (2) because the *κ* in the first perfect may be only a stop-gap to avoid the hiatus, like the *κ* in *μηκέτι*; and (3) because the aspiration of the characteristic may be only an euphonic modification, like that in



*κρύφα*, *κρυφαῖος* by the side of *κρύπτω* (root, *κρυβ-*), or in *ἐννύχιος*, *πάννυχος*, &c. by the side of *νύξ* = *νύκτ-ς*. We believe that the name, 2nd perfect, is correct, and that this form has really lost the characteristic of the 1st perfect, for the following reasons among others: (1) because the vowel of connexion *α*, peculiar to both perfects and the 1st aor., indicates a community of origin; (2) because the *κ* of the perfect may very well represent the *σ* of the aorist; (3) because the aorists *ἔθηκα*, *ἤκα*, *ἔδωκα* show that this change actually took place; (4) because an aorist like *ἔχεα* or *ἐμίλῃνα* shows that a characteristic *σ* may be omitted before the vowel of connexion *α*, and therefore *à fortiori* an aspirate might drop out in the similar case of the perfect; (5) because the Latin perfects in *-si*, *-i* suggest a similar explanation. The following are the appearances of the 2nd perfect in the different conjugations.

In classes A, B, (a), 6, and B, (b), the second perfect is very rare; we have however *ἀκήκοα* from *ἀκούω*, and certain special epic forms, in which there is a manifest evanescence of *κ*; such are *ἔσταμεν*, *δεδίασι*, *βεβάασι*, *πεφύασι*, *ἔστώς*, *κεκμηώς*, *βεβαρηώς*, *τεθνηυῖα*, &c.

In class B, (a), 4, we have the following cases of perfect 2:

*With characteristic λ*: *θάλλω*, *τέθηλα*; *ὄλλυμι*, *ὄλωλα*; *πάλλω*, *πέπηλα*; and the poetical *βέβουλα* and *μέμηλα*.

*With characteristic μ*: the poetic *δέδρομα* from *τρέχω*.

*With characteristic ν*: *γίγνομαι*, *γέγονα*; *κτείνω*, *ἔκτονα*; *μαίνω*, *μέμηνα*; *φαίνω*, *πέφηνα*; *χαίνω*, *κέχηνα*; *γεγωνίσκω*, poet. *γέγωνα*; *μάω*, poet. *μέμονα*.

*With characteristic ρ*: *ἀραρίσκω*, *ἄρᾱρα*; *ἐγείρω*, *ἐγρήγορα*; *ὄρνυμι*, *ὄρωρα*; *σπείρω*, *ἔσπορα*; *φθείρω*, *ἔφθορα*; *σαίρω*, *σέσηρα*.

In class B, (a), 1, we have

*With characteristic π*: *κόπτω*, *κέκοπα*; *λάμπω*, *λέλαμπα*; *λείπω*, *λέλοιπα*; *ἔλπω*, *ἔολπα*; *σῆπω*, *σέσηπα*; *θαπ-*, *τέθηπα*; *δουπέω*, *δέδουπα*.

*With characteristic φ*: *γράφω*, *γέγραφα*; *στρέφω*, *ἔστροφα*; and a number of other verbs, in which the two perfects concur.

In class B, (a), 2, we have

*With characteristic κ*: *δέρκομαι*, *δέδορκα*; *εἶκω*, *ἔοικα*; *τήκω*, *τέτηκα*; *τίκτω*, *τέτοκα*; and the poetic *λέληκα*, *μέμηκα*, *μέμνηκα*.

*With characteristic γ*: ἄγνυμι, ἔαγα; ἀνοίγω, ἀνέφωγα; πῆγνυμι, πέπηγα; ῥυγέω, ἔρρυγα; ῥήγνυμι, ἔρρωγα; στέργω, ἔστοργα; φεύγω, πέφευγα.

*With characteristic χ*: βρύχω, βέβρυχα; λαγχάνω, λέλογχα and εἰληχα; and a number of other verbs, in which the two perfects concur.

In class B, (a), 3, we have

*With characteristic δ*: ἀνδάνω, ἔαδα; ἐσθίω, ἔδηδα; Φιδ-, οἶδα; κήδω, κέκηδα; πέρδω, πέπορδα; χανδάνω, κέχανδα.

*With characteristic θ*: γηθέω, γέγηθα; ἐλευθ-, ἐλήλυθα; ἐθ-, εἶωθα; λανθάνω, λέληθα; πείθω, πέποιθα; πάσχω (πένθ-σκω), πέπονθα; and the poetic βέβριθα, βεβρώθεις, ἀνήνοθε, κέκευθα, πέπληθα.

In class B, (a), 5, we have

*With characteristic κ*: φρίσσω, πέφρικα.

*With characteristic γ*: πράσσω, πέπρωγα; κλάζω, κέκλαγγα οἱ κέκλγη; κράζω, κέκρωγα; πλήσσω, πέπληγα; τρίζω, τέτρωγα.

*With characteristic χ*: ὀρύσσω, ὀρώρυχα.

*With characteristic δ*: ὄζω, ὄδωδα; χέζω, κέχοδα.

(β) The perfect passive is formed from the perfect active by omitting the formative letter and affixing the person-endings to the root of the verb, with the affections of the contiguous consonants, which have been already explained. Some particular cases must be considered in connexion with 2 aor. passive.

(γ) The pluperfect is formed regularly from the perfect, both in the active and passive.

(δ) The paulo-post future is generally found only with the passive ending -σομαι attached to the theme of the perfect passive in the same way as the 2 pers. sing.; thus, γέγραφα, γέγραμμαι = γέγραφ-μαι, 2 pers. sing. γέγραψαι, paulo-post fut. γεγράψομαι. It is seldom found in the case of verbs which have a liquid for their characteristic; and there are only the following instances of this tense belonging to verbs which begin with a vowel: εἰρήσομαι from εἶρηκα, root ἐρ-, which is of common occurrence; ἡρήσομαι from αἶρέω (Plat. *Protag.* 338 c); and ἡτιμώσομαι from ἀτιμώω (Dem. *de fals. leg.* § 284). The vowel before -σομαι is lengthened even when

the perfect makes it short: thus from δέδεμαι we have δεδήσομαι; from λείψμαι, λελύσομαι, &c. With the active ending -σω we have only a few cases of neuter verbs, such as ἐστήξω from ἐστηκα, τεθνήξω from τέθνηκα, κεκλήξω from κέκλαγα. But we have a periphrastic form for active verbs, as εἰληφώς ἔσομαι, "I shall have received."

#### D. Second Aorist and its Derivatives.

(a) The second aorist, which, as we have seen, exhibits the verb root in its simplest form, is the basis of certain derivative tenses which seem to stand by themselves. As might be expected from its primitive and original character, the 2 aor. is comparatively rare. As a general rule it does not exist in secondary and derivative verbs in -αω, -εω, -οω, -ευω, -αυω, -υνω, -αζω; it is not often found in those which have a pure dental characteristic, for these are properly derivative; and it is wanting in those verbs in which it would not be distinguished from the imperfect, which it resembles in inflexion, as γράφω, ἔγραφον, though these verbs have the 2 aor. passive, as ἐγράφην, because then there is a sufficient distinction in the terminations. The only verb which has the 1 and 2 aor. side by side in all the voices is τρέπω:

	Active.	Middle.	Passive.
1 aor.	ἔτρεψα	ἐτρεψάμην	ἐτρέφ-θην
2 aor.	ἔτραπον	ἐτραπόμην	ἐτράπ-ην

(b) In the oldest and simplest verbs the 1 aor. pass. is formed from the 2 aor. act. without any intermediate addition or strengthening of the root syllable; thus we have

ἔδων	ἔδό-θην
ἔθην	ἐτέ-θην = ἐθέ-θην

And though the 2 aor. act. of ἵστημι is lost (for ἔστην is the 2 aor. pass.), we may infer that it was ἔστην, ἔστης, ἔστη, ἔστατον, ἐστάτην, ἔσταῖμεν, ἔστατε, ἔστασαν, from the analogy of ἔδων and ἔθην, and from the 1 aor. pass. ἐστάθην.

(c) Where the 1 aor. act. does not exist we often find the simple root in the 1 aor. pass.; as in ἐτάθην, ἐκτάθην, ἐκλίθην, ἐφάνθην, ἠλλάχθην, &c.

(d) The unaffected root is always found in the 2 aor. pass., whether the corresponding active form is or is not extant; thus we

have *χαίρω, ἐχάρην; φαίνω, ἐφάνην; δέркоμαι, ἐδράκην; στέλλω ἐστάλην; σήπω, ἐσάπην; τήκω, ἐτάκην*. In fact, the only 2 aor. pass. which has not a short penultima is *ἐπλήγγην* from *πλήσσω*, and this follows the rule in its compounds *ἐξεπλάγγην, κατεπλάγγην, &c.* As these compounds exhibit the usual effect of a lengthened form on the weight of the syllables, perhaps it may be inferred that the root of *πλήσσω* is really *πληγ-*, and not *πλαγ-*.

(e) In the majority of ordinary verbs the 1 aor. pass. exhibits the root in the same form which it presents in the perf. pass. Thus we have

Present.	Future.	Perf. Pass.	First Aor. Pass.
<i>λαμβάνω</i>	<i>λήψομαι</i>	<i>εἴλημμαι</i>	<i>ἐλήφθην</i>
<i>βάλλω</i>	<i>βαλλήσω</i>	<i>βέβλημαι</i>	<i>ἐβλήθην</i>
<i>σπένδω</i>	<i>σπείσω</i>	<i>ἔσπεισμαι</i>	<i>ἐσπείσθην</i>
<i>φιλέω</i>	<i>φιλήσω</i>	<i>πεφίλημαι</i>	<i>ἐφιλήθην</i>

(f) In this connexion we observe that both the perfect and 1 aor. pass. occasionally admit an *σ* before the termination, which does not appear to belong to the root, at least as it generally presents itself. In such words as *σπένδω, ἀνύτω*, the forms *ἔσπεισμαι, ἐσπείσθην; ἤνυσμαι, ἤνυσθην*, are explained by the usual assibilation of the dental. In some verbs in *ν* this characteristic is occasionally changed into *σ* in the first person of the perfect only; thus we have

<i>φαίνω</i>	<i>πέφασμαι</i>	<i>πέφανσαι</i>	<i>πέφανται</i>
<i>σημαίνω</i>	<i>σεσήμασμαι</i>	<i>σεσήμανσαι</i>	<i>σεσήμανται</i>
<i>παχύνω</i>	<i>πεπάχυσμαι</i>	<i>πεπάχυνσαι</i>	<i>πεπάχυνται</i>
<i>πραύνω</i>	<i>πεπραῦσμαι</i>	<i>πεπραῦνσαι</i>	<i>πεπραῦνται</i>

In others the *ν* is assimilated; thus we have

<i>ξηραίνω</i>	<i>ἐξήραμμαι</i>	<i>ἐξήρανσαι</i>	<i>ἐξήρανται</i>
<i>παροξύνω</i>	<i>παρώξυμμαι</i>	<i>παρώξυνσαι</i>	<i>παρώξυνται</i>
<i>αἰσχύνω</i>	<i>ἤσχυμμαι</i>	<i>ἤσχυνσαι</i>	<i>ἤσχυνται</i>

or absorbed, as in

<i>τραχύνω</i>	<i>τετράχῡμαι</i>	<i>τετράχυνσαι</i>	<i>τετράχυνται</i>
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But in the class of verbs to which we are referring, the *σ* does not appear as the substitute for another letter like *ν*, but is either an euphonic insertion, or must be supposed to represent some older

and longer form of the root. The following are some of the commonest examples :

Present.	Perfect Passive.	First Aor. Passive.
πτίω	ἔπτυσμαι	ἐπτύσθην
ἀκούω	ἤκουσμαι	ἠκούσθην
βύω	βέβυσμαι	ἐβύσθην
θραύω	τέθραυσμαι	ἐθραύσθην
κελεύω	κεκέλευσμαι	ἐκελεύσθην
κναίω	κέκναισμαι	ἐκναίσθην
κυλίω	κεκύλισμαι	ἐκυλίσθην
λεύω	λέλευσμαι?	ἐλεύσθην
ξύω	ἔξυσμαι	ἐξύσθην

To which may be added *παίω*, *παλαίω*, *πρίω*, *πταίω*, *ραίω*, *σεύω*, *χρίω* and *ψαίω*.

In the following verbs the inserted *σ* is sometimes dropt:

παύω	πέπαυμαι	ἐπαύσθην, rarely ἐπαύθην
κλείω	κέκλεισμαι and κέκλειμαι	
κλαίω	κέκλαυμαι and κέκλανσμαι	
κρούω	κέκρουμαι and κέκρουσμαι	ἐκρούσθην
κολούω	κεκόλουμαι and κεκόλουσμαι	ἐκολούσθην and ἐκολούθην

(g) The passive futures are regularly formed from the passive aorists by omitting the augment and adding *-σομαι*, &c. to *θη* or *η-*, as

ἐδόθην	δοθήσομαι	ἐσπάρην	σπαρήσομαι
ἐτύφθην	τυφθήσομαι	ἠλλάγην	ἀλλαγήσομαι
ἐλήφθην	ληφθήσομαι	ἐπάγην	παγήσομαι
ἐθραύσθην	θραυσθήσομαι	ἐζύγην	ζυγήσομαι
ἐφιλήθην	φιληθήσομαι	ἐτάγην	ταγήσομαι

(h) To the derivatives from the 2 aor. must be added the verbals or gerundial adjectives in *-τος* and *-τέος*. These adjectives, like the Latin gerundials in *-ndus* and the supines in *-tum*, *-tu*, which latter contain the same affix as the Greek verbal before us, bear the same meaning as the active infinitive of the verbs to which they belong, and being connected with a noun either as epithet or predicate, they convey the idea of capability or adaptation. Thus in English "a man to choose" is "a man

capable of being chosen, adapted for choice," or, as we express it by a Latin form, "an eligible man." This in Greek is signified by the verbal in *-τός*, as *αἰρετός*. As the qualification or capacity generally implies that the property is inherent in the person or thing so qualified or capable, we sometimes find that verbals in *-τός* express the result of the capability; thus *αἰρετός* may mean "chosen" as well as "choosable;" and in some few cases the qualification assumes an active form; thus *μεμπτός* may signify "capable of blaming" as well as "culpable" (see Soph. *Trach.* 446). With the longer termination *-τέος*, the verbal expresses the infinitive with an implication of requirement and duty, which, however, belongs rather to the substantive verb, and its dative of limitation, than to the verbal itself; thus, as will be shown in the Syntax, *ἀσκητέα σοί ἐστιν ἢ ἀρετή* or *ἀσκητέον ἐστὶ σοὶ τὴν ἀρετὴν* means "virtue is for you to cultivate," or "it is for you to cultivate virtue," either of which implies "you have to, you must, cultivate virtue;" by the side of which we may place the well-known example of the form in *-τός*, *διδακτόν ἐστιν ἢ ἀρετή*, "virtue is a thing capable of being taught."

The following table will show the relations between the 1 aor. pass. and the gerundial verb-forms :

	Present.	First Aor. Pass.	Verbal in <i>-τός</i> .	Verbal in <i>-τέος</i> .
Class A.	ἵστημι	ἐστάθην	στατός	στατέος
	τίθην	ἐτέθην	θετός	θετέος
	δίδωμι	ἐδόθην	δοτός	δοτέος
	στρώννυμι	ἐστρώθην	στρωτός	στρωτέος
	σβέννυμι	ἐσβέσθην	σβεστός	σβεστέος
	χώννυμι	ἐχώσθην	χωστός	χωστέος
	πίμπρημι	ἐπρήσθην	πρηστός	πρηστέος
Class B. (a) 1	τρίβω	ἐτρίφθην	τριπτός	τριπτέος
	στρέφω	ἐστρέφθην	στρεπτός	στρεπτέος
	κρύπτω	ἐκρίφθην	κρυπτός	κρυπτέος
	λαμβάνω	ἐλήφθην	ληπτός	ληπτέος
2	λέγω	ἐλέχθην	λεκτός	λεκτέος
	πλέκω	ἐπλέχθην	πλεκτός	πλεκτέος
3	πείθω	ἐπείσθην	πειστός	πειστέος
	σπένδω	ἐσπείσθην	σπειστός	σπειστέος

	Present.	First Aor. Pass.	Verbal in -τός.	Verbal in -τέος.
	ἀνύτω	ἡνύσθην	ἀνυστός	ἀνυστέος
	βάλλω	έβλήθην	βλητός	βλητέος
4	στέλλω	έστάλθην	σταλτός	σταλτέος
	φθείρω	έφθάρθην	φθαρτός	φθαρτέος
	κρίνω	έκρίθην	κριτός	κριτέος
	τείνω	έτάθην	τατός	τατέος
5	τάσσω	έτάχθην	τακτός	τακτέος
	ύβριζω	ύβρισθην	ύβριστός	ύβριστέος
	πράσσω	έπράχθην	πρακτός	πρακτέος
	πλάσσω	έπλάσθην	πλαστός	πλαστέος
	στάζω	έστάχθην	στακτός	στακτέος
6	κωλύω	έκωλύθην	κωλυτός	κωλυτέος
	παιδεύω	έπαιδεύθην	παιδευτός	παιδευτέος
	κρούω	έκρούσθην	κρουστός	κρουστέος
	παύω	έπαύσθην	παυστός	παυστέος
	χέω	έχύθην	χυτός	χυτέος
B. (b) 1	τιμάω	έτιμήθην	τιμητός	τιμητέος
	σπάω	έσπασθην	σπαστός	σπαστέος
	γελάω	έγελάσθην	γελαστός	γελαστέος
	φωράω	έφωράθην	φωρατός	φωρατέος
2	φιλέω	έφιλήθην	φιλητός	φιλητέος
	αίρώ	ήρέθην	αίρετός	αίρετέος
	άσκέω	ήσκήθην	άσκητός	άσκητέος
	τελέω	έτελέσθην	τελεστός	τελεστέος
	καλέω	έκλήθην	κλητός	κλητέος
3	μισθώω	έμισθώθην	μισθωτός	μισθωτέος

### § VIII. Differences in the Person-endings.

303 The general differences in the person-endings of classes A and B refer chiefly to the primary or definite tenses: the secondary or derivative tenses, being affected by augments and additions of different kinds, present corresponding modifications of the person-endings. The following tables will show the various forms of the person-endings in the two classes of verbs, and in the two sets of tenses:

CLASS A.		Primary Tenses.	Secondary Tenses.
Active, singular	1	-μι	-ν
	2	-σι, -θα, -θι	-ς, -θα
	3	-τι, -σι	-ν
	dual 1	—	—
	2	-τον	-τον
	3	-τον	-την
	plural 1	-μες, -μεν	-μες, μεν
	2	-τε	-τε
	3	-ντι, -νθι, -ᾱσι	-ν, -σαν
Passive, singular	1	-μαι	-μην
	2	-σαι	-σο
	3	-ται	-το
	dual 1	-μεθον	-μεθον
	2	-σθον	-σθον
	3	-σθον	-σθην
	plural 1	-μεθα	-μεθα
	2	-σθε	-σθε
	3	-νται	-ντο
CLASS B.			
Active, singular	1	-ω	-ν
	2	-ς	-ς
	3	-ι	-ν
	dual 1	—	—
	2	-τον	-τον
	3	-τον	-την
	plural 1	-μεν	-μεν
	2	-τε	-τε
	3	-ου } -ᾱ } -ω } σι	-ν
Passive, singular	1	-μαι	-μην
	2	-σαι, -η, -ει	-σο, -ου, -ω
	3	-ται	-το
	dual 1	-μεθον	-μεθον
	2	-σθον	-σθον
	3	-σθον	-σθην
	plural 1	-μεθα	-μεθα
	2	-σθε	-σθε
	3	-νται, -αται	-ντο, -ατο



§ IX. *Differences in the Augment and Reduplication.*

**304** As the vowel at the end of the crude form affects the conjugation of verbs in class B, so a vowel, commencing a crude form, affects the augment and reduplication in verbs of every class. The augment (*αὔξησις*), as we have seen, is the fragmentary remnant of the particle *ἄν* or *ἀνά*, signifying "remoteness," which is the idea of past time. The reduplication (*ἀναδιπλασιασμός* or *ἀναδίπλωσις*) is a repetition of the root syllable for the purpose of expressing repeated and therefore continued action. Augment properly belongs only to the secondary tenses; simple reduplication belongs only to the primary tenses; but the reduplicated tenses are all liable to augmentation, because they may be used as secondary forms; and certain laws of euphony often necessitate the substitution of a mere augment for a complete and genuine reduplication. With reference then to their origin, augment and reduplication may always be distinguished by the class of tenses in which they are respectively found; but with reference to their form, pure reduplication is found only in those cases in which there is also a pure augment, and when besides this the verb root begins with a single consonant or with a mute and liquid. When the verb begins with a vowel, except in the Attic reduplication, and when the augment is followed by doubled consonants of a certain weight, the augment and reduplication concur. It is convenient therefore to speak first of the different modes of augmentation, before we advert to the reduplicated forms.

(1) *Augment.*

**305** There are two kinds of augments :

(1) The *syllabic* (*αὔξησις συλλαβική*) or proper augment increases the secondary tenses of verbs beginning with a consonant, by prefixing *ε*-, as in *ἔ-τυπτον* from *τύπτω*, and doubling the initial *ρ*-, as in *ῥῥίπτον* from *ρίπτω* (105). In some few verbs the syllabic augment appears as *ῆ*-. Thus we have *ἡμέλλον*, *ἡδυνάμην*, *ῆβουλόμην* (see however Herodian, *ap. Valckn. Ammon.* p. 195).

This augment takes the place of the reduplication

(a) In verbs beginning with *γν* and *γλ*; as

<i>γνωρίζω</i>	1 aor. <i>ἐγνώρισα</i>	perf. pass. <i>ἐγνώρισμαι</i>
<i>γλύφω</i>	... <i>ἐγλύψα</i>	... <i>ἐγλυμμαι</i>

*Obs.* Verbs beginning with *βλ*- adopt both forms; thus from *βλαστάνω* we have the perf. act. *ἐβλάστηκα* (Eurip. *Iph. A.* 574) and the pluperf. *ἔβεβλαστήκει* (Thucyd. iii. 36). Only *βλάπτω* and *βλασφημέω* make their perfects regularly by reduplication, namely, *βέβλαφα* and *βεβλασφήμηκα*; but the *metathesis* of the liquid gives us this form in *βέβληκα* from *βάλλω*.

(b) In verbs beginning with *ρ*- or a double consonant, or two consonants which are not a mute followed by a liquid; thus we have

<i>ράπτω</i>	1 aor. <i>ῥῥάψα</i>	perf. pass. <i>ῥῥαμμαι</i>
<i>ξηλόω</i>	... <i>ἐξήλωσα</i>	perf. act. <i>ἐξήλωκα</i>
<i>ξέω</i>	... <i>ἔξεσα</i>	perf. pass. <i>ἔξεσμαι</i>
<i>ψαύω</i>	... <i>ἔψαυσα</i>	... <i>ἔψαυσμαι</i>
<i>κτείνω</i>	... <i>ἔκτεινα</i>	perf. act. <i>ἔκτονα</i>
<i>πτύσσω</i>	... <i>ἔπτυξα</i>	perf. pass. <i>ἔπτυγμαι</i>
<i>μνημονεύω</i>	... <i>ἐμνημόνευσα</i>	perf. act. <i>ἐμνημόνευκα</i>
<i>φθείρω</i>	... <i>ἔφθειρα</i>	... <i>ἔφθαρκα</i>

*Obs.* There is a regular reduplication in some few verbs of this kind. Thus, of the verbs beginning with *ρ*-, *ῥνπώω* makes its perf. pass. part. *ῥερνυμένως* (Hom. *Od.* vi. 59); and this is a solitary example in classical Greek, though the later authors sometimes deviate from the rule (see Lobeck, *Paralip.* p. 13). The verbs *κτάομαι*, *μυμνήσκω*, *πετάννυμι* and *πίπτω* give us the reduplicated perfects *κέκτημαι*, *μέμνημαι*, *πέπταμαι* and *πέπτωκα*. But Plato and other good authors write *ἔκτημαι* for the first, and the last three were originally *μιμένημαι*, *πιπέταμαι*, *πεπέτωκα*.

(2) The *temporal* (*αὔξησις χρονική*) or quantitative augment is merely an *ectasis* of the initial syllable, in verbs which begin with a mutable vowel. This augment takes the place of reduplication in the perfect of such verbs, and is then retained throughout the moods. The augment in *εἶπον* is considered as a reduplication, and hence we have *εἰπέ*, *εἶπω*, *εἵποιμι*, *εἵπεῖν*, *εἵπών*.

As a general rule, *α* or *ε* is changed into *η*, *ο* into *ω*, *αι* into *η*, *αυ* or *ευ* into *ηυ*, *οι* into *φ*, *ι* into *ι*, and *υ* into *υ*. Thus we have

<i>άνιώ</i>	imp. <i>ἦνυσον</i>	perf. <i>ἦνυκα</i>	pl. p. <i>ἦνύκειν</i>
<i>ἐλπίζω</i>	... <i>ἤλπιζον</i>	... <i>ἤλπικα</i>	... <i>ἤλπικειν</i>
<i>ὀμιλέω</i>	... <i>ὠμίλουν</i>	... <i>ὠμίληκα</i>	... <i>ὠμίληκειν</i>

αἰρέω	imp. ἤρουν	perf. ἤρηκα	pl. p. ἤρήκειν
αὔξανω	... ηὔξανον	... ηὔξηκα	... ηὔξηκειν
εὐρίσκω	... ηὔρισκον	... ηὔρηκα	... ηὔρήκειν <sup>1</sup>
οἰκτιζω	... ὤκτιζον	... ὤκτικα	... ὤκτικειν
ἱκετεύω	... ἱκέτευον	... ἱκέτευκα	... ἱκετεύκειν
ὑβρίζω	... ὑβρίζον	perf. pass. ὑβρισμαι	... ὑβρίσμην.

*Obs. 1* The diphthong *ει* is occasionally augmented in *εικάζω*, which makes in Attic *ἤκαζον*, *ἤκασα*, *ἤκασμαι*, &c., by the side of the ordinary *εἰκαζον*, *εἰκασα*, *εἰκασμαι*, &c. The plup. *ἤδειν* from *οἶδα* is regularly augmented.

*Obs. 2* There are ten verbs which change *ε* into *ει* in the augmented tenses. They are *εἰάω*, *εἰθίζω* with its perfect *εἴωθα*, *εἰλίσσω*, *ἐλκω*, *ἐλ-* (*αἰρέω*, aor. *εἶλον*), *ἐπομαι*, *ἐργάζομαι*, *ἐρπω* and *ἐρπύζω*, *ἐστίαω*, *ἐχω*. To these must be added the aorist *εἶσα* from *εἶω*.

*Obs. 3* If the verb begins with *ἄ-* followed by a vowel, the temporal augment is not *η* but *ᾶ*; thus we have *ᾶίω*, imperf. *ᾶϊον*. To this rule again there is an exception in the verbs *ᾷδω*, *ᾷσσω*, *αὔτέω*, which substitute *η* for *α* in the augmented tenses.

*Obs. 4* The temporal augment cannot be expressed when the verb begins with the long vowels *η*, *ω*, *ου*, *ι* and *υ*, but the long *ᾶ* passes like the short *ᾶ* into *η*; thus we have *ᾶθλέω*, *ἡθλησα*.

*Obs. 5* In some few instances, euphony forbids temporal augmentation; as in *ἀναίνω*, *οἰακίζω*, *οἰκουρέω*, *οἰνίζω*, *οἰστράω*; though we have *ἠανούμην* in Aristoph. *Fragm.* 514. This omission of the augment is limited to cases where the vowel following *αυ* or *οι* belongs to the root; in such words as *οἶμαι*, imperf. *ῥόμην*, *ῥμην*, the *ο* is the vowel of connexion.

*Obs. 6* Six verbs, which originally began with the digamma, have a syllabic augment instead of the temporal; they are

ῶθέω	imperf. ἰώθουν	perf. pass. ἔωσμαι
ῶνέομαι	... ἑωνούμην	... ἑώνημαι
οὔρέω	... εὔρουον	perf. act. εὔρηκα
ᾗγνυμι	1 aor. ἔαξα	... ἔαγα
ἀλίσκομαι	2 aor. ἔαλων, rarely ἦλων	... ἔάλωκα, rarely ἦλωκα
ἀνδάνω	... ἔαδον	

Of these however *ῶθέω* sometimes omits the augment in compounds, as

<sup>1</sup> The doctrine of the old grammarians that *εὐ-* takes no augment is not accepted by modern scholars. See Elmsley *ad Med.* 191; *Heracl.* 305; Dindorf *ad Nub.* 137; Lobeck, *Phryg.* p. 140. But there can be little doubt that *εὔρον*, *εὔρηκα* are the commonest forms, and it is difficult to conceive that *ηυ* could have been a diphthong distinct in pronunciation from *ευ*. See above, 22.

διωθούντο, Thucyd. II. 84; ἀλίσκομαι and ἀνδάνω form the imperfects regularly, as ἡλίσκόμην, ἦνδανον. We have a similar analogy in ζοικα, ζολπα and ζοργα.

*Obs. 7* The following verbs combine both the temporal and syllabic augments:

ὄράω	imperf. ἑώρων	perf. ἑώρακα
ἀν-οίγω	... ἀνέφγον	... ἀνέφχα and ἀνέφγα
οἰνοχοέω	... ἐπνοχόουν	

To this class belong the pluperfects of the three verbs mentioned in the last observation, namely, ἑώκειν from ζοικα, ἐώλπειν from ζολπα, and ἐώργειν from ζοργα.

## (2) Reduplication.

**306** Reduplication is found (a) in the present and imperfect of the first three conjugations of verbs in -μι (class A), and in some few consonantal verbs, as πίπτω for πιπέτω, μῖμνω for μιμένω, μιμνήσκω for μιμενήσκω, γυγνώσκω for γυγινώσκω, &c. In these cases the vowel of the reduplicated syllable is ι. In ἵσστημι for σίσστημι (Lat. *sisto*) there is the usual substitution of the aspirate for the initial σ (above, 114). Aspirated initials of the root are represented in the syllable of reduplication by the corresponding tenuis (above, 98).

(b) It appears also in the perfect and pluperfect of verbs beginning with a single consonant (excepting always ρ) or with a mute followed by a liquid, the vowel of the reduplicated syllable being the lightest ε, in consequence of the weight of the form, and the aspirated initials being changed into tenses as in the reduplication of the present and imperfect, thus:

λύω	perf. λέ-λυκα
φιλέω	... πεφίληκα
γράφω	... γέγραφα

*Obs.* Three verbs beginning with λ- take the quasi-augment ει instead of the reduplication; these are

λαμβάνω	perf. act. εἰ-ληφα	perf. pass. εἰ-λημμαι
λαγχάνω	... εἰ-ληχα	
λέγω	... εἰ-λοχα	... εἰ-λεγμαι

In these three, however, there are occasional appearances of the regular form; thus we have λε-λημμένης (*Æsch. Ag.* 876), λε-λήμμεθα (*Eurip. Ion.* 1132), λε-λεγμένου (*Æsch. Sept. c. Theb.* 426), ξυλ-λε-λεγμένος (*Arist. Eccl.* 58). The perfects εἰ-ρηκα and εἰ-μαρται from roots beginning with ρ- or ρε- follow this analogy.

**307** There is an occasional reduplication in Attic Greek even in the case of verbs beginning with *a-*, *e-*, or *o-*. Here the first consonant of the root is repeated with the vowel, which is lengthened in the second syllable in order perhaps to give the proper weight to the root, the penultima being generally shortened. Thus we have

Present.	Perfect Act.	Perfect Pass.
ἀγείρω	ἀγ-ήγερ-κα	ἀγ-ήγερ-μαι
ἀκούω	ἀκ-ήκο-α	
ἀλείφω	ἀλ-ήλιφ-α	ἀλ-ήλιμ-μαι
ἀλέω		ἀλ-ήλεσ-μαι
ἄρόω		ἄρ-ήρο-μαι
ἐγείρω	ἐγ-ήγερ-κα [ἐγρ-ήγορ-α]	ἐγ-ήγερ-μαι
ἐσθίω	ἐδ-ήδα and ἐδ-ήδο-κα	ἐδ-ήδεσ-μαι
ἐλαύνω	ἐλ-ήλα-κα	ἐλ-ήλα-μαι
ἐλέγχω		ἐλ-ήλεγ-μαι
ἐλευθ-	ἐλ-ήλυθ-α	
ἐμέω	ἐμ-ήμε-κα	
ἐνεκ-	ἐν-ήνοχ-α	ἐν-ήνεγ-μαι
ἐρείδω	ἐρ-ήρει-κα	ἐρ-ήρεισ-μαι
ὄζω	ὄδ-ωδ-α	
ὀλλυμι	ὀλ-ωλ-α	
ὀμνυμι	ὀμ-ώμο-κα	ὀμ-ώμοσ-μαι
ὀρύσσω	ὀρ-ώρυχ-α	ὀρ-ώρυγ-μαι

*Obs.* There is also a reduplicated aorist ἤγαγον (from ἄγω), where the first syllable is augmented.

(3) *Augment and Reduplication in Compound Verbs.*

**308** (a) In parathetic or separable compounds of preposition and verb, the augment or reduplication stands between the preposition and the verb: as in

Present.	Imperfect.	Perfect.
προσφέρω	προσ-έφερον	
ἐκφέρω	ἐξ-έφερον	
συλλέγω	συν-έλεγον	
συνάγω	συν-ἤγον	
προσβάλλω	προσ-έβαλλον	προσ-βέβληκα
περιβάλλω	περι-έβαλλον	περι-βέβληκα
προπέμπω	προϋπέμπουν	προ-πέπομφα

*Obs. 1* It will be seen from this that assimilations are resolved, that final vowels suffer elision (except in the case of *περί* above, 139), and that *πρό* makes a crasis with the augment (except in some few cases, such as *προεῶρων*, *προείχον*, *προέσχον*).

*Obs. 2* Many verbs derived from nouns compounded with a preposition treat the preposition as still separable, and are augmented between it and the verb; thus we have

pres. ἐπιθυμέω	(from ἐπὶ and θυμός)	imperf. ἐπ-εθύμουν
... ἐγκωμιάζω	(from ἐγκώμιον)	... ἐν-εκωμιάζον
... προφητεύω	(from προφήτης)	... προ-εφήτευον
... παρανομέω	(from παράνομος)	... παρ-ενόμουν

In the same way the following verbs take the augment after the preposition, though they are all derivative and secondary: *ἐγχειρέω*, *ἐμφανίζω*, *ἐκκλησιάζω*, *ἐνεδρεύω*, *ἐμπερπερεύω*, *ἐπιτηδεύω*, *ἀπολογέομαι*, *προξενέω*, *συνεργέω*, *ὑποπτεύω*, &c. So also certain verbs of which the simple forms are rarely, if ever, used; such as *ἀφικνέομαι*, *ἀπαντάω*, *ἐξετάζω*, *ἀποδιδράσκω*, *ἀπολαύω*. For *παρανομέω* and *ἀπολαύω* we find the irregular forms *παρηνόμουν*, *ἀπήλανον*, which, however, seem to be erroneous. From *ἐγγράω* we have both *ἡγγύων*, *ἡγγύησα*, and *ἐνεγύων*, *ἐνεγύησα*, and even *ἐνεγγύων*, *ἐνεγγύησα*, in accordance with which are formed the perfects *ἐγγεγύηκα*, *ἐγγεγύημαι*.

*Obs. 3* On the other hand, several verbs which are really parathetic compounds, but have become in common discourse inseparable, are treated as simple words, and take the augment before the whole compound; thus we have

pres. καθεύδω	imperf. ἐ-κάθευδον	
... κάθημαι	... ἐ-καθήμην	
... καθίζω	... ἐ-κάθιζον	
... ἀμφιέννυμι	1 aor. ἡμφίεσα	
... ἐπίσταμαι	imperf. ἡπιστάμην	
... ἀφίημι	... ἡφίουν	2 aor. 1 p. pl. ἀφείμην

*Obs. 4* This is properly the case with a number of verbs of the class mentioned in *Obs. 2*; such as

ἀντιδικέω	(from ἀντιδικός)	imperf. ἡντιδίκουν
ἐμπεδός	(from ἐμπεδος)	... ἡμπέδουν
ἐναντιόομαι	(from ἐναντίος)	... ἡναντιούμην
παρῆρησιάζομαι	(from παρῆρησία)	... ἐ-παρῆρησιάζομην
προομιάζομαι	(from προομιον)	... ἐ-προομιάζομην

But of these the first sometimes takes a double augment (below, *Obs. 5*).

*Obs. 5* Some verbs compounded with prepositions take a double augment, one before and the other after the preposition; thus we have

ἀμείχομαι	imperf. ἡμπειχόμεην	2 aor. ἡμπισχόμεην and ἡμπεσχόμεην
ἀνέχομαι	... ἡνείχόμεην	... ἡνεσχόμεην
ἀνορθόω	... ἡνώρθουν	... ἡνώρθωσα
ἐνοχλέω	... ἡνώχλουν	perf. ἡνώχληκα
παρουιένω	... ἐπαρύνουν	... πεπαρύνηκα

Some other verbs, especially among the later writers, follow this superfluous augmentation; such as ἀμφιγινώεω, &c. (See Lobeck, *Phryn.* p. 153 sqq.). And some editors have written ἡντεδίκηει, ἡντεδίκησεν in the text of Demosthenes.

*Obs. 6* By a false analogy, some verbs not really or not immediately referable to prepositional compounds receive an augment after the assumed preposition, or have the double augmentation; such are

δαιτᾶω	imperf. διήτων and ἐδιήτων	plup. ἐδεδιητήμην
διακονέω	... διηκόνουν and ἐδιηκόνουν	perf. δεδιηκόνηκα
ἀμφισβητέω	... ἡμφεσβήτουν	

**309** (b) In synthetic or inseparable compounds, the augment or reduplication precedes the whole compound form: as in τεκνοποιέω, ἐτεκνοποιοῦν; πλημμελέω, πεπλημμέληκα; ἀφρονέω, ἡφρόνουν; οἰκοδομέω, ὠκοδόμησα, ὠκοδόμηκα.

*Obs. 1* There are some few examples of double augment in the case of synthetic compounds; thus from ὁδοποιεῖν we have ὠδοπεποιημένος (*Xen. Anab.* v. 3, § 1) by the side of ὠδοποιημένος (*Id.* v. 4, § 39), and from μελοποιέω we find μεμελοπεποιημένος (*Athen.* x. p. 453 D). To this class we must refer ἵπποτετρόφηκα (*Lycurg. in Leocr.* c. 35, § 139), where the first augment is of course not indicated in writing.

*Obs. 2* In double compounds, both synthetic and parathetic, the augment follows the preposition, or if there is more than one, the last preposition, and precedes the synthetic compound; thus we have κατεζευγοτρόφηκα, συγκατεναυμάχησα.

**310** Compounds with εὖ and δυσ- are generally considered as synthetic; but they vary in regard to the augment according to the letter which follows the particle: if this is a mutable vowel, it takes the syllabic augment; thus we have εὐηργέτουν from εὐεργετέω: if it be a consonant or immutable vowel, the augment precedes the whole form, as in ἐδυστύχησα, ἐδυσάπουν, ἡντύχουν.

*Obs.* Some compounds with εὖ, which ought, according to this rule, to take the augment in the first syllable, remain unaugmented. Thus we have εὖωχούμαι, imperf. εὖωχούμην. Even in the other cases there is an occasional deviation from the regular practice, and εὐεργέτουν is more common than εὐήργετουν.

(4) *Omission of the Augment.*

311 (a) In the pluperfect the syllabic augment is sometimes omitted in the best editions of the Attic prose writers, generally when a vowel precedes. But as the dramatists always take account of this augment in their metres, and as the best MSS. preserve the augment in those passages where it has dropt out of the received texts, it seems that it ought always to be restored.

(b) The temporal augment of the pluperfect may be omitted in the case of Attic reduplication, especially when the root begins with ε-, as in ἐλ-ηλά-μην, ἐγ-ηγέρ-κειν, &c.; but we also find δλ-ώλεσαν and ἀκ-ηκόεσαν.

(c) The omission of the syllabic augment in the imperf. and aor. indicative is a poetical license, except in the case of χρῆν for ἐχρῆν. And even in poetry the Attic writers rarely allow themselves to adopt this deviation from the rules of their language, which, however, is common enough in epic poetry. Matthiä has attempted to show (*Gr. Gr.* § 160, *Obs.*) that the augment is omitted by the dramatists only in the speeches of messengers, which have an epic character, and then only at the beginning of the verse or at the beginning of some new sentence. Hermann (*Præf. ad Bacch. Eurip.* p. xxv sqq.) has given some special rules for this omission.

(d) The temporal augment is never omitted in the dialogues of Attic tragedy. Homer regularly uses the temporal augment, and omits it only when the metre or euphony renders it necessary; but these motives have often been made an excuse for the omission of the augment, whether syllabic or temporal, and in some forms it never appears. In Herodotus, who to a certain extent adopts an epic standard of language, there is great laxity in the use or disuse of the temporal augment.



*Paradigms of Regular Verbs.*§ X. Class A, or Verbs in *-μι*.

312 Although class A contains only a limited number of verbs, and even these are irregular, defective, or both, it is clear from the following considerations that it represents the oldest and purest form of the Greek verbal inflexions.

(1) It has the fullest forms of the person-endings, which not only admit of pronominal explanation, but must be anterior to the shorter suffixes; for no one would derive *-μι* from *-ω* or *-σαν* from *-ν*, though the abbreviations may be easily explained by the laws of language. The forms of the suffixes peculiar to this conjugation are

<i>-μι</i>	for the 1 p. sing. pres. indic. act.
<i>-σι(ν)</i>	... 3 p. sing. ...
<i>-σαν</i>	... 3 p. pl. of the secondary tenses.
<i>-θι</i>	... 2 p. sing. imper.

(2) The verbs which belong to class A contain the simplest roots, and express those predications which must have belonged to the earliest condition of the language, such as "being," "going," "setting up," "putting down," "giving," "saying," "throwing," &c.

(3) This form of conjugation is predominant in the Sanscrit and other ancient languages of the same family. It must therefore have been the common form of inflexion before the different branches of the family were separated. The identity of the form is shown by the following table:

Greek (Doric).	Sanscrit.	Latin.	Zend.	Lithu- anian.	' Old Slavonic.	Gothic.	Armenian.
ἔσμι	asmi	(e)sum	ahmi	esmi	yesmē	im	em
ἔσι	asi	es	ahi	essi	yesi	is	es
ἔστι	asti	est	asti	esti	yestō	ist	ê
ἔσμες	'smas	'sumus	hmahi	esmi	yesmō	sijum	emq
ἔστε	'stha	estis	stha	este	yeste	sijuth	êq
ἐντι	santi	sunt	henti	(esti)	somte	sind	en

**313** The antiquity of this conjugation, and the fact that it has been superseded in the great majority of Greek verbs, are sufficient to explain the fact that it is limited only to a few tenses of the verbs which still exemplify it, the other tenses, when they exist, being inflected according to the prevalent forms of barytone verbs. In point of fact, the conjugation in *-μι* is applicable only to the present and imperfect of the three voices, to the 2 aor. act. and middle, and to the dual and plural of certain perfects and pluperfects active. And there are only a few verbs which follow this conjugation through the whole of the tenses just mentioned.

**314** The oldest and purest of these verbs have the vowel *α, ε* or *ο* for their characteristic. And it will be observed, that all the old consonantal or quasi-consonantal verbs, which still keep up this primitive mode of inflexion, add *-νν* or *-νη* to the root, with the exception of *εἶμι*, root *ἐσ-*, *εἶμι*, root *ι-*, and *ἔρῳ-μαι*, root *ἐρυ-*. The *ν* is doubled in several verbs in *α, ε, ο*: such as *σκεδάννυμι*, *κορέννυμι*, *στρώννυμι*. Also in *τίννυμι* for *τίνυμι*, which is a solitary case.

**315** The following are all the verbs in the Attic dialect which still retain traces, more or less distinct, of the conjugation in *-μι*:

(I) Verbs of which the present or imperfect belongs to class A.

- (1) *α* verbs: *ἵστημι* (root *στα-*); pres., imp., 2 aor.  
*φημί* (*φα-*); pres., imp.  
*πῖμπλημι* (*πλα-*); pres., imp.; poet. 2 aor. pass.  
*ἐπλήμην*; optat. *πλείμην*; imp. *πλήσο*; infin. *πλήσθαι*; part. *πλήμενος*.  
*πίμπρημι* (*πρα-*); pres., imp.  
*δύννημι* (*δνα-*); pres. act.; pres., 2 aor. middle.  
*κίχρημι* (*χρα-*); pres.  
*χρή* (*χρα-*) and *ἀποχρή*; pres., imp.  
*ἄγαμαι* (*ἄγα-*); pres., imp.  
*δύναμαι* (*δυνα-*); pres., imp.  
*ἐπίσταμαι* (*ἐπιστα-*); pres., imp.  
*ἔραμαι* (*ἐρα-*); pres., imp.  
*ἵπταμαι* (*πτα-*); pres., imp., 2 aor. act. and middle.  
*κρέμαμαι* (*κρεμα-*); pres., imp.  
*πρῖασθαι* (*πρια-*); 2 aor. or imp. middle.

# INFLEXION.

394

~~τιθημι~~ **τίθημι** (root *θε-*); pres., imp., 2 aor.  
**ἵημι** (*έ-*); pres., imp., 2 aor.  
**δίδημι** (*δε-*); 3 p. pl. pres. *διδέασι*; 3 p. sir  
 imp. *ἐδίδη*.  
**ἦμαι** (*έ-*); pres., imp.  
**κεῖμαι** (*κε-*); pres., imp.

- (3) **ο** verb: **δίδωμι** (*δο-*); pres., imp., 2 aor.
- (4) **ι** verb: **εἶμι** (*ι-*); pres. and imp. used as fut. and im
- (5) **υ** verb: **ἔρϋμαι** (*έρυ-*); 3 sing. imp. pass. *ἔρϋτο*.
- (6) Verb in *έσ-*: **εἶμι** (*έσ-*); pres., imp.
- (7) Verbs in *-νυμι*: all pres. and imp. only.

(a) In *-αννυμι*: **κεράννυμι** (root *κερα-*, *κρα-*).  
*κρεμάννυμι* (*κρεμα-*).  
*πετάννυμι* (*πετα-*).  
*σκεδάννυμι* (*σκεδα-*).

(b) In *-εννυμι*: **ἔννυμι** (root *έ-*).  
**ζέννυμι** (*ζε-*).  
*κορέννυμι* (*κορε-*).  
*σβέννυμι* (*σβε-*).  
*στορέννυμι* (*στορ-*)  
*ἄλλυμι* = *ὀλνυμι* for *ὀλε-ννυμι* (*ὀλε-*).

(c) In *-ωννυμι*: **ζώννυμι** (root *ζο-*).  
*ῥώννυμι* (*ῥο-*).  
*στρώννυμι* (*στρο-*); cf. *στορέννυμι*.  
*χρώννυμι* (*χρο-*).  
*χώννυμι* (*χο-*).  
*ὄμνυμι* (*ὄμο-*).

(d) In *-ιννυμι*: **τίννυμι** (*τι-*).  
*κτίννυμι* or *κτείννυμι* (*κτι-* or *κτα-*).

(e) In *-νυμι* (a) with guttural: **ἄγνυμι** (root *Ἔαγ-*).  
*δείκνυμι* (*δεικ-*).  
*εἴργνυμι* (*εἴργ-*).  
*ζεύγνυμι* (*ζυγ-*).  
*μύγνυμι* (*μυγ-*).  
*οἶγνυμι* (*οἶγ-*).

ὁμόρῃνυμι (ὁμοργ-).

πήγνυμι (παγ-).

ρήγνυμι (ραγ-).

φράγνυμι (φραγ-).

(β) with ρ: ὀρνυμι (ὀρ-).

πτάρνυμαι (πταρ-).

(II) Verbs of which the 2 aorist belongs to class A.

(a) In -αν or -ην: ἔβην, βῆναι (root βα-, pres. βαίνω).

3 pers. sing. ἐγήρᾱ, γηρᾶναι (γηρα-, pres. γηράσκω).

ἔδραν, δρᾶναι (δρα-, pres. διδράσκω).

ἔσκλην, σκλήναι (σκλα-, pres. σκέλλω).

ἔτλην, τλήναι (τλα-, pres. τολμάω).

ἔφθην, φθῆναι (φθα-, pres. φθάνω).

ἔκτᾱν, κτάναι (κτα-, pres. κτείνω: cf. κτίνυμι).

3 pers. οὔτα (οὔτα-, pres. οὐτάζω).

ἐρρύην, ῥυῆναι (ρέF-, pres. ῥέω).

ἔσβην, σβῆναι (σβε-, pres. σβέννυμι).

ἐδάην, δαῆναι (δα-).

Obs. The imperatives σχές and φρές really belong to this class: cf. θές, θέτω.

(b) In -ων: ἐάλων and ἤλων, ἀλῶναι (άλο-, pres. ἀλίσκομαι).

ἐβίων, βιώναι (βιο-, pres. βιόω).

ἔγνων, γνῶναι (γνο-, pres. γυγνώσκω).

(c) In -υν: ἔδυν, δύναι (δυ-, pres. δύω).

ἔφυν, φύναι (φυ-, pres. φύω).

Obs. The imper. πῖθι from πίνω points to an analogous form in -ι.

(III) Verbs of which the perfect and pluperfect follow class A in the dual and plural.

δέδια (root δι-): δέδιτον, δέδιμεν, δέδιτε, δεδιάσι.

οἶδα (Fιδ-): ἴστον, ἴσμεν, ἴστε, ἴσασι.

τέθνηκα (θαν-): τέθνατον, τέθναμεν, τέθνατε, τεθνᾶσι.

ἔστηκα (στα-): ἔστατον, ἔσταμεν, ἔστατε, ἐστάσι.

**316** The relation between the original conjugation in *-μι* and that in *-ω*, which comprises most of the verbs in the Greek language, will be best shown by a complete exhibition of some typical verb of class A. It will be most convenient to take *ἵστημι*, the first verb in the list just given. But the student will observe that it presents some striking irregularities both in form and meaning. The 2 aor. active given below is merely assumed on the analogy of *ἔθην* and *ἔδων*. And the perfect and pluperfect, though classed with the active, to which their forms refer them, are always used as intransitive tenses, just as the German *stehe* and *stand*, the present and past tense of the same verb, have become in English the transitive and intransitive verbs "stay" and "stand" respectively. The tenses, which have assumed the same form as the corresponding inflexions of the barytone verbs, are marked with an asterisk.

**317**

## ACTIVE VOICE.

## I. Indicative Mood.

(A, 1) Present, *I set up or cause to stand.*

	First Pers.	Second Pers.	Third Pers.
<i>Sing.</i>	<i>ἵστημι</i>	<i>ἵστης</i>	<i>ἵστησι(ν)</i>
<i>Plur.</i>	<i>ἵσταμεν</i>	<i>ἵσᾶτε</i>	<i>ἵσᾶσι(ν)</i>
<i>Dual.</i>		<i>ἵστατον</i>	<i>ἵστατον</i>

(B, 1) Future, *I shall set up or cause to stand.*

<i>Sing.</i>	* <i>στήσω</i>	<i>στήσεις</i>	<i>στήσει</i>
<i>Plur.</i>	<i>στήσομεν</i>	<i>στήσετε</i>	<i>στήσουσι(ν)</i>
<i>Dual.</i>		<i>στήσετον</i>	<i>στήσετον</i>

(C, 1) Perfect, *I have set up (myself) = I stand.*

<i>Sing.</i>	* <i>ἕστηκα</i>	<i>ἕστηκας</i>	<i>ἕστηκε(ν)</i>
<i>Plur.</i>	( <i>ἕστηκάμεν</i> )	( <i>ἕστηκάτε</i> ) .	( <i>ἕστηκάσι(ν)</i> )
	<i>ἕσταμεν</i>	<i>ἕσᾶτε</i>	<i>ἕσᾶσι(ν)</i>
<i>Dual.</i>		( <i>ἕστήκατον</i> )	( <i>ἕστήκατον</i> )
		<i>ἕσᾶτον</i>	<i>ἕσᾶτον</i>

(A, 2) Imperfect, *I was setting up*.

	First Pers.	Second Pers.	Third Pers.
<i>Sing.</i>	ἴστην	ἴστης	ἴστη
<i>Plur.</i>	ἴσταμεν	ἴστατε	ἴστασαν
<i>Dual.</i>		ἴσῃτον	ἰστάτην

(B, 2) 1 aor., *I did set up*.

<i>Sing.</i>	*ἔστησᾶ	ἔστησᾶς	ἔστησε(ν)
<i>Plur.</i>	ἐστήσαμεν	ἐστήσατε	ἔστησαν
<i>Dual.</i>		ἐστήσῃτον	ἐστήσῃτην

(C, 2) Pluperfect, *I had set up (myself) = I stood*.

<i>Sing.</i>	*ἐσ[εῖσ]τήκειν	ἐσ[εῖσ]τήκεις	ἐσ[εῖσ]τήκει
<i>Plur.</i>	(ἐσ[εῖσ]τήκειμεν)	(ἐσ[εῖσ]τήκειτε)	(ἐσ[εῖσ]τήκεισαν [εσαν]) ἔστασαν
<i>Dual.</i>		ἐσ[εῖσ]τήκειτον	ἐσ[εῖσ]τήκειτην
		ἔσῃτον	ἔσῃτην

(D) 2 aor., *I did set up*.

<i>Sing.</i>	(ἔστην)	(ἔστης)	(ἔστη)
<i>Plur.</i>	(ἔσταμεν)	(ἔστατε)	(ἔστασαν)
<i>Dual.</i>		(ἔσῃτον)	(ἔσῃτην)

## II. Imperative Mood.

(A) Present, *set thou up* (i. e. continuously).

	Second Pers.	Third Pers.
<i>Sing.</i>	(ἴσῃθι) ἴστη	ἰστάτω
<i>Plur.</i>	ἴστατε	(ἰστάτωσαν) ἰστάντων
<i>Dual.</i>	ἴσῃτον	ἰστάτων

(B) 1 aor., *set thou up* (i. e. as a single act).

<i>Sing.</i>	*στήσον	στησᾶτω
<i>Plur.</i>	στήσατε	(στησάτωσαν) στησάντων
<i>Dual.</i>	στήσῃτον	στησῃτων

(C) Perfect, *stand thou*.

\*ἔσῃθι, ἐστάτω, &c.

## III. Subjunctive Mood.

(A) Present, *I may set up* (continuously).

	First Pers.	Second Pers.	Third Pers.
<i>Sing.</i>	* <i>ιστῶ</i>	<i>ιστῆς</i>	<i>ιστῇ</i>
<i>Plur.</i>	<i>ιστῶμεν</i>	<i>ιστῆτε</i>	<i>ιστῶσι(ν)</i>
<i>Dual.</i>		<i>ιστῆτον</i>	<i>ιστῆτον</i>

(B) 1 aor., *I may or shall have set up*.

<i>Sing.</i>	* <i>στήσω</i>	<i>στήσης</i>	<i>στήσῃ</i>
<i>Plur.</i>	<i>στήσωμεν</i>	<i>στήσητε</i>	<i>στήσωσι(ν)</i>
<i>Dual.</i>		<i>στήσητον</i>	<i>στήσητον</i>

(C) Perfect, *I may stand*.\**έστῶ, έστῆς, έστῇ, &c.*

## IV. Optative Mood.

(A) Present, *I might set up* (continuously).

<i>Sing.</i>	<i>ισταῖην</i>	<i>ισταίης</i>	<i>ισταίῃ</i>
<i>Plur.</i>	<i>ισταίημεν</i>	<i>ισταίητε</i>	<i>(ισταίησαν)</i>
	<i>ισταῖμεν</i>	<i>ισταῖτε</i>	<i>ισταῖεν</i>
<i>Dual.</i>		<i>ισταίητον</i>	<i>ισταίήτην</i>
		<i>ισταῖτον</i>	<i>ισταίτην</i>

(B) 1 aor., *I might set up* (as a single act).

<i>Sing.</i>	* <i>στήσαιμι</i>	<i>στήσαις</i>	<i>στήσαι</i>
		<i>στήσειας</i>	<i>στήσειε</i>
<i>Plur.</i>	<i>στήσαιμεν</i>	<i>στήσαιτε</i>	<i>στήσαιεν</i>
			<i>στήσειαν</i>
<i>Dual.</i>		<i>στήσαιτον</i>	<i>στησαίτην</i>

(C) Perfect, *I might stand*.\**έσταίην, έσταίης, έσταίῃ, &c.*

## V. Infinitive Mood.

- (A) Present, *ιστᾶναι*, to set up.  
 (B, 1) Future, \**στήσειν*, to be about to set up.  
 (B, 2) 1 aor., \**στήσαι*, to have set up.  
 (C) Perfect, \**έστηκέναι, έστᾶναι*, to stand.

## VI. Participles.

- (A) Present, *ιστάς*, *setting up* (209).  
 (B, 1) Future, *στήσω*, *being about to set up* (211).  
 (B, 2) 1 aor., *στήσας*, *having set up* (209).  
 (C) Perfect, *έστηκώς*, *έστάως*, or *έστώς*, *standing* (213).

## PASSIVE AND MIDDLE VOICE.

## I. Indicative Mood.

- (A, 1) Present, *I am standing or causing myself to stand.*

	First Pers.	Second Pers.	Third Pers.
<i>Sing.</i>	<i>ἵσταμαι</i>	<i>ἵτᾶσαι (ἵτα)</i>	<i>ἵτάται</i>
<i>Plur.</i>	<i>ἱστάμεθα</i>	<i>ἵτασθε</i>	<i>ἵτανται</i>
<i>Dual.</i>	<i>ἱστάμεθον</i>	<i>ἵτασθον</i>	<i>ἵτασθον</i>

- (B, 1) 1 fut. (middle) and (D, 4) 2 fut. (passive), *I shall stand or cause myself to stand.*

<i>Sing.</i>	<i>*στήσομαι</i>	<i>στήσει</i>	<i>στήσεται</i>
<i>Plur.</i>	<i>στησόμεθα</i>	<i>στήσεσθε</i>	<i>στήσονται</i>
<i>Dual.</i>	<i>στησόμεθον</i>	<i>στήσεσθον</i>	<i>στήσεσθον</i>

- (C, 1) Perfect (passive), *I have stood.*

<i>Sing.</i>	<i>*ἕσταμαι</i>	<i>ἕτασαι</i>	<i>ἕτάται</i>
<i>Plur.</i>	<i>έστάμεθα</i>	<i>έτασθε</i>	<i>έτανται</i>
<i>Dual.</i>	<i>έστάμεθον</i>	<i>έτασθον</i>	<i>έτασθον</i>

- (A, 2) Imperfect, *I was standing or causing myself to stand.*

<i>Sing.</i>	<i>ἱστάμην</i>	<i>ἵτᾶσο or ἵτω</i>	<i>ἵτατο</i>
<i>Plur.</i>	<i>ἱστάμεθα</i>	<i>ἵτασθε</i>	<i>ἵταντο</i>
<i>Dual.</i>	<i>ἱστάμεθον</i>	<i>ἵτασθον</i>	<i>ἱτάσθην</i>

- (B, 2) 1 aor. (middle), *I did cause myself to stand.*

<i>Sing.</i>	<i>*έστησάμην</i>	<i>έστήσω</i>	<i>έστήσατο</i>
<i>Plur.</i>	<i>έστησάμεθα</i>	<i>έστήσασθε</i>	<i>έστήσαντο</i>
<i>Dual.</i>	<i>έστησάμεθον</i>	<i>έστήσασθον</i>	<i>έστησάσθην</i>



(D, 2) 2 aor. (passive), *I may or shall have stood.*

	First Pers.	Second Pers.	Third Pers.
<i>Sing.</i>	*στῶ	στής	στή
<i>Plur.</i>	στώμεν	στήτε	στώσι(ν)
<i>Dual.</i>		στήτον	στήτον

#### IV. Optative Mood.

(A) Present, *I might stand or cause myself to stand.*

<i>Sing.</i>	ισταίμην	ισταῖο	ισταίτο
<i>Plur.</i>	ισταίμεθα	ισταῖσθε	ισταίντο
<i>Dual.</i>	ισταίμεθον	ισταῖσθον	ισταίσθην

(B) 1 aor. (middle), *I might have caused myself to stand.*

*στησαίμην	στήσαιο	στήσαιτο, &c.
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(D, 1) 1 aor. (passive), *I might have stood.*

<i>Sing.</i>	σταθείην	σταθείης	σταθείη
<i>Plur.</i>	σταθείμεν (σταθείμεν)	σταθείητε	(σταθείσαν)
<i>Dual.</i>		σταθείτε	σταθείεν
		σταθείητον	σταθείήτην
		σταθείτον	σταθείτην

(D, 2) 2 aor. (passive), *I might have stood.*

<i>Sing.</i>	σταίην	σταίης	σταίη
<i>Plur.</i>	σταίημεν (σταίμεν)	σταίητε	(σταίησαν)
<i>Dual.</i>		σταίτε	σταίεν
		σταίητον	σταίήτην
		σταίτον	σταίτην

#### V. Infinitive Mood.

(A) Present, ἵστασθαι, *to stand or cause to stand.*

(B, 1) 1 fut. (middle) and (D, 4) 2 fut. (passive), στήσεσθαι, *to be about to stand or cause oneself to stand.*

- (B, 2) 1 aor. (middle), *στήσασθαι*, to have caused oneself to stand.  
 (D, 1) 1 aor. (passive), *σταθῆναι*, to have stood.  
 (D, 2) 2 aor. (passive), *στήναι*, to have stood.  
 (D, 3) 1 fut. (passive), *σταθήσεσθαι*, to be about to stand.

## VI. Participles.

- (A) Present, *ιστάμενος*, -η, -ον (204), *standing or causing oneself to stand*.  
 (B, 1) 1 fut. (middle) and (D, 4) 2 fut. (passive), *στησόμενος*, -η, -ον, *being about to stand or cause oneself to stand*.  
 (B, 2) 1 aor. (middle), *στησάμενος*, -η, -ον, *having caused oneself to stand*.  
 (D, 1) 1 aor. (passive), *σταθείς*, -είσα, -έν (210, (c)), *having stood*.  
 (D, 2) 2 aor. (passive), *στάς*, *στάσα*, *στάν* (202), *having stood*.  
 (D, 3) 1 fut. (passive), *σταθησόμενος*, -η, -ον, *being about to stand*.

## VII. Verbal Adjectives.

*στατός*, "capable of standing;" *στατέος*, "required to stand."

**318** We shall now subjoin a comparison of the different moods and tenses in the four conjugations of class A; (1) in the same mood and tense for the different verbs; (2) in different moods for the same verb in each conjugation.

## (1) COMPARISON OF THE FOUR VERBS

*Active Voice.*

Indicative Mood.	Definite Tenses.			
A. Present.	στα-	θε-	δο-	ζυγ-
"I am setting up,"	ἵ-στη-μι	τί-θη-μι	δί-δω-μι	ζεύγ-νῦ-μι
"placing,"	ἵ-στη-ς	τί-θη-ς	δί-δω-ς	ζεύγ-νῦ-ς
"giving,"	ἵ-στη-σι	τί-θη-σι	δί-δω-σι	ζεύγ-νῦ-σι
"yoking."	ἵ-στα-τον	τί-θε-τον	δί-δο-τον	ζεύγ-νῦ-τον
	ἵ-στα-τον	τί-θε-τον	δί-δο-τον	ζεύγ-νῦ-τον
	ἵ-στα-μεν	τί-θε-μεν	δί-δο-μεν	ζεύγ-νῦ-μεν
	ἵ-στα-τε	τί-θε-τε	δί-δο-τε	ζεύγ-νῦ-τε
	ἵ-στασι(ν) for	τιθέ-ασι(ν)	δι-δῶ-ασι(ν)	ζεύγ-νῦ-ασι(ν)
	ἵ-στα-ντι	and τιθεῖσιν for τί-θεντι	or διδοῦσι for δί-δο-ντι	and ζεύγ-νῦσι for ζεύγ-νῦ-ντι
B. Future.	στή-σω	θή-σω	δώ-σω	ζεύξω.
"I shall set up," &c.	στή-σεις στή-σει στή-σε-τον στή-σε-τον στή-σο-μεν στή-σε-τε στή-σουσι(ν)	&c.	&c.	&c.
C. Perfect.	ἔ-στη-κα	τέ-θει-κα	δέ-δω-κα	wanting
"I have been set up" (316),	ἔ-στη-κας	&c.	&c.	
"I have placed,"	ἔ-στη-κε-ν			
"given."	ἔ-στή-κα-τον			
	ἔ-στή-κα-τον			
	ἔ-στή-κα-μεν			
	ἔ-στή-κα-τε			
	ἔ-στή-κᾱ-σι(ν)			
	also ἔ-στάα but chiefly in the plural			
	ἔ-στα-μεν			
	-τε			
	-ᾱσι			
C + B. Paulo-post Future.	ἔ-στηξω	wanting	wanting	wanting
"I shall remain set up."	&c.			

## IN THE SAME MOODS AND TENSES.

*Active Voice.*

Indicative Mood.	Indefinite Tenses.			
A.	στα-	θε-	δο-	ζυγ-
Imperfect.				
"I was setting up,"	ἵστη-ν	ἐτί-θη-ν	ἐδί-δω-ν	ἐζεύγ-νῦ-ν
"placing,"	ἵστη-ς	ἐτί-θη-ς	ἐδί-δω-ς	ἐζεύγ-νῦ-ς
&c.	ἵστη(ν)	ἐτί-θη(ν)	ἐδί-δω(ν)	ἐζεύγ-νῦ(ν)
	ἵστα-τον	ἐτί-θε-τον	ἐδί-δο-τον	ἐζεύγ-νῦ-τον
	ἵστά-την	ἐτι-θέ-την	ἐδι-δό-την	ἐζευγ-νῦ-την
	ἵστα-μεν	ἐτί-θε-μεν	ἐδί-δο-μεν	ἐζεύγ-νῦ-μεν
	ἵστα-τε	ἐτί-θε-τε	ἐδί-δο-τε	ἐζεύγ-νῦ-τε
	ἵστα-σαν	ἐτί-θε-σαν	ἐδί-δο-σαν	ἐζεύγ-νῦ-σαν
B.	ἕστη-σα	ἔθη-κα	ἔδω-κα	ἔζευξα
1 aor.	ἕστη-σας	&c.	&c.	&c.
"I did set up," &c.	ἕστη-σε(ν)	<div style="border-top: 1px solid black; border-bottom: 1px solid black; padding: 5px;"> but in the dual and plural, and in the moods and participles, the 2 aor. is used in preference. </div>		
	ἕστη-σα-τον			
	ἕστη-σά-την			
	ἕστη-σα-μεν			
	ἕστη-σα-τε			
	ἕστη-σαν			
C.	εἰ-στή-κειν	ἐ-τε-θεί-κειν	ἐ-δε-δώ-κειν	wanting
Pluperfect.	-κεις	&c.	&c.	
"I had been set up," &c.	-κει			
"I had placed,"	-κει-τον			
"given."	-κει-την			
	-κει-μεν			
	-κει-τε			
	-κει-σαν			
	or -κε-σαν			
D.	wanting	ἔ-θη-ν	ἔ-δω-ν	wanting
2 aor.		ἔ-θη-ς	ἔ-δω-ς	
"I placed,"		ἔ-θη	ἔ-δω	
"I gave."		ἔ-θε-τον	ἔ-δο-τον	
		ἔ-θέ-την	ἔ-δό-την	
		ἔ-θε-μεν	ἔ-δο-μεν	
		ἔ-θε-τε	ἔ-δο-τε	
		ἔ-θε-σαν	ἔ-δο-σαν	

## Active Voice.

Imp. Mood.		Definite Tenses.			
A.		στα-	θε-	δο-	ζυγ-
Present. "Be thou setting up," &c.	Present.	ἵστη	τίθει	δίδου	ζεύγνυ
		for ἵστα-θι	for τίθε-θι	for δίδο-θι	for ζεύγνυ-θι
		ἵστα-τω	τίθε-τω	δίδο-τω	ζεύγνυ-τω
		ἵστα-τον	τίθε-τον	δίδο-τον	ζεύγνυ-τον
		-των	-των	-των	-των
		-τε	-τε	-τε	-τε
		ἵστα-τωσαν	τίθε-τωσαν	δίδο-τωσαν	ζεύγνυ-τωσαν
		and	and	and	and
		ἵστα-ντων	τίθε-ντων	δίδοντων	ζεύγνυ-ντων
Subj. Mood or Secondary fut.					
(1) Reduplicated or strength- ened form.	(1)	ἵσθ-ῶ	τίθῶ	δίδῶ	ζεύγνυ-ῶ
		-ῆ-ς	-ῆ-ς	-ῶ-ς	-ῆ-ς
		-ῆ	-ῆ, &c.	-ῶ	-ῆ, &c.
	Pres. Subj.	-ῆ-τον		-ῶ-τον	
	"I may be setting up," &c.	-ῆ-τον		-ῶ-τον	
		-ῶ-μεν		-ῶ-μεν	
		-ῆ-τε		-ῶ-τε	
		-ῶ-σι(ν)		-ῶ-σι(ν)	
(2) Simple form Aor. Subj.	(2)	στή-σω	θή	δώ	ζεύξ-ω
		-ῆς	θ-ῆς	δῶς	-ῆς
		-ῆ, &c.	θ-ῆ, &c.	δῶ, &c.	-ῆ, &c.
	"I may have set up," &c.	2 aor.	1 aor.	1 aor.	2 aor.
		wanting	wanting	wanting	wanting
Infin. Mood.					
A.					
Present Tense.	Present	ἵστα-ναι	τίθε-ναι	δίδο-ναι	ζεύγνυ-ναι
	"To be set- ting up," &c.				
Participle.					
A.					
Present Tense.	Present	ἵστας	τιθείς	διδούς	ζεύγνυς
		(209)	(210)	(211)	(212)
	B.	στή-σων	θή-σων	δώ-σων	ζεύξ-ων
	Fut. Tense.	(211)	(211)	(211)	(211)
	C.	ἑστη-κώς	τεθει-κώς	δε-δω-κώς	wanting
	Perfect.	(213)	(213)	(213)	

*Active Voice.**Imp. Mood.*

B or D.	στα-
1 aor.	στήσο-ν
2 aor.	στήσο-ν
"Set thou up,"	στή-σά-τω
"place thou,"	-τον
"give thou,"	-των
"yoke thou."	-τε
	στήσά-τωσαν
	and
	στήσά-ντων
	2 aor.
	wanting

*Indefinite Tenses.*

θε-	δο-	ζυγ-
θέ-ς for	δό-ς for	ζεύξ-ον
θέ-θι	δό-θι	ζεύξά-τω
θέ-τω	δό-τω	-τον
-τον	-τον	-των
-των	-των	-τε
-τε	-τε	ζεύξά-τωσαν
θέ-τωσαν	δό-τωσαν	and
and θέ-ντων	and δό-ντων	ζεύξά-ντων
1 aor.	1 aor.	2 aor.
wanting	wanting	wanting

*Opt. Mood  
or Secondary  
aor.*

(1)	ί-σταί-η-ν	τι-θεί-η-ν	δι-δοί-η-ν	ζευγ-νύ-οιμι
Reduplicated or strengthened form.	-η-ς	-η-ς	-η-ς	-οις
	-η	-η	-η	-οι
Pres. Opt.	ί-σταί-η-των	&c.	δι-δοί-η-των	-οιτων
"I might be setting up," &c.	and		and	-οίτην
	ί-σταί-τον		δι-δοί-τον	-οιμεν
	ί-σταί-ήτην		&c.	-οιτε
	and			-οιεν
	ί-σταί-την			
	ί-σταί-ητε			
	and			
	ί-σταί-τε			
	ί-σταί-εν			

(2)	στή-σαιμι	θεί-η-ν	δοί-η-ν	ζεύξ-αιμι
Simple form.	στή-σαις	-ης	-ης	ζεύξαις
Aor. Opt.	στή-σαι, &c.	-η, &c.	-η	ζεύξαι, &c.
"I might set up," &c.	2 aor.	1 aor.	1 aor.	2 aor.
	wanting	wanting	wanting	wanting

*Infinitive.*

B or D.	στή-σαι	θεῖ-ναι	δοῦναι	ζεύξαι
Aor.	2 aor.	1 aor.	1 aor.	2 aor.
"To set up," &c.	wanting	wanting	wanting	wanting

*Participle.*

B or D.	στήσας	θείς	δούς	ζεύξας
"Having set up," &c.	2 aor.	1 aor.	1 aor.	2 aor.
	wanting	wanting	wanting	wanting
	(209)	(210)	(211)	(209)

## COMPARISON OF THE FOUR VERBS

*Passive and Middle Voices.*

Indicative Mood.	Definite Tenses.			
A. Present.	στα-	θε-	δο-	ζυγ-
"I am being set up" or "I am setting up myself," &c.	ἵστα-μαι -σαι or -α -ται -μεθον -σθον -σθον -μεθα -σθε -νται	τίθε-μαι -σαι or -η -ται -μεθον -σθον -σθον -μεθα -σθε -νται	δίδο-μαι -σαι or -η -ται -μεθον -σθον -σθον -μεθα -σθε -νται	ζεύγ-νῃ-μαι -σαι or -η -ται -μεθον -σθον -σθον -μεθα -σθε -νται
B. Future.	στή-σο-μαι	θή-σο-μαι	δώ-σο-μαι	ζεύξομαι
"I shall set up myself," &c.	-σει -σεται -σόμεθον -σόμεθα -σθε -νται	&c. -σει -σεται -σόμεθον -σόμεθα -σθε -νται	&c. -σει -σεται -σόμεθον -σόμεθα -σθε -νται	&c. -σει -σεται -σόμεθον -σόμεθα -σθε -νται
C. Perfect.	ἔσταῖ-μαι	τέθει-μαι	δέδο-μαι	ἔζευγ-μαι
"I have been set up," &c.	-σαι -ται -μεθον -σθον -σθον -μεθα -σθε -νται	&c. -σαι -ται -μεθον -σθον -σθον -μεθα -σθε -νται	&c. -σαι -ται -μεθον -σθον -σθον -μεθα -σθε -νται	-ξαι -κται -μεθον -σθον -σθον -μεθα -σθε -νται
C + B. Paulo-post Future.	ἐστήξομαι	wanting	wanting	wanting
Same meaning as ἐστήξω.	&c. -σαι -ται -μεθον -σθον -σθον -μεθα -σθε -νται			
D <sub>1</sub> + B. Future Passive.	σταθή-σομαι	τεθή-σομαι	δοθή-σομαι	ζευχθή-σομαι
	&c. -σαι -ται -μεθον -σθον -σθον -μεθα -σθε -νται	&c. -σαι -ται -μεθον -σθον -σθον -μεθα -σθε -νται	&c. -σαι -ται -μεθον -σθον -σθον -μεθα -σθε -νται	&c. -σαι -ται -μεθον -σθον -σθον -μεθα -σθε -νται
D <sub>2</sub> + B.	wanting	wanting	wanting	ζυγ-ή-σομαι

IN THE SAME MOODS AND TENSES.

Indicative Mood.		Passive and Middle Voices.			
A.		Indefinite Tenses.			
Imperfect.	στα-	θε-	δο-	ζυγ-	
"I was being set up," &c.	ἰ-στά-μην	ἐ-τι-θέ-μην	ἐ-δι-δό-μην	ἐ-ζευγ-νύ-μην	
	-σο	&c.	&c.	&c.	
	-το				
	-μεθον				
	-σθον				
	-σθην				
	-μεθα				
	-σθε				
	-ντο				
B.					
1 aor.	ἐ-στη-σά-μην	ἐ-θη-κά-μην	ἐ-δω-κά-μην	ἐ-ζευξά-μην	
"I set up myself," &c.	-σω	&c.	&c.	&c.	
	-σατο				
	-σάμεθον				
	&c.				
C.					
Pluperf.	ἐ-στά-μην	ἐ-τε-θεί-μην	ἐ-δε-δό-μην	ἐ-ζεύγ-μην	
"I had been set up," &c.	-σο	-σο	-σο	-ξο	
	-το	-το	-το	-το	
	&c.	&c.	&c.	&c.	
2 aor.	ἐ-στά-θη-ν	ἐ-τέ-θη-ν	ἐ-δό-θη-ν	ἐ-ζεύχ-θη-ν	
(1) in -θη	&c.	&c.	&c.	&c.	
(2) in -ν	ἐ-στη-ν	wanting	wanting	ἐ-ζύγ-ην	
	-ης			&c.	
	-η				
	-ητον				
	-ήτην				
	-ημεν				
	-ητε				
	-ησαν				



*Passive and Middle Voices.*

Imperative Mood.		Definite Tenses.			
		στα-	θε-	δο-	ζυγ-
A.	ἴστα-σο	τί-θε-σο	δί-δο-σο	ζεύγ-νυ-σο	
Present.	and ἴ-στω	and τί-θου	and δίδου	-νύ-σθω	
"Be thou setting up thyself," &c.	ἰ-στά-σθω	τι-θέ-σθω	δι-δό-σθω	&c.	
	-σθων	&c.	&c.		
	-σθων				
	-σθε				
	-σθωσαν				
	and -σθων				
<hr/>					
Subjunctive Mood.					
(1)					
Reduplicated or strengthened form.	ἰ-στ-ᾶ-μαι	τι-θᾶ-μαι	δι-δᾶ-μαι	ζευγνύ-ω-μαι	
Present	-στ-ῆ	-θ-ῆ	-δῶ	-ῆ	
Subjunctive.	-στ-ῆται	-θ-ῆται	-δῶ-ται	-ῆται	
	&c.	&c.	&c.	&c.	
(2)					
Simple form.	στᾶ	θ-ᾶ-μαι	δ-ᾶ-μαι	wanting	
Aor. Subj.	-ῆς	-ῆ	-ῶ		
	-ῆ	-ῆται	-ῶ-ται		
	&c.	&c.	&c.		
<hr/>					
Infinitive Mood.					
A. Pres.	ἴσασθαι	τίθεσθαι	δίδοσθαι	ζεύγνυσθαι	
B. Fut.	στήσεσθαι	θήσεσθαι	δώσεσθαι	ζεύξεσθαι	
C. Perf.	(ἴσασθαι)	τεθείσθαι	δεδόσθαι	wanting	
D <sub>1</sub> + B, Fut.	σταθήσεσθαι	τεθήσεσθαι	δοθήσεσθαι	ζευχθήσεσθαι or ζυγήσεσθαι	
<hr/>					
Participle.					
A.	ιστάμενος	τιθέμενος	διδόμενος	ζευγνύμενος	
B.	στησόμενος	θησόμενος	δωσόμενος	ζευξόμενος	
C.		τεθεμένος	δεδομένος	ἐζευγμένος	
D <sub>1</sub> + B.	σταθησόμενος	τεθησόμενος	δοθησόμενος	ζευχθη- } σόμενος ζυγ-η }	

*Passive and Middle Voices.*

Imperative Mood.		Indefinite Tenses.			
	στα-	θε-	δο-	ζυγ-	
B, D.	στή-σαι	θοῦ (θέσο)	δοῦ (for δό-σο)	ζεύξαι	
1 aor.	-σάσθω	θέσθω	δό-σθω	ζευξάσθω	
"Set thou up thyself," &c.	&c.	&c.	&c.	&c.	
2 aor. D.	στά-θη-τι	τέθη-τι	δό-θη-τι	ζεύχ-θη-τι	
"Be thou set up," &c.	-τω	-τω	-τω	-τω	
	&c.	&c.	&c.	&c.	
D.	στή-θι				
	-τω				
	&c.				
<hr/>					
Optative Mood.					
(1)	ι-στ-αί-μην	τι-θ-εἰ-μην	δι-δοί-μην	ζευγν-οί-μην	
Reduplicated or strengthened form.	-αῖο	-εῖο	-οῖο	-οιο	
	-αί-το	-εἶτο	-οῖτο	-οιτο	
Present Opt.	&c.	&c.	&c.	&c.	
(2)	σταί-ην	θ-εἰ-μην	δ-οί-μην	wanting	
Simple form.	-ης	-εῖ-ο	-οῖο		
Aor. Opt.	-η	-εἶ-το	-οῖτο		
	&c.	&c.	&c.		
<hr/>					
Infinitive Mood.					
B.	στήσασθαι	wanting	wanting	ζεύξασθαι	
D.	σταθῆναι	τεθῆναι	δοθῆναι	ζευχθῆναι	
D.	στήναι	.....	.....	ζυγῆναι	
<hr/>					
Participle.					
B.	στησάμενος	.....	.....	ζευξάμενος	
D.	σταθείς	τεθείς	δοθείς	ζευχθείς	
D.	στάς	.....	.....	ζυγείς	

## (2) COMPARISON OF TENSES IN THE DIFFERENT MOODS OF THE SAME VERB.

	Active Voice.				Participle.
	Indicative.	Imperative.	Subjunctive.	Optative.	
Present, Imperfect, 1 aor.	ἵστανμι ἵσταν ἕστανσα	ἵσταθι στήσου	ἵσῶ στήσω	ἵσταίην στήσαιμι	ἱστάς στήσας
Present, Imperfect, 1 aor. 2 aor.	τίθηνμι τίθει τίθηκα, &c. τίθεμεν, &c.	τίθει θές	τίθῶ θῶ	τίθείην θείην	τιθείς θείς
Present, Imperfect, 1 aor. 2 aor.	δίδωμι δίδω ἔδωκα, &c. ἔδομεν, &c.	δίδοθι δός	διδῶ δῶ	διδόην δοίην	διδούς δούς
Present, Imperfect, 1 aor.	ζεύηνμι ζεύην ζεύξα	ζεύηνθι ζεύξον	ζεύην ζεύξω	ζεύηνται ζεύξαιμι	ζεύηνς ζεύξας

COMPARISON OF TENSES IN THE DIFFERENT MOODS OF THE SAME VERB.

*Passive and Middle Voices.*

	Indicative.	Imperative.	Subjunctive.	Optative.	Infinitive.	Participle.
Pres. pass. and mid.	ἵσταμαι	ἵτασο	ἵσθῶμαι	ἵσταίμην	ἵστασθαι	ἱστάμενος
Imperfect,	ἱστᾶμην					
1 aor. mid.	ἱστησάμην	στήσαι	στησῶμαι	στησάιμην	στήσασθαι	στησάμενος
Pres. pass. and mid.	τιθέμαι	τίθεσο	τιθῶμαι	τιθείμην	τιθεσθαι	τιθέμενος
Imperfect,	ἐτιθέμην					
2 aor. mid.	ἐθήμην	(θέσο) θοῦ	θῶμαι	θείμην	θέσθαι	θέμενος
Pres. pass. and mid.	δίδομαι	δίδοσο	διδῶμαι	διδόμην	δίδασθαι	διδόμενος
Imperfect,	ἐδιδόμην					
2 aor. mid.	ἐδόμην	(δόσο) δοῦ	δῶμαι	δοίμην	δόσθαι	δόμενος
Present,	ζεύρηνται	ζεύρυσσο	ζευρνύωμαι	ζευρνούμην	ζεύρυσθαι	ζευρνύμενος
Imperfect,	ἐζευρνύμην					
1 aor. mid.	ἐζευξάμην	ζεύξαι	ζεύξωμαι	ζευξάιμην	ζεύξασθαι	ζευξάμενος

319 *General Observations on the Verbs in -μι<sup>1</sup>.*

## I. Variation of forms in the conjugation in -μι.

Although the conjugation in -μι predominates in the formation of the verbs above adduced, collateral forms are also found according to the conjugation in -ω, especially in the following cases :

(1) Verbs in -νμι exhibit, even in the 1 pers. pres., the form -ώ by the side of -νμι, and the two are interchanged almost throughout all the forms.

(2) In verbs in -ημι, having the radical vowel ε, and in verbs in -ωμι and -νμι, the singular of the imperf. act. is generally formed according to the conjugation in -ω, with the usual contractions in the ε and ο verba. Indeed the second and third persons occur almost exclusively in this form, while in the first person the two forms are interchanged with each other. On the contrary, in the verb *ιστημι* collateral forms of the imperf. *ίσταν*, *ίστας*, *ίστα*, belonging to the conjugation -ω, occur only in the Ionic dialect.

(3) In the pres. the first person of the first three of these verbs is almost invariably found with the termination -μι alone ; in the other persons, however, particularly the 2 and 3 sing., collateral forms according to the conjugation in -ω are in *τίθημι* not unusual even in the Attic dialect ; in *δίδωμι*, on the contrary, *δίδοις* for *δίδως* and *δίδοι* for *δίδωσι* belong only to the Ionians.

(4) Also the subj. and optat. pass. and mid. of verbs in -ημι (radical vowel ε) and -ωμι have, especially in the Attic dialect, a collateral form according to the conjugation in -ω, in which the characteristic vowels and ο are entirely lost, and the accent proves that no contraction may be assumed ; e.g. *τίθωμαι*, *τιθείμην* ; *δίδωμαι*, *διδείμην*. In *ιστημι* the form of the subj. and optat. does not occur, but an accentuation least appears in the optat. which corresponds to those given forms ; *ισταίμην*, *ίσταιο*, *ίσταίρο* for *ισταίω*, *ισταίρω*. In all other verbs in which the characteristic vowel is α, the subjunctive also has accentuation, e.g. *δύνωμαι*, *δύνηται*, *ἐπίστωμαι*, *ἐπίστηται*, &c. Thislogy explains the varying accentuation of *μεμνώμαι* or *μέμνωμαι*, &c

(5) Verbs in -νμι occasionally present traces of a pass. ο -ύμην (for -υίμην), 3 pers. -ύτο, and of a subj. in -ύμαι, 3 pers.

<sup>1</sup> These observations are taken from Rost.

e.g. διασκεδάννυται (Plat. *Phædon* p. 77 B), δαίνυτο (Hom. *Il.* xxiv. 665), δανύετο (*Od.* xviii. 248), πῆγγνυτο (Plat. *Phædon* p. 118 A). The same analogy is followed by the aorists without a connecting vowel, e.g. φθίμην (Hom. *Od.* x. 51), φθίτο (*Ib.* xi. 330) from φθίω. Much more rare are the examples of similar formations in the active for an opt. in -ῖην (for -ῖην), and a subj., in which *v* absorbs the succeeding *η* of the termination, as in διασκεδανῖσι (for διασκεδανῖη, Plat. *Phædon* p. 77 D), ἐκδύμεν (for ἐκδύμεν, Hom. *Il.* xvi. 99), φῦη (as opt. of ἔφην, Theocr. *Id.* xv. 94).

## II. Differences of the Dialects.

(1) In the verb ἴστημι the Dorians invariably substituted *a* for *η*, and therefore wrote ἰσῑάμι, ἰσῑās, &c.

(2) Instead of the termination -σι of the 3 pers. sing. the Dorians retained the original -τι, e.g. τίθητι, ἰσῑάτι, δίδωτι, δείκνυτι.

(3) In the 3 pers. plur. pres. ind. act. the Dorians retained the termination -ντι preceded by a short characteristic vowel, thus: τιθέντι, δίδόντι, δεικνύντι for τιθέασι, &c. In Ionic the form ἰσῑάασι is used for ἰσῑάσι.

(4) For ἐτίθην, as imperf. of τίθημι, the Ionians wrote ἐτίθεα.

(5) Instead of the termination -σαν in the 3 pers. plur. of the historical tenses, the Doric and epic writers used a simple -ν, which is appended to the short radical vowel; e.g. ἐτίθεν, ἔθεν, ἰσῑάν, ἔδον, ἔφυν for ἐτίθεσαν, ἔθεσαν, ἰσῑησαν, ἔδωσαν, ἔφυσαν.

(6) The lengthening of the termination of historical tenses into -σκον, which is noticed below, 331, i, l, (a), appears in the verbs in -μι, chiefly in the Ionic dialect; e.g. ἰσῑασκον (for ἰσῑην), σῑάσκον (for ἔσῑην), τίθεσκον (for ἐτίθην), θέσκον (for ἔθην), δόσκον (for ἔδων), &c.

(7) As the subj. is formed in this conjugation by contraction, the Ionians again resolve it, adopting however *ε* instead of the radical sound *α*, and *ω* instead of *ο*, thus: τιθέω, ἰσῑέω, δίδωω for τιθῶ, ἰσῑῶ, δίδω. This resolved form is found also in the epic writers, but in these it experiences, besides this, a twofold change, namely:

(a) The characteristic vowel is lengthened before the termination. In this case *ε* before *ω* is always changed into *αι*; but before *η*, it is lengthened into *ηη*, if *α* be the primitive sound of the verb; and if the primitive sound be *ε*, partly into *αι*, partly into *ηη*; e.g.

Subj. 2 aor.

Attic.	Ionic.	Epic.
θῶ	θέω	θείω
θῆς	θέης	θείης or θήης
σῶ	στέω	στείω
σῆς	στέης	στήης
δῶ	δῶω	δῶω
δῆς	δώης	δώης
δῶμεν	δώμεν	δώμεν

(b) The long mood-vowel is shortened; e.g. *θείομεν* for *θῶμεν*, *στή-ετον* for *στήτον*, *δώομεν* for *δῶμεν*.

(8) In the older language the inf. has the terminations *-μεν* and *-μεναι*, before which the short characteristic vowel is always retained, except in the inf. 2 aor. of verbs in *-υμι* and of those in *-ημι* whose characteristic is *a*; e.g.

<i>τιθέμεν</i>	and	<i>τιθέμεναι</i>	for	<i>τιθέναι</i>
<i>θέμεν</i>	...	<i>θέμεναι</i>	...	<i>θύναι</i>
<i>ιστάμεν</i>	...	<i>ιστάμεναι</i>	...	<i>ιστάναι</i>
<i>στήμεν</i>	...	<i>στήμεναι</i>	...	<i>στήναι</i>
<i>διδόμεν</i>	...	<i>διδόμεναι</i>	...	<i>διδόναι</i>
<i>δόμεν</i>	...	<i>δόμεναι</i>	...	<i>δούναι</i>
<i>δεικνύμεν</i>	...	<i>δεικνύμεναι</i>	...	<i>δεικνύναι</i>
<i>δύμεν</i>	...	<i>δύμεναι</i>	...	<i>δύναι</i>

(9) With the Ionians the 3 pers. plur. pass. changes *ν* before the terminations *-ται* and *-το* into *α*, in which case *α* preceding *α* is converted into *ε*; e.g. *τιθέσθαι* for *τιθένται*, *ιστάσθαι* and *ιστάτο* for *ιστάνται* and *ισταντο*, *διδάσθαι* for *διδόνται*, *εδεικνύατο* for *εδείκνυντο*.

(10) The epic dialect, in compliance with the exigencies of the metre, sometimes retains the long vowel before those terminations, where otherwise it ought always to be shortened; e.g. *τιθήμεναι* and *τιθήμενος* for *τιθέμεναι* and *τιθέμενος*, *διδωθι* and *διδούναι* for *διδωθι* and *διδόναι*.

*Obs.* The differences of dialect with respect to the person-endings, in the secondary forms of the conjugation in *-μι*, are the same as those which occur in the conjugation in *-ω*.

### *The Verbs εἶμι and εἶμι.*

320 As these primitive verbs in *-μι* express those simple actions which are of most frequent occurrence, and as the Greek, like every other copious language, has naturally more than one word to express every-day actions, we find in the verbs in *-μι*, as in other verbs of common occurrence, a sort of co-partnership between

two roots;—one furnishes the aorist, another supplies the future, and so on. The most important example of this is the substantive verb *εἰμι*, "I am," which is not only predicative of existence, but also furnishes the copula to connect any predicate with its subject. While therefore we may reserve to the list at the end the consideration of other defective verbs, the substantive verb, which is necessary to the full inflexion of the barytones, must be given at length in this place. And we shall add *εἶμι*, "I am going," for the sake of contrast and comparison.

(a) *εἰμι*.

321. The substantive verb in Greek, Latin, and Sanscrit, makes up its tenses from two roots *έσ-*, *φν-*; *es-*, *fn-*; *as-*, *bhū-*. We have given the present tense of *εἰμι* in the different cognate languages (312, (3)), and shall here compare both roots as they appear in the Greek and Latin languages.

In Greek the root *έσ-* furnishes only the present, imperfect and future. The root *φν-* with the adjunct *-ια* supplies the aorist and perfect. The same is the case in Latin, except that the present of the root *fn* + *ia* is used, with a different perfect, as the passive of *facio*, and as a synonym for *γίγνομαι*. This will be made more clear by the following comparison.

Root *es-*, *es-*.

Pres. <i>εἰμί</i> = <i>έσ-μί</i>	<i>'sum</i> = <i>esum</i> .
Imp. <i>ἦν</i> or <i>ἔα</i> = <i>έ-εσαμ</i>	<i>eram</i> = <i>esam</i> .
Fut. <i>ἔσομαι</i>	<i>ero</i> = <i>es-eso</i> .
Part. <i>έών</i> = <i>έόντ-ς</i> = <i>έσεντς</i>	<i>-sens</i> = <i>esents</i> .

Root *φν-* = *φαF-*, *fn* = *faf* = *fac*.

<i>φύω</i> = <i>φάFα-μ</i> , "I bring to light," <i>fac-io</i> (do.)	
Aor. <i>ἔφυσα</i>	<i>fēci</i> = <i>fefeci</i> .

With adjunct *ια*.

<i>φύιω</i> ( <i>Et. M.</i> p. 254, 16)	<i>fio</i> = <i>fuiō</i> .
Aor. <i>ἔφυν</i> <sup>1</sup> = <i>ἔφνυα-μ</i> (used with <i>εἰμί</i> )	... ..
Perf. <i>πέφνυκα</i> (do.)	<i>fui</i> or
= <i>πεφνίακα</i>	<i>fui</i> = <i>fufui</i> (used with <i>sum</i> ).
	<i>factus sum</i> (used with <i>fio</i> ).

<sup>1</sup> For the inflexions see below, 323.



Part. <i>υῖός</i> =	}	Part. <i>factus</i> = <i>fuitus</i> ,
<i>φυῖός</i> = <i>φυιφότος</i>		<i>fecundus</i> = <i>fuiscundus</i> ,
<i>φύς</i> = <i>φύντης</i>		<i>fœmina</i> = <i>fuimina</i> , and
and <i>πεφυκάς</i> = <i>πεφυιφότος</i>		in old Italian <i>fuius</i> = <i>filius</i> .

The absorption of *ι* in *ἐφῦν* is shown by the quantity of *υ* in the plural: comp. *ἐφῦμεν* with *ἐδεῖκνῦμεν*, and *ἐστήμεν* with *ἐθέμεν*.

The following are the tenses of the verb *εἰμί*:

## INDICATIVE.

## 1 Present.

	Singular.		Plural.		
<i>εἰμί</i>	<i>εἰ</i>	<i>ἐστί</i>	<i>ἐσμέν</i>	<i>ἐστέ</i>	<i>εἰσὶ</i>
	<i>εἰς</i> Ion.		<i>εἰμέν</i>		<i>εἰσὶ</i> Ion., Dor.
<i>εἰμὶ</i> Dor.	<i>ἐσσί</i> D., I.	<i>ἐστί</i> Dor.	<i>εἰμές</i> Dor.		<i>εἰσι</i> } Dor.
			<i>εἰμέ</i> Poet.		<i>εἰσι</i> }

## Dual.

*ἐστόν ἐστόν*

## 2 Future.

	Singular.		Plural.		
<i>ἔσομαι</i>	<i>ἔσῃ</i> or <i>-εἰ</i>	<i>ἔσται</i>	<i>-όμεθα</i>	<i>-εσθε</i>	<i>-ονται</i>
<i>ἔσομαι</i> Dor.	<i>ἔσει</i>	<i>ἔσεται</i> , <i>ἔσεται</i> Ion.			<i>ἔσοῦνται</i> Dor.
		<i>ἔσεῖται</i> Dor.			

## Dual.

*-όμεθον -εσθον -εσθον*

## 3 Imperfect.

	Singular.		Plural.		
<i>ἦν</i>	<i>ἦσθα</i>	<i>ἦν</i>	<i>ἦμεν</i>	<i>ἦτε</i>	<i>ἦσαν</i>
and <i>ἦ</i>		and <i>ἦ</i>		<i>ἦστε</i>	
<i>ἔα</i>	<i>ἔας</i>	<i>ἔη</i> Ion.		<i>ἔατε</i>	<i>ἔσαν</i> Ion.
	<i>ἦς</i> rec. At.	<i>ἦς</i> Dor.			<i>ἔσαν</i> Poet.
<i>ἦα</i>	<i>ἔησθα</i>	<i>ἦεν</i> Ep.	<i>ἦμες</i>	} Dor.	
<i>ἔον</i> Ep.		<i>ἦν</i> Ep.	<i>εἶμεν</i>		
<i>ἔσκον</i>		<i>ἔσκε</i> Ep., Ion.	<i>εἶμε</i>		
<i>ἦμην</i> At.					<i>εἶατε</i> Ep.

## Dual.

*ἦτον ἦτην  
ἦστον ἦστην*

Instead of the perfect and aorist we may use the perf. γέγονα and 2 aor. ἐγενόμην of γίνομαι, or the perf. πέφυκα, aor. ἔφυν of φύω.

## IMPERATIVE.

Singular.			Plural.	
ἴσθι	ἔστω	ἔσθε	ἔστωσαν	οἱ ἔστων
ἴτω Dor.	ἦτω Plat. Resp. p. 361 α.		ἔστων Ion.	
ἔστω Ep., Æol.			ἔστω Dor.	

## Dual.

ἔστων	ἔστων
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## SUBJUNCTIVE.

Singular.			Plural.		
ᾤ	ᾕς	ᾗ	ᾤμεν	ᾗτε	ᾤσι
ᾤ Ion.	ᾕς Ion.	ᾗ Ion.	ᾤμεν Ion.		ᾤσι Ion., Ep.
ᾤω Ep.	ᾕς Ep.	ᾗ Ep.	ᾤμεν Dor.		ᾤσι Dor.

## Dual.

ᾗτων	ᾗτων
	ᾗτων, κ.τ.λ. Ion.

## OPTATIVE.

## 1 Present.

Singular.			Plural.		
εἴην	εἴης	εἴη	εἴμεν	εἴητε	εἴεν
εἴμι	εἴσι	εἴσι Ion.	εἴμεν	εἴτε	εἴσω

## Dual.

εἴητων	εἴητην
	εἴητην At.

## 2 Future.

ἔσοίμην	-οιο	-οιτο	-μεθα	-σθε	-ντο
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## Dual.

-μεθον	-σθον	-σθην
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## INFINITIVE.

Present.			Future.	
εἶναι			ἔσεσθαι	
εἶμεν	εἶμεν Ion.		ἔσεσθαι Ep.	
εἴμεν	εἴμεν Post.		ἔσεσθαι Dor.	
εἴμεν	εἴμεν	εἴμεν Dor., Post.		

## PARTICIPLE.

1 Present.			2 Future.	
ὄν	οὖσα	ὄν, κ. τ. λ.	ἐσόμενος	-η -ον
έων	έουσα	έων Ion.		
	έῶσα	} Dor.		
	έδσα			
	έδσα, έσσα			

(b) εἰμι.

322 To this we may add, by way of contrast, the inflexions of εἰμι, "I am going," i. e. "I shall go" (root ι-), which is used as the regular future of ἐρχομαι, although ἔειν is used as the imperfect of that verb.

## INDICATIVE.

For the other tenses see ἐρχομαι, in the list of defective verbs.

## 1 Future.

Singular.			Plural.		
εἰμι	εἶ	εἶσι	ἴμεν	ἴτε	ἴασι
	εἷ Ion.				

## Dual.

ἴτον	ἴτον
------	------

## 2 Imperfect.

Singular.			Plural.		
ἔειν	ἔεις	ἔει	ἔειμεν	ἔειτε	ἔεσαν
ἔια and ἔα			ἔιμεν	ἔιτε	ἔσαν
έων	έεις	έει			έων Post.
ἔων	ἔεις	ἔει Ion.	ἔομεν		ἔσαν Ep.
		ἔει Ep.			

## Dual.

ἔειτον	ἔείτην
ἔιτον	ἔίτην
έων	έων Ep.

## IMPERATIVE.

Singular.		Plural.	
ἴθι	ἴτω	ἴτε	ἴτωσαν
εἶ in comp.		or	ἴοντων
			έων At.

	<i>Dual.</i>		
	<i>ἴτον</i>	<i>ἴτων</i>	
SUBJUNCTIVE.	<i>ἴω</i>	<i>ἴης</i>	<i>ἴη, κ. τ. λ.</i>
OPTATIVE.	<i>ἴοιμι</i>	<i>ἴοις</i>	<i>ἴοι, κ. τ. λ.</i>
	<i>ἴοιην</i> Att.		
INFINITIVE.	<i>ἵεναι</i>		
	<i>ἵμεναι, ἵμεν</i> Ep.		
PARTICIPLE.	<i>ἰών</i>	<i>ἰούσα</i>	<i>ἰόν</i>
	<i>εἰσομαι</i> and <i>εἰσόμεν</i> are Homeric.		

### 323 Examples of Second Aorists belonging to Class A.

Several verbs whose roots are (or originally were) pure (ending in -α, -ε, -ο, -υ) form a 2 aor. act. (seldom 2 aor. mid.) like verbs in -μι. As all the 2 aor. in -ην, whose characteristic is α, correspond to *ἔστην*, we give here merely examples of the aorists in -αν, then of those in -ην, whose characteristic is ε, and finally of those in -υν and -ων. The aorists given are *ἀπέδρᾱν* from *ἀποδιδράσκειν*, "to run away;" *ἑρρύην* from *ρέω*, "to flow;" *ἔγνω* from *γυγνώσκειν*, "to know;" and *ἔφυν*, "I am disposed by nature," from *φύω*.

#### Second Aorist.

##### Indicative.

<i>Sing.</i>	<i>ἀπέδρᾱν</i>	<i>ἑρρύην</i>	<i>ἔγνω</i>	<i>ἔφυν</i>
	<i>ἀπέδρᾱς</i>	<i>ἑρρύης</i>	<i>ἔγνως</i>	<i>ἔφυσ</i>
	<i>ἀπέδρᾱ</i>	<i>ἑρρύη</i>	<i>ἔγνω</i>	<i>ἔφῦ</i>
<i>Dual.</i>	<i>ἀπέδρᾱτον</i>	<i>ἑρρύητον</i>	<i>ἔγνωτον</i>	<i>ἔφῦτον</i>
	<i>ἀπέδρᾱτην</i>	<i>ἑρρύήτην</i>	<i>ἔγνώτην</i>	<i>ἔφύτην</i>
<i>Plural.</i>	<i>ἀπέδρᾱμεν</i>	<i>ἑρρύημεν</i>	<i>ἔγνωμεν</i>	<i>ἔφῦμεν</i>
	<i>ἀπέδρᾱτε</i>	<i>ἑρρύητε</i>	<i>ἔγνωτε</i>	<i>ἔφύτε</i>
	<i>ἀπέδρᾱσαν</i>	<i>ἑρρύησαν</i>	<i>ἔγνωσαν</i>	<i>ἔφῦσαν</i>

##### Subjunctive.

<i>Sing.</i>	<i>ἀποδρῶ</i>	<i>ρύω</i>	<i>γνώ</i>	<i>φύω</i> (prob. ὕ)
	<i>ἀποδρᾶς</i>	<i>ρύης</i>	<i>γνῶς</i>	<i>φύης</i>
	<i>ἀποδρᾶ</i>	<i>ρύῃ</i>	<i>γνῶ</i>	<i>φύῃ</i>
<i>Dual.</i>	<i>ἀποδρᾶτον</i>	<i>ρύητον</i>	<i>γνώτον</i>	<i>φύητον</i>
	<i>ἀποδρᾶτον</i>	<i>ρύητον</i>	<i>γνώτον</i>	<i>φύητον</i>
<i>Plural.</i>	<i>ἀποδρῶμεν</i>	<i>ρύώμεν</i>	<i>γνώμεν</i>	<i>φύωμεν</i>
	<i>ἀποδρᾶτε</i>	<i>ρύητε</i>	<i>γνώτε</i>	<i>φύητε</i>
	<i>ἀποδρῶσι(ν)</i>	<i>ρύωσι(ν)</i>	<i>γνώσι(ν)</i>	<i>φύωσι</i>

Optative.				
<i>Sing.</i>	ἀποδραίνην	ῥυείην	γυνοίην	φύοιμι or φύην
	ἀποδραίνης	ῥυείης	γυνοίης	φύοις or φύης
	ἀποδραίῃ	ῥυείῃ	γυνοίῃ	φύοι or φύῃ
	&c.	&c.	&c.	&c.
Imperative.				
<i>Sing.</i>	ἀπόδραθι	ῥύθηθι	γνώθι	(φύθι)
	ἀποδράτω	ῥυήτω	γνώτω	(φύτω)
	&c.	&c.	&c.	&c.
Infinitive.				
	ἀποδράναι	ῥύηναι	γύναι	φύναι
Participle.				
	ἀποδράς	ῥυείς	γυούς	φύς
	-ᾶσα, -ᾶν	-εῖσα, -έν	γνούσα, γόν	φύσα, φύν

## § XI. Class B. (a) or Barytone Verbs.

324 It is usual to select, as a type of this conjugation, the verb *τύπ-τ-ω*, "I strike," root *τυπ-*, with strengthening affix *τ-*. As the intention of the *Paradigm* is to show not only the actual but also the analogically possible forms of the verb, it is necessary to select some verb, which has a strengthening affix in the present tense, otherwise the old form *π*, or the 2 aorist, cannot be appropriately exhibited. The selection of *τύπτω* is due to the fact that it generally stands first in the strengthening forms of labial verbs (above, 299); and the student must be cautioned against supposing that it is so complete and regular a verb as is here assumed. Some of its peculiarities are mentioned below, where it appears in the list of irregular and defective verbs.

## (1) ACTIVE VOICE.

## I. Indicative Mood.

(A, 1) Present, *I strike*.

<i>Sing.</i>	τύπτω	τύπτεις	τύπτει
<i>Plur.</i>	τύπτομεν	τύπτετε	τύπτουσι
<i>Dual.</i>		τύπτετον	τύπτετον

(B, 1) Future, *I shall strike.*

<i>Sing.</i>	τύψω	τύψεις	τύψες
	&c.	&c.	&c.

(C, 1) 1 perf., *I have struck.*

<i>Sing.</i>	τέτυψά	τέτυψās	τέτυψε(ν)
<i>Plur.</i>	τετύψαμεν	τετύψατε	τετύψασι(ν)
<i>Dual.</i>		τετύψατον	τετύψατον

Similarly 2 perf., τέτυπα.

(A, 2) Imperf., *I was striking.*

<i>Sing.</i>	ἔτυπτον	ἔτυπτες	ἔτυπτε(ν)
<i>Plur.</i>	ἐτύπτομεν	ἐτύπτετε	ἔτυπτον
<i>Dual.</i>		ἐτύπτετον	ἐτυπτέτην

(B, 2) 1 aor., *I struck.*

<i>Sing.</i>	ἔτυψά	ἔτυψās	ἔτυψε(ν)
<i>Plur.</i>	ἐτύψαμεν	ἐτύψατε	ἔτυψαν
<i>Dual.</i>		ἐτύψατον	ἐτυψάτην

(C, 2) Pluperf., *I had struck.*

<i>Sing.</i>	ἐτετύφειν	ἐτετύφεις	ἐτετύφει
<i>Plur.</i>	ἐτετύφειμεν	ἐτετύφειτε	ἐτετύφεισαν and -εσαν
<i>Dual.</i>		ἐτετύφειτον	ἐτετυφείτην

Similarly 2 pluperf., ἐτετύπειν.

(D) 2 aor., *I struck.*

<i>Sing.</i>	ἔτυπον	ἔτυπες	ἔτυπε
	&c.	&c.	&c.

## II. Imperative Mood.

## (A) Present.

<i>Sing.</i>	τύπτε	τυπτέτω
<i>Plur.</i>	τύπτετε	τυπτέτωσαν οἱ τυπτόντων
<i>Dual.</i>	τύπτετον	τυπτέτων

## (B) 1 aor.

<i>Sing.</i>	τύψον	τυψάτω
<i>Plur.</i>	τύψατε	τυψάτωσαν οἱ τυψάντων
<i>Dual.</i>	τύψατον	τυψάτων

## (C) 1 perf.

<i>Sing.</i>	τέτυφε	τετυφέτω
	&c.	&c.

Similarly 2 perf., τέτυπε

## (D) 2 aor.

<i>Sing.</i>	τύπε	τυπέτω
	&c.	&c.

## III. Subjunctive Mood.

## (A) Present.

<i>Sing.</i>	τύπτω	τύπτης	τύπτη
<i>Plur.</i>	τύπτωμεν	τύπτητε	τύπτασι
<i>Dual.</i>		τύπτητον	τύπτητον

## (B) 1 aor.

<i>Sing.</i>	τύψω	τύψης	τύψη
	&c.	&c.	&c.

## (C) 1 perf.

<i>Sing.</i>	τετύφω	τετύφης	τετύφη
	&c.	&c.	&c.

Similarly 2 perf., τετύπω.

## (D) 2 aor.

<i>Sing.</i>	τύπω	τύπης	τύπη
	&c.	&c.	&c.

## IV. Optative Mood.

## (A) Present.

<i>Sing.</i>	τύπτοιμι	τύπτοις	τύπτοι
<i>Plur.</i>	τύπτοιμεν	τύπτοιτε	τύπτοιεν
<i>Dual.</i>		τύπτοιτον	τυπτοίτην

## (B, 1) Future.

<i>Sing.</i>	τύψοιμι	τύψοις	τύψοι
	&c.	&c.	&c.

## (B, 2) 1 aor.

<i>Sing.</i>	τύψαιμι	τύψαις (or -ειας)	τύψαι (or -ειε)
<i>Plur.</i>	τύψαιμεν	τύψαιτε	τύψαιεν (or -ειεν)
<i>Dual.</i>		τύψαιτον	τυψαίτην

(C) 1 perf.

<i>Sing.</i>	τύψομαι	τύψοις	τύψοι
	&c.	&c.	&c.

Similarly 2 perf., *τεύποις*.

(D) 2 aor.

<i>Sing.</i>	τύποιμι	τύποις	τύποι
	&c.	&c.	&c.

## V. Infinitive Mood.

(A) Present, *τύπτειν* (B) Future, *τύψειν*(C) 1 perf., *τετυφέναι* (B, 2) 1 aor., *τύψαι*2 perf., *τετυπέναι*.(D) 2 aor., *τυπεῖν*.

## VI. Participles.

(A) Present.

<i>Sing.</i>	N. V.	τύπτων	τύπτουσα	τύπτον
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(See above, 211).

(B, 1) Future.

<i>Sing.</i>	N. V.	τύψων	τύψουσα	τύψον
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(C) 1 perf.

<i>Sing.</i>	N. V.	τετυφώς	τετυφύῃᾱ	τετυφός
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(See above, 213).

Similarly 2 perf., *τετυπώς*.

(B, 2) 1 aor.

<i>Sing.</i>	N. V.	τύψᾱς	τύψᾱσᾱ	τύψᾱν
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(See above, 209).

(D) 2 aor.

<i>Sing.</i>	N. V.	τυπῶν	τυπούσα	τύπον
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## (2) MIDDLE VOICE.

## I. Indicative Mood.

(A, 1) Present, *I strike myself* or *cause myself to be struck*.

<i>Sing.</i>	τύπτομαι	τύπτει (or -η)	τύπτεται
<i>Plur.</i>	τυπτόμεθα	τύπτεσθε	τύπτονται
<i>Dual.</i>	τυπτόμεθον	τύπτεσθον	τύπτεσθον



(B, 1) Future, *I shall strike myself.*

<i>Sing.</i>	τύψομαι	τύψει (or -η)	τύψεται.
	&c.	&c.	&c.

(A, 2) Imperf., *I was striking myself.*

<i>Sing.</i>	έτυπτόμην	έτύπτου	έτύπτετο
<i>Plur.</i>	έτυπτόμεθα	έτύπτεσθε	έτύπτοντο
<i>Dual.</i>	έτυπτόμεθον	έτύπτεσθον	έτυπτέσθην

(B, 2) 1 aor., *I struck myself.*

<i>Sing.</i>	έτυψάμην	έτύψω	έτύψατο
<i>Plur.</i>	έτυψάμεθα	έτύψασθε	έτύψαντο
<i>Dual.</i>	έτυψάμεθον	έτύψασθον	έτυψάσθην

(D) 2 aor., *I struck myself.*

<i>Sing.</i>	έτυπόμην	έτύπου	έτύπετο
	&c.	&c.	&c.

## II. Imperative Mood.

(A) Present.

<i>Sing.</i>	τύπτου	τυπτέσθω
<i>Plur.</i>	τύπτεσθε	τυπτέσθωσαν and τυπτέσθων
<i>Dual.</i>	τύπτεσθον	τυπτέσθων

(B) 1 aor.

<i>Sing.</i>	τύψαι	τυψάσθω
<i>Plur.</i>	τύψασθε	τυψάσθωσαν and τυψάσθων
<i>Dual.</i>	τύψασθον	τυψάσθων

(D) 2 aor.

<i>Sing.</i>	τυπού	τυπέσθω
	&c.	&c.

## III. Subjunctive Mood.

(A) Present.

<i>Sing.</i>	τύπτωμαι	τύπη	τύπηται
<i>Plur.</i>	τυπτώμεθα	τύπησθε	τύπωνται
<i>Dual.</i>	τυπτώμεθον	τύπησθον	τύπησθον

(B) 1 aor.

<i>Sing.</i>	τύψωμαι	τύψη	τύψηται
	&c.	&c.	&c.

		(D) 2 aor.	
<i>Sing.</i>	τύπωμαι	τύπη	τύπηται
	&c.	&c.	&c.

## IV. Optative Mood.

## (A) Present.

<i>Sing.</i>	τυπτοίμην	τύπτοιο	τύπτοιτο
<i>Plur.</i>	τυπτοίμεθα	τύπτοισθε	τύπτοιτο
<i>Dual.</i>	τυπτοίμεθον	τύπτοισθον	τυπτοίσθην

## (B, 1) Future.

<i>Sing.</i>	τυψοίμην	τύψοιο	τύψοιτο
	&c.	&c.	&c.

## (B, 2) 1 aor.

<i>Sing.</i>	τυψάμην	τύψαιο	τύψαιτο
<i>Plur.</i>	τυψαίμεθα	τύψαισθε	τύψαιτο
<i>Dual.</i>	τυψαίμεθον	τύψαισθον	τυψαίσθην

## (D) 2 aor.

<i>Sing.</i>	τυποίμην	τύποιο	τύποιτο
	&c.	&c.	&c.

## V. Infinitive Mood.

(A) Present, τύπτεσθαι	(B, 1) Future, τύψεσθαι
(B, 2) 1 aor., τύψασθαι	(D) 2 aor., τυπέσθαι

## VI. Participle.

(A) Present, τυπτόμενος	-η -ον	gen. -ου, -ης, -ου
(B, 1) Future, τυψόμενος	-η -ον	as Present.
(B, 2) 1 aor., τυψάμενος	-η -ον	... Present.
(D) 2 aor., τυπόμενος	-η -ον	... Present.

## (3) PASSIVE VOICE.

## I. Indicative Mood.

## (A, 1) Present, like the Present Middle.

(C, 1) Perfect, *I have been struck.*

<i>Sing.</i>	τέτυμμαι	τέτυφαι	τέτυπται
<i>Plur.</i>	τετύμμεθα	τέτυφθε	τετυμμένοι είσι
<i>Dual.</i>	τετύμμεθον	τέτυφθον	τέτυφθον

(A, 2) Imperfect, like the Imperfect Middle.

(C, 2) Pluperf., *I had been struck.*

<i>Sing.</i>	ἐτετύμμην	ἐτέτυψο	ἐτέτυπτο
<i>Plur.</i>	ἐτετύμμεθα	ἐτέτυφθε	τετυμμένοι ἦσαν
<i>Dual.</i>	ἐτετύμμεθον	ἐτέτυφθον	ἐτετύφθην

(D, 1) 1 aor., *I was struck.*

<i>Sing.</i>	ἐτύφθην	ἐτύφθης	ἐτύφθη
<i>Plur.</i>	ἐτύφθημεν	ἐτύφθητε	ἐτύφθησαν
<i>Dual.</i>		ἐτύφθητον	ἐτυφθήτην

(D, 2) 2 aor., *I was struck.*

<i>Sing.</i>	ἐτύπην	ἐτύπης	ἐτύπη
	&c.	&c.	&c.

(D, 3) 1 fut., *I shall be struck.*

<i>Sing.</i>	τυφθήσομαι	τυφθήσει (or -η)	τυφθήσεται
	&c.	&c.	&c.

(D, 4) 2 fut., *I shall be struck.*

<i>Sing.</i>	τυπήσομαι	τυπήσει (or -η)	τυπήσεται
	&c.	&c.	&c.

(C, 3) Paulo-post fut., *I shall have been struck.*

<i>Sing.</i>	τετύψομαι	τετύψει (or -η)	τετύπεται
	&c.	&c.	&c.

## II. Imperative Mood.

(A) Present, like the Present Middle.

(C) Perfect.

<i>Sing.</i>	τέτυψο	τετύφθω
<i>Plur.</i>	τέτυφθε	τετύφθωσαν and τετύφθω
<i>Dual.</i>	τέτυφθον	τετύφθων

(D, 1) 1 aor.

<i>Sing.</i>	τύφθητι	τυφθήτω
<i>Plur.</i>	τύφθητε	τυφθήτωσαν and τυφθέντων
<i>Dual.</i>	τύφθητον	τυφθήτων

(D, 2) 2 aor.

<i>Sing.</i>	τύπηθι	τυπήτω
	&c.	&c.

## III. Subjunctive Mood.

## (A) Present, like the Present Middle.

## (C) Perfect.

<i>Sing.</i>	τετυμμένος -η -ον	ᾶ	ῆς	ῆ
<i>Plur.</i>	τετυμμένοι -αι -α	ᾶμεν	ῆτε	ᾶσι
<i>Dual.</i>	τετυμμένω -α -ω		ῆτον	ῆτον

## (D, 1) 1 aor.

<i>Sing.</i>	τυφθῶ	τυφθῆς	τυφθῆ
	&c.	&c.	&c.

## (D, 2) 2 aor.

<i>Sing.</i>	τυπῶ	τυπῆς	τυπῆ
	&c.	&c.	&c.

## IV. Optative Mood.

## (A) Present, like the Present Middle.

<i>Sing.</i>	τετυμμένος -η -ον	εῖην	εῖης	εῖη
<i>Plur.</i>	τετυμμένοι -αι -α	εἶμεν	εἶητε	εἶσαν
		εἶμεν	εἶτε	εἶεν
<i>Dual.</i>	τετυμμένω -α -α		εἶητον	εἶήτην

## (D, 1) 1 aor.

<i>Sing.</i>	τυφθείην	τυφθείης	τυφθείη
<i>Plur.</i>	τυφθείμεν	τυφθείητε	(τυφθείησαν)
	-εἶμεν	-εἶτε	-εἶεν
<i>Dual.</i>		τυφθείητον	τυφθείήτην

## (D, 2) 2 aor.

<i>Sing.</i>	τυπείην	τυπείης	τυπείη
	&c.	&c.	&c.

## (D, 1 + B) 1 fut.

<i>Sing.</i>	τυφθήσοίμην	τυφθήσοιο	τυφθήσοιτο
	&c.	&c.	&c.

## (D, 2 + B) 2 fut.

<i>Sing.</i>	τυπήσοίμην	τυπήσοιο	τυπήσοιτο
	&c.	&c.	&c.

(C + B) Paulo-post future.

<i>Sing.</i>	τετυφoίμην	τετυφoιο	τετυφoιτο
	&c.	&c.	&c.

## V. Infinitive Mood.

(A) Present, like the Present Middle.

(C) Perfect, τετύφθαι	(D, 1) 1 aor., τυφθῆναι
	(D, 2) 2 aor., τυπήναι
(D, 1 + B) 1 fut.,	τυφθήσεσθαι
(D, 2 + B) 2 fut.,	τυπήσεσθαι
(C + B) Paulo-post fut.,	τετύφρεσθαι

## VI. Participles.

(A) Present, like the Present Middle.

(C) Perfect,	τετυμμένος	-η	-ον &c.
(D, 1) 1 aor.,	τυφθείς	-είσα	-έν &c.
(D, 2) 2 aor.,	τυπείς	-είσα	-έν &c.
(D, 1 + B) 1 fut.,	τυφθησόμενος	-η	-ον &c.
(D, 2 + B) 2 fut.,	τυπησόμενος	-η	-ον &c.
(C + B) Paulo-post fut.,	τετυφόμενος	-η	-ον &c.

For the declension of τυφθείς and τυπείς, see above, 210.

# GENERAL VIEW OF THE COGNATE TENSES IN THE DIFFERENT CONJUGATIONS OF BARYTONE VERBS.

### 825 First Conjugation.

	Active.	Indicative.	Imperative.	Subjunctive.	Optative.	Infinitive.	Participle.
Active.	Pres.	τύπτω	τύπτε	τύπτω	τύπτοιμι	τύπτεω	τύπτων
	Imperf.	ἔτυπτον	—	—	τύπτοιμι	—	τύπτων
	Fut.	τύψω	—	—	τύψομαι	τύψειν	τύψων
	1 aor.	ἔτυφα	τύφου	τύφω	τύψομαι	τύψαι	τύψας
	1 perf.	τέτυφα	κέτυφε	τέτυφω	τέτυφοιμι	τετυφέναι	τετυφώς
	1 pluperf.	ἔετυψα	—	—	—	—	—
	2 perf.	ἔετυψα	τέτυπε	τέτυπω	τετύποιμι	τετυπέναι	τετυπώς
	2 pluperf.	ἔετυπην	τύπε	τύπω	τύποιμι	τυπέναι	τυπών
Middle.	Pres.	τύπτομαι	τύππου	τύπτομαι	τυπτοίμην	τύπτεσθαι	τυπτόμενος
	Imperf.	ἐτυπτόμην	—	—	τυποίμην	τύψεσθαι	τυφόμενος
	Fut.	τύψομαι	—	—	τυφείμην	τύψασθαι	τυφάμενος
	1 aor.	ἐτύψαμην	τύψαι	τύψωμαι	—	—	—
	2 aor.	ἐτυπόμην	τυποῦ	τύπωμαι	—	—	—
Passive.	Perf.	τέτυμμαι	τέτυφο	τετυμμένος ὦ	τετυμμένος εἴην	τετύφθαι	τετυμμένος
	Pluperf.	ἔετυμμην	—	—	—	—	—
	Paulo-p. fut.	τετύφωμαι	—	—	—	—	—
	1 aor.	ἐτύφην	τύφθητι	τυφθῶ	—	—	—
	1 fut.	—	—	—	—	—	—
	2 aor.	ἐτύπην	τύπηθι	τυπῶ	—	—	—
	2 fut.	—	—	—	—	—	—
	—	—	—	—	—	—	—

326 *Second Conjugation.*

		Indicative.	Imperative.	Subjunctive.	Optative.	Infinitive.	Participle.
Active.	Pres.	πλέκω } ἔπλεκον } πλέξω } ἔπλεξα } πέπλεχα } ἐπέπλεχον } *πέπλακα } *ἐπέπλακειν } *ἔπλακον }	πλέκε	πλέκω	πλέκοιμι	πλέκειν	πλέκων
	Imperf.		—	—	πλέξοιμι	πλέξειν	πλέξων
	Fut.		πλέξον	πλέξω	πλέξοιμι	πλέξαι	πλέξας
	1 aor.		πέπλεχε	πеплέχω	πеплέχοιμι	πеплεχέναι	πеплечώς
	1 perf.		πέπλεκε	πепλάκω	πепλάκοιμι	πепπλακέναι	πепλακώς
	1 pluperf.		πλάκε	πλάκω	πλάκοιμι	πλακεῖν	πλακώς
	2 perf.		—	—	—	—	—
	2 pluperf.		—	—	—	—	—
	2 aor.		—	—	—	—	—
Middle.	Pres.	πλέκομαι } ἐπλεκόμην } πλέξομαι } ἐπλεξάμην } *ἐπλακόμην }	πλέκου	πλέκωμαι	πλεκοίμην	πλέεσθαι	πλεκόμενος
	Imperf.		—	—	πλεξοίμην	πλέεσθαι	πλεξόμενος
	Fut.		πλέξαι	πλέξωμαι	πλεξάιμην	πλέεσθαι	πλεξάμενος
	1 aor.		πλακοῦ	πλάκομαι	πλακοίμην	πλακέσθαι	πλακομένος
	2 aor.		—	—	—	—	—
Passive.	Perf.	πέπλεγμαι } ἐπέπλεγμαι } ἐπλεξόμην } ἐπλεξόμαι } πλεχθήσονται } ἐπλεχθῶμαι } πλεχθήσονται } ἐπλεχθήσονται } πλεχθήσονται }	πέπλεξο	πеплечμένος ὦ	πеплечμένος εἶην	πеплέχθαι	πеплечμένος
	Pluperf.		—	—	πеплечόμην	πеплέεσθαι	πеплечόμενος
	Paulo-p. fut.		πλεχθήσεται	πλεχθῶ	πλεχθῆναι	πλεχθήσεται	πλεχθήσόμενος
	1 aor.		—	—	πλεχθήσονται	πλεχθήσονται	πλεχθήσόμενος
	1 fut.		πλάκηθι	πλάκῳ	πλακῆναι	πλακῆναι	πλακείς
	2 aor.		—	—	—	πλακῆσθαι	πλακῆσόμενος
	2 fut.		—	—	—	—	—

## 327 Third Conjugation.

		Indicative.	Imperative.	Subjunctive.	Optative.	Infinitive.	Participle.
Active.	Pres.	πείθω	πείθε	πείθω	πείθοιμι	πείθειν	πείθων
	Imperf.	ἐπείθον	—	—	πείσοιμι	πείσειν	πείσων
	Fut.	πείσω	πείσον	πείσω	πείσοιμι	πείσαι	πείσας
	1 aor.	ἐπέεσα	ἐπέεσε	ἐπέεω	ἐπέεοιμι	ἐπεπεικέναι	ἐπεπεικώς
	1 perf.	ἐπέπεσα	—	—	—	—	—
	1 pluperf.	ἐπεπέεον	—	—	—	—	—
	2 perf.	ἐπέπειθα	ἐπέπειθε	ἐπέπειθω	ἐπέπειθοιμι	ἐπεποιθέναι	ἐπεποιθώς
	2 pluperf.	ἐπεπέειθα	—	—	—	—	—
Middle.	2 aor.	ἐπείθον	πείθε	πείθω	πείθοιμι	πείθειν	πείθων
	Pres.	πείβομαι	πείβου	πείβομαι	πείβοιμην	πείβεσθαι	πείβόμενος
	Imperf.	ἐπείβομην	—	—	πείσοιμην	πείσεσθαι	πείσόμενος
	Fut.	πείσομαι	πείσαι	πείσομαι	πείσοιμην	πείσασθαι	πείσόμενος
Passive.	1 aor.	ἐπείσθην	πείσθω	πείσθωμαι	πείσοιμην	πείσεσθαι	πείσόμενος
	2 aor.	ἐπείσθην	πείσθω	πείσθωμαι	πείσοιμην	πείσεσθαι	πείσόμενος
	2 fut.	πείσομαι	—	—	—	—	—
	Perf.	ἐπέπεισμαι	ἐπέπεισο	ἐπέπεισμαι	ἐπέπεισοιμην	ἐπεπείσθαι	ἐπεπείσμενος
	Pluperf.	ἐπεπέπισμαι	—	—	—	—	—
	Paulo-p. fut.	ἐπεπείσομαι	πείσθην	πείσθω	πείσοιμην	πείσεσθαι	πείσόμενος
2	1 aor.	ἐπείσθην	πείσθην	πείσθην	πείσοιμην	πείσεσθαι	πείσόμενος
	1 fut.	πείσομαι	—	—	—	—	—
	2 aor.	ἐπείσθην	πείσθην	πείσθην	πείσοιμην	πείσεσθαι	πείσόμενος
	2 fut.	πείσομαι	—	—	—	—	—



328 *Fourth Conjugation.*

		Imperative.	Subjunctive.	Optative.	Infinitive.	Participle.
Active.	Pres.	σπείρε	σπείρω	σπείροιμι	σπείρειν	σπείρων
	Imperf.	—	—	σπεροῖμι	σπερεῖν	σπερών
	Fut.	σπείρον	σπείρω	σπειραίμι	σπείραι	σπείρας
	1 aor.	ἔσπαρε	ἐσπάρω	ἐσπάρκοιμι	ἐσπαρκεῖναι	ἐσπαρκώς
	1 perf.	ἔσπαρε	ἔσπαρε	ἔσπαρε	ἔσπαρε	ἔσπαρε
	1 pluperf.	ἔσπαρε	ἔσπαρε	ἔσπαρε	ἔσπαρε	ἔσπαρε
	2 perf.	ἔσπαρε	ἔσπαρε	ἔσπαρε	ἔσπαρε	ἔσπαρε
	2 pluperf.	ἔσπαρε	ἔσπαρε	ἔσπαρε	ἔσπαρε	ἔσπαρε
Middle.	2 aor.	σπάρε	σπάρω	σπάρκοιμι	σπαρεῖν	σπαρών
	Pres.	σπείρου	σπείρωμαι	σπείροίμην	σπείρεσθαι	σπείρόμενος
	Imperf.	—	—	σπεροίμην	σπερεῖσθαι	σπερούμενος
	Fut.	σπείραι	σπείρωμαι	σπειραίμην	σπείρασθαι	σπειράμενος
	1 aor.	σπαροῦ	σπάρωμαι	σπαροίμην	σπαρέσθαι	σπαρόμενος
	2 aor.	—	—	—	—	—
Passive.	Pres.	ἔσπαρο	ἐσπαρμένος ὃ	ἐσπαρμένος εἴην	ἐσπάρθαι	ἐσπαρμένος
	Imperf.	ἐσπαροῖτο	ἐσπαροῖτο	ἐσπαροῖτο	ἐσπαροῖτο	ἐσπαροῖτο
	Fut.	ἐσπαροῦμαι	ἐσπαροῦμαι	ἐσπαροῦμαι	ἐσπαροῦμαι	ἐσπαροῦμαι
	1 aor.	ἐσπαροῦμαι	ἐσπαροῦμαι	ἐσπαροῦμαι	ἐσπαροῦμαι	ἐσπαροῦμαι
	1 fut.	ἐσπαροῦμαι	ἐσπαροῦμαι	ἐσπαροῦμαι	ἐσπαροῦμαι	ἐσπαροῦμαι
	2 aor.	ἐσπαροῦμαι	ἐσπαροῦμαι	ἐσπαροῦμαι	ἐσπαροῦμαι	ἐσπαροῦμαι
	2 fut.	ἐσπαροῦμαι	ἐσπαροῦμαι	ἐσπαροῦμαι	ἐσπαροῦμαι	ἐσπαροῦμαι

### 329 Fifth Conjugation.

These assimilated verbs are conjugated according to their original characteristic; i.e. πείσσω like τύπτω, πράσσω like πλέκω.

### 330 Sicilian Conjugation.

	Indicative.	Imperative.	Subjunctive.	Optative.	Infinitive.	Participle.
Active.	{ Pres. Imperf. Fut. 1 aor. 1 perf. 1 pluperf. }	κέλευε	κελεύω	κελεύοιμι	κελεύειν	κελεύων
		—	—	κελεύσοιμι	κελεύσειν	κελεύσων
		κέλευσον	κελεύσω	κελεύσαιμι	κελεύσαι	κελεύσας
		κέκλευκε	κέκλεύκω	κέκλεύκοιμι	κέκλευκίναί	κέκλευκώς
						κέκλευκός
Middle.	{ Pres. Imperf. Fut. 1 aor. }	κελεύου	κελεύωμαι	κελευοίμην	κελεύεσθαι	κελεύόμενος
		—	—	κελευσοίμην	κελεύεσθαι	κελευσόμενος
		κέλευσαι	κέλεύσῃμαι	κελευσάμην	κελεύσασθαι	κελευσάμενος
Passive.	{ Perf. Pluperf. Paulo-p. fut. 1 aor. 1 fut. }	κέκλευσο	κεκελευσμένος ὦ	κεκελευσμένος ἔην	κεκαλεύσθαι	κεκελευσμένος
		—	—	κεκελευσοίμην	κεκαλεύσεσθαι	κεκελευσόμενος
		κελεύσθην	κελευσθῶ	κελευσθήην	κελευσθῆναι	κελευσθείς
		κελευσθήσομαι	—	κελευσθήσοιμην	κελευσθήσεσθαι	κελευσθήσόμενος

The verbs of this conjugation have no secondary tenses. For the σ in the perf. and 1 aor. pass. of this particular verb, see above, 302, v, (f).

General Observations on the Barytone Verbs<sup>1</sup>.

## 331 Dialects.

## I. Peculiarities of the older language in general, as preserved in the poets, and particularly in the epic dialect.

1 On the variation in the formation of particular tenses, we observe as follows :

(a) Besides the usual form of the imperf. and of the 2 aor. act. and mid., another also occurs in the sing. and in the 3 pers. plur. with a strengthened ending. It is called Ionic, because it is used also by Ionic prose writers. Its peculiarity consists in this, that it affixes -εσκον, -εσκόμην instead of -ον, -ομην, and -ασκον, -ασκόμην instead of -α, -άμην, and generally omits the augment<sup>2</sup>; e.g.

δινεύεσκε	instead of	ἰδίνευε
καλῆεσκον	.....	ἰκάλεον
καλῆεσκετο	.....	ἰκαλεῖτο
γοάσκειν	.....	ἰγόα
ἐλάσασκε	.....	ἰήλασε
πωλεσκόμην	.....	ἰπωλονύμην
δασάσκετο	.....	ἰδάσατο
ἔλεσκε	.....	ἰέλε

In some instances, in the epic writers, the termination -ασκον, otherwise appended only to the tense-form of the 1 aor., is affixed to the unchanged root of the present. In Homer the only forms of this kind are κρύπτασκον and ῥίπτασκον (from κρύπτω and ῥίπτω) together with ἀνασσειάσκε (from ἀνασσεῖω, *Hymn. in Apoll.* 403). The Homeric form ἀγνώσασκε (as we should write it for ἀγνώσσασκε) is an epic contraction from ἀγνοήσασκε, and consequently of regular formation.

With this strengthened form a strengthened or intensive signification is also connected, all such forms being *iterative*, i.e. denoting the repetition of an action or a custom<sup>3</sup>.

*Obs.* These forms sometimes occur in the Attic tragedians.

(b) The 2 perf. is so prevalent in epic language, that a 1 perf. appears only in vowel verbs, while all the rest invariably use the 2 perf. Even in some vowel verbs κ is rejected in epic Greek, and the form

<sup>1</sup> From Rost.

<sup>2</sup> There are very few cases in which the augment appears. In the common text of Homer only two instances occur: ὤρασκεν (*Il.* xvii. 423) and ἐμογάσκετο (*Od.* xx. 7). The Harleian MS. however often inserts the augment, and it appears regularly in Apollonius Rhodius. Herodotus (*iv.* 130) has ἐλάβεσκον.

<sup>3</sup> See *New Cratylus*, § 386.

is thus assimilated to the 2 pers.; this occurs e.g. in the partic. *βεβαρηώς* (from the obsolete *βαρέω*), *κεκαφηώς* (from the unusual radical form *καφέω*, "to breathe with distress"), *κεκορηώς* (from *κορέννυμι*, "I satiate"), *κεχαρηώς* (from *χαίρω*, "I rejoice"), *πεπτηώς* (from *πίπτω*, "I fall"), *τετιγώς* (from *τιέω*, "I am grieved"), *τετληώς* (from *τλήμι*, "I endure"); and in the 3 pers. plur. and partic. of *βέβηκα* (from *βαίνω*, "I go"), *ἵστηκα*, "I stand" (from *ἵστημι*), *πέφυκα*, "I am" (from *φύω*), and *τέθνηκα* (from *θνήσκω*, "I die"); but in these always by shortening the long vowel before the termination, so that we have *βεβᾶσσι*, *βεβᾶώς*, *ἱστᾶώς*, *πεφῦᾶσι*, *τεθῶσι*.

(c) The pluperf. had originally the endings *-ea*, *-eas*, *-ee(ν)*, which are universally retained in epic Greek, and of which traces still occur also in the Ionic and Attic dialects; e.g. *ᾔδεα*, "I knew," Att. contr. *ᾔδη*, 2 pers. *ᾔδεας*, contr. *ᾔδης* and *ᾔδησθα*, 3 pers. *ᾔδεε(ν)*, contr. *ᾔδει(ν)* or *ᾔδη*. In the third person the epic dialect generally adopts the contracted form in *-αι* and even in *-ειν*.

(d) Respecting the irregular formation of the fut. and 1 aor. much is to be observed in the older language. *Verba liquida*, in the first place, whose characteristic is *λ* or *ρ*, frequently form a fut. with *σ*; e.g. *κείρω*, "I shear," fut. *κέρσω*, aor. *ἔκερσα*; *ᾄρω*, "I join," fut. *ᾄρσω*, aor. *ᾄρσα* and *ᾄρσα*. From *κέλλω*, "I drive," the fut. *κέλσω* and aor. *ἔκελσα* have retained this formation even in the general language. On the contrary, in epic Greek the reverse of this also occurs, vowel verbs forming an aor. without *σ*; e.g. *καίω*, "I burn," aor. *ἔκηα*; *σεύω*, "I drive," aor. *ἔσενεα*; *χέω*, "I pour," aor. *χεῖα* or *ἔχεα* (Att. *ἔχεα*). In the fut. the *σ* is omitted, not only in forms like *ἀντιώω* (*Il.* XIII. 752) and *κρεμόω* (*Ib.* VII. 85), but also in *ἐξανίω* (*Ib.* XI. 365) and *ἐρύονσι* (*Ib.* 454). As a special irregularity in the formation of particular aorists it must be observed that the terminations of the two aorists are sometimes interchanged with each other, the termination *-ον* being appended to the tense-form of the 1 aor. (with *σ*), and, conversely, the termination *-α* to the root of the 2 aor. The first is exemplified in *ἔπεισον* (from *πίπτω* for *πι-πέτω*), and in the following Homeric forms:

*αἰέσσο* (as imperat. aor. mid. of *αἰέδω*, "I sing").

*ᾄξετε* (as imperat. aor. of *ᾄγω*, "I lead").

*βήσσο* or *ἰβήσσο* (3 sing. aor. mid. of *βαίνω*, "I go"); besides *βήσσο*, as imperat. So also

*δύσσο* or *ἰδύσσο*, besides the imperat. *δύσσο* (from *δύομαι*, "I put on").

*ἔξον*, *ἔξες* (as aor. act. of *ἔκω*, "I come").

λέξω or λέξο, "lie down" (as imperat. aor. mid. of λέγω).

ὄρσο, ὄρσεν and ὄρσο, "rise" (as imper. aor. mid. of ὄρω or ὄρνυμι)<sup>1</sup>.

Of the opposite case, where the termination -α is added to the root of the 2 aor., we have the familiar examples εἶπα, besides εἶπον, "I said," and ἤνεκα, epic ἤνεκα or ἔνεκα, besides ἤνεγκον (as aor. to φέρω, "I bear"). Lastly, in the epic dialect the reduplication of σ, when a short vowel precedes, is everywhere allowed and frequently adopted to meet the exigencies of the verse; e.g. καλεσσάμενος (from καλέω, "I call"), ὁμοσσε (for ὁμοσε from ὀμνυμι, "I swear"), ἐγέλασσε (from γελάω, "I laugh"), κόμισσα (from κομίζω, "I bring"), ὀλέσσει (from ὀλλυμι, "I destroy"), ὀνόσσεται (from ὀνομαι, "I shame"), &c.

2 With regard to the augment in general, see above, 311. Homer retains it, unless metre, euphony, or the structure of the sentence makes its omission desirable. This subject has been fully discussed by Grashof in a Programme of the Gymnasium at Düsseldorf (1852). Homer is followed by the other poets, with certain limitations. In the MSS. of Herodotus there is a good deal of caprice, especially with regard to the temporal augment. Its omission is most regular in those verbs which have a specially Ionic form, as ἀγνέω, ἀεθλέω, ἀλκυτάζω, ἀναισιμῶω, ἀφρώδew, ἀρτέομαι, ἐλινύω, ἔρδον and ἔρξαν, ἔργω (instead of εἰργω) and ἔσσώω (see W. Dindorf, *Commentatio de dialecto Herodoti*, prefixed to his edition, Paris, 1844, pp. xxi—xxiii). The temporal augment is sometimes omitted in forms beginning with a vowel, especially in οἶδα, and also in Homeric perfects like ἄνωγα, ἀλιτήμενος, &c.; Herodotus omits it in ἔωθα, οἰκῆσθαι, and in the 3 plur., perf. and plup., when the endings -αται and -ατο are substituted for -νται and -ντο, as in ἀγωνιδαται, ἀρτιάται, διοιχάται, κατοικίαται, ὀρμέατο, &c. The regular reduplication is omitted in a very few epic perfects, as δέγμαι, δέχαται, δεγμένος. On the other hand, there are some forms in Homer in which the reduplication is strengthened by changing ε into ει, e.g. in δεῖδια, δεῖδιμεν, δεῖδιθι (instead of δέδια, &c.), δεῖδέχαται (instead of δεδέχαται), δεῖδεκτο (instead of δέδεκτο), &c. The use of reduplication, confined in the general language to the perf. and pluperf., is extended by the epic dialect to other tenses. This is used most frequently in the 2 aor. act. and mid., less frequently in the 1 fut. act. and mid.; e.g. πέπιθον and πεπιθήσω (from πείθω), ἤραρον (from ἄρω), λελάβεσθαι (from λαμβάνω), δεδέξομαι (from δέχομαι), &c. Of the 1 aor. with reduplication, the only certain examples are ἀκάχησε (*Il.* xxiii. 223) and ἐξαπάφησεν (*Hymn. in Apoll.* 376).

<sup>1</sup> Οἶσε is the present tense. See below, in the list of irregular verbs.

3 The following observations apply to the person-endings and modal inflexions :

(a) The 3 pers. dual imperf. act. is formed by Homer in some instances like the second person, and consequently has the termination *-τον* instead of *-την*. Such forms are *διώκετον* (*Il.* x. 364), *λαφύσσετον* (*Ib.* xviii. 583), and *τετεύχετον* (*Ib.* xiii. 346).

(b) Besides the terminations *-μεθον* and *-μεθα* of the dual and plur. pass., the full-sounding *-μεσθον* and *-μεσθα* are used according to the exigencies of the metre, not only by the epic writers, but also by the Doric and Attic poets.

(c) In the 3 pers. plur. pass. the perf. and pluperf. very generally, and the optat. frequently, substitute the terminations *-αται* and *-ατο* for *-νται* and *-ντο*; e.g. *κεχωρίδαται* (from *χωρίζω*), *τυπτοίατο* for *τύπτοντο*. The labial and guttural characteristics are aspirated; e.g. we have *τετράφαται*, *ὀρωρέχεται*, &c.

(d) In the 2 pers. sing. pass. the *σ* which follows a connecting vowel is rejected; but in that case *εαι* generally, and *αο* frequently, remain without contraction, and the termination *-εο* is either uncontracted, or takes the Ionic contraction into *ευ*, or the *ε* is even lengthened into *ει*, as e.g. *ἔπειο* (from *ἔρομαι*).

(e) In the 3 plur. of the pass. aor. the termination *-ησαν* is changed into *-εν*, regularly in Æolic and Doric, and frequently in epic Greek.

(f) The following peculiarities are to be observed in the subjunctive mood : (α) the epic dialect retains the fuller inflexions in *-μι*. This is very common in the 3 pers. sing.; e.g. we have *λάβησιν* and *ἄγῃσι* for *λάβῃ* and *ἄγῃ*. As examples of the 1 pers. with the ending *-ωμι* we have *εἴπωμι* (*Od.* xxii. 392), *ἴδωμι* (*Il.* xviii. 63), *κτείνωμι* (*Od.* xix. 490), *ἀγάγωμι* (*Il.* xxiv. 717), *ἴκωμι* (*Ib.* ix. 14), *ἐθέλωμι* (*Od.* xxi. 348), *τύχωμι* (*Ib.* xxii. 7). (β) Instead of *-ς* the 2 pers. sing. subj. has generally the fuller termination *-σθα*; e.g. *ἐθέλῃσθα*, *εἴπῃσθα*, for *ἐθέλῃς*, *εἴπῃς*. (γ) According to the exigencies of the metre, epic writers often shorten the modal vowel of the subj., so that *ε* is substituted for *η*, and *ο* for *ω*, and the form of the subj. in many cases assimilated to that of the indic.; e.g. *εἶδομεν* for *εἵδομεν*, *ἴομεν* for *ἵομεν*, *φθίεται* for *φθείηται*, &c.

(g) In epic the 3 pers. plur. imperat., both act. and pass., is always formed with the terminations *-ντων* and *-σθων*; e.g. *πινόντων* (not *πνέεωσαν*), *ἐπέσθων* (not *ἐπέσθωσαν*).

(h) The complete termination of the infin. act. was *-μεναι*, by the abbreviation of which were formed partly *-μεν*, and, by rejecting *μ*,

(*εν*) *ειν*; partly *-μναι* and *-ναι*. In the pres. and fut. infin. Homer interchanges the terminations *-έμεναι*, *-έμεν* and *-ειν*; e.g. *ἀκούμεναι*, *ἀκούμεν* and *ἀκούειν*, *ἄξιμεναι*, *ἄξιμεν* and *ἄξειν* (from *ἄγω*). The inf. 2 aor. has the terminations *-έμεναι*, *-έμεν*, *-εῖν* and *-είν*; e.g. *ἐλθέμεναι*, *ἐλθέμεν*, *ἐλθεῖν* (from *ἔλθον*), *βαλέειν* (from *βάλλω*). The inf. perf. appears in Homer only in forms where *κ* has been rejected (comp. above, I, (b)), and always takes with him the termination *-μναι* or *-μεν*; e.g. *τεθνάμεναι* and *τεθνάμεν*, *βεβάμεν*, *ἑστάμεν*. Besides the common termination *-ειν* of the infinitive, verbs in *-άω* and *-έω* have also *-εμεναι*, but contract the *ε* of the termination with the characteristic vowel into *η*; e.g. *φιλέειν*, *φιλεῖν* and *φιλήμεναι* (from *φιλέω*), *πινύμεναι* (from *πινύω*). The inf. aor. pass. has, besides the common termination *-ῆναι*, also *-ήμεναι*; e.g. *δαῆναι* and *δαήμεναι* (from *δάω*). All the remaining infinitives, as that of the 1 aor. act., and the whole of those in the pass., retain their simple termination unchanged.

(i) The terminations which have the circumflex in the common language, as *-ῶ* and *-οῦμαι* in the fut. act. and mid., *-εῖν* in the inf. 2 aor. act., and *-ῶ* in the subj. of the aor. pass., are in epic frequently resolved; e.g.

*ἀγγελέω* (as fut. of *ἀγγέλλω*).

*βαλέειν* (inf. aor. of *βάλλω*).

*πρῶσθαι* (inf. fut. mid. to *πίπτω*).

*μιγέωσι* (3 plur. subj. 2 aor. pass. to *μῖγνυμι*).

In such resolved forms of the subj. 2 aor. pass. it not unfrequently happens that the *ε* is lengthened in *ει*; e.g. *δαμείω* (subj. 2 aor. pass. to *δαμάω*), and also the modal vowel made short (see above, (e)); e.g. *δαμείετε*, as 2 pers. plur. to *δαμείω*.

(k) On the abbreviation of the termination *-ησαν* into *-εν*, see above, (c), and below, III. (5).

## II. *Peculiarities of the Ionic Dialect.*

(1) The later Ionic dialect, as exhibited in the writings of Herodotus, possesses in common with the epic dialect just treated of, many peculiarities, which we shall therefore merely indicate by reference to the preceding. On the iterative tenses in *-εσκον* and *-εσκόμην*, see I. 1, (a). On the pluperfect *-εα*, see I. 1, (c). On *-αται* and *-ατο* for *-νται* and *-ντο*, see I. 3, (c). On the augment, see I. 2.

## III. *Peculiarities of the Doric Dialect.*

(1) The change of *η* into *α*, so common to the Doric dialect, occurs in verbal forms in the dual termination *-ην* and the passive termination

-μην, which in Doric are therefore -αν and -μαν; e.g. *ἰκόμην* for *ἰκόμην*. The change is usual also in the derivative tenses of verbs in -άω and of some few in -έω, which lengthen the characteristic vowel into -η; e.g. *ἀγαπάω* for *ἀγαπήσω*, *ἐφίλᾳσα* for *ἐφίλησα*. Its occurrence however is extremely rare in the termination -ην of the aor. pass. In verbs beginning with α the α is retained even when the temporal augment is introduced, but then it is always long; e.g. *ᾄκούω*, aor. *ᾄκουσα*.

(2) The Dorians frequently form the 2 pers. sing. indic. in -ες instead of -εις; e.g. *τύπτες*, *συρίζες* for *τύπτεις*, *συρίζεις*. Instead of -ς at the end, the second person of all the moods of the act. had in the old language the termination -σθα, which is still of frequent use in the Doric dialect, and occurs in the epic writers chiefly in the 2 pers. subj., more rarely in the optat. The common language has retained this termination in the following forms: *ἦσθα*, "thou wast" (from *εἰμι*), *ἦεισθα*, "thou wentest" (from *εἰμι*), *οἶσθα* and *ἦδεισθα*, "thou knowest, knewest" (from *οἶδα*), and *ἔφησθα*, "thou saidst" (from *φημί*).

(3) The 1 pers. plur. of the active conjugation terminates in the Doric dialect in -μες instead of -μεν; e.g. *ἐτύπτομες* for *ἐτύπτομεν*. The Latin shows that this was the original form of the person-ending. In the passive they likewise use the fuller termination -μεσθον and -μεσθα for -μεθον and -μεθα (see above, I. 3, (h)).

(4) The 3 pers. plur. act. terminates in Doric in -ντι with a short connective vowel instead of -σι preceded by a long sound; e.g.

<i>ἀνατέλλοντι</i>	for	<i>ἀνατέλλουσι</i>
<i>τρέφοντι</i>	...	<i>τρέφουσι</i>
<i>τύπτωντι</i>	...	<i>τύπτωσι</i>
<i>τετύφαντι</i>	...	<i>τετύφᾳσι</i>

The Latin shows that this was the original form.

In the 2 fut. the termination -έοντι is contracted by the Dorians into -όντι, e.g. *μανέοντι*, *μανέοντι* for *μενούσι*, from *μένω*. Moreover it is to be remarked that this termination -ντι never receives the ν *ἐφελκυστικόν*. Instead of the termination -ουσι in the pres. and 1 fut., -ουσι also occurs, particularly in the poets, and this requires the ν *ἐφελκυστικόν*; e.g. *φυλάσσοισιν* for *φυλάσσουσιν*. And in Æolic we find -ασι for -ᾱσι.

(5) The termination -ησαν in the 3 pers. plur. of the aor. pass. and of the optat. is shortened in Doric into -αν, e.g. *ἔτυφθεν* for *ἐτύφθησαν*. This peculiarity is common also to the epic, where e.g. *τράφεν* for *ἐτρέφθησαν*, and such like forms, are quite usual; and in the optat. this



abbreviated termination predominates throughout in the common language also; e.g. τυφθεῖεν for τυφθείησαν.

(6) The infin. act. instead of the termination -ειν has in Doric -μεν or generally -εν, and more rarely the lengthened -ην; e.g. τύπτεν and τύπτμεν for τύπτειν, λαβέν and λαβῆν for λαβεῖν.

In the infin. perf. act. we have sometimes -ειν for -εναι, as γεγάκειν for γεγακέναι (Pind. *Ol.* vi. 49). And the Æolic has even an infin. in -ις, as γέλαϊς for γελάειν.

(7) In the terminations of participles the Dorians use -οι instead of -ον, and -αι instead of -ᾶ; e.g.

τύπτοισα	for	τύπτουσα
λαβοῖσα	...	λαβοῦσα
τύψαις and τύψαισα	...	τύψᾶς, -ᾶσα.

The partic. perf. act. is sometimes formed by the Dorians with the termination of the partic. pres.; e.g. πεφρίκοντες (Pind. *Pyth.* iv. 183) for πεφρικότες. In some instances epic writers also adopt this formation; as e.g. κεκλήγοντες for κεκληγότες.

(8) On the formation of the 1 fut. act. and mid. we observe the following as Doric peculiarities: (a) All verbs in -ζω form the 1 fut. in -ξω. The same peculiarity is transferred also to the 1 aor. (b) The termination of the 1 fut. act. and mid. is circumflexed by the Dorians and conjugated throughout entirely like the termination of the Attic fut.; e.g.

τυψῶ, -εῖς, -εῖ, plural τυψοῦμεν or -εὔμεν, -εῖτε, -οῦντι or -εύντι.

Fut. mid. τυψοῦμαι, or -εὔμαι, &c.

This contraction seems to have originated in an old fut. in -σιω or -σιομαι, which is found in some forms; as πραξίσιμες for πράξομεν, χαριξίσιμεθα for χαριούμεεθα, προλεψίω for προλείψω.

In some verbs, which form a fut. mid. with an active signification, this fut. has retained the Doric termination even in the common language, e.g. πεσοῦμαι and πευσοῦμαι, fut. of πίπτω and πυνθάνομαι. So also, besides the two already mentioned, are formed the fut. of θέω, κλαίω, νέω, παίζω, πλέω, πνέω, πνίγω, φεύγω and χέζω; thus, θευσοῦμαι, κλανσοῦμαι, &c.

#### IV. Peculiarities of the Attic Dialect.

(1) The epic termination of the pluperf. -εα (see above, I. 1, (c)) passed also into the Attic dialect, assuming the contracted form in -η, to which -ης (for -εας) corresponds in the 2 pers. and -ει or -ειν (for -ει



COMPARATIVE SYNOPSIS OF THE CONTRACTED CONJUGATION  
IN -ω.

*Active Voice.*

Present (A, 1).

*I honour.*

*I make.*

*I let.*

I. Indicative Mood.

<i>Sing.</i>	(τιμάω) τιμῶ (τιμάεις) τιμᾶς (τιμάει) τιμᾷ	(ποιέω) ποιῶ (ποιέεις) ποιεῖς (ποιέει) ποιεῖ	(μισθόω) μισθῶ (μισθόεις) μισθοῖς <sup>1</sup> (μισθόει) μισθοῖ <sup>1</sup>
<i>Plur.</i>	(τιμάομεν) τιμῶμεν (τιμάετε) τιμᾶτε (τιμάουσι) τιμῶσι	(ποιόομεν) ποιοῦμεν (ποιέετε) ποιεῖτε (ποιέουσι) ποιοῦσι	(μισθοόμεν) μισθοῦμεν (μισθόετε) μισθοῦτε (μισθόουσι) μισθοῦσι
<i>Dual.</i>	— (τιμάετον) τιμᾶτον (τιμάετον) τιμᾶτον	— (ποιέετον) ποιεῖτον (ποιέετον) ποιεῖτον	— (μισθόετον) μισθοῦτον (μισθόετον) μισθοῦτον

II. Imperative Mood.

<i>Sing.</i>	(τίμαε) τίμα (τιμάετω) τιμάτω	(ποίη) ποίει (ποιέετω) ποιείτω	(μισθοε) μίσθου (μισθοέτω) μισθούτω
<i>Plur.</i>	(τιμάετε) τιμᾶτε (τιμάετωσαν) τιμάτωσαν (τιμάόντων) τιμώντων	(ποιέετε) ποιεῖτε (ποιέετωσαν) ποιείτωσαν (ποιούντων) ποιούντων	(μισθόετε) μισθοῦτε (μισθοέτωσαν) μισθούτωσαν (μισθοόντων) μισθούντων
<i>Dual.</i>	(τιμάετον) τιμᾶτον (τιμάετων) τιμάτων	(ποιέετον) ποιεῖτον (ποιέετων) ποιείτων	(μισθόετον) μισθοῦτον (μισθοέτων) μισθούτων

<sup>1</sup> The unusual contraction of -δεις and -εις into -οῖς, as also of -δεις and -ει into -οῖ, is founded upon the principle, that ι, as the chief vowel in the termination of the pres. and subj., must not be lost in the contraction.

## III. Subjunctive Mood.

Sing.	(τιμάω) τιμῶ	(ποιέω) ποιῶ	(μισθόω) μισθῶ
	(τιμάης) τιμάς	(ποιέης) ποιῆς	(μισθόης) μισθοῖς <sup>1</sup>
	(τιμάη) τιμάῃ	(ποιέῃ) ποιῇ	(μισθόῃ) μισθοῖ <sup>1</sup>
Plur.	(τιμάωμεν)	(ποιέωμεν)	(μισθόωμεν)
	τιμῶμεν	ποιῶμεν	μισθῶμεν
	(τιμάητε) τιμάτε	(ποιέητε) ποιῆτε	(μισθόητε) μισθώτε
	(τιμάωσι) τιμῶσι	(ποιέωσι) ποιῶσι	(μισθόωσι) μισθῶσι
Dual.	—	—	—
	(τιμάητον)	(ποιέητον)	(μισθόητον)
	τιμάτον	ποιῆτον	μισθῶτον
	(τιμάητον)	(ποιέητον)	(μισθόητον)
	τιμάτον	ποιῆτον	μισθῶτον

## IV. Optative Mood.

Sing.	(τιμάοιμι) τιμῶμι	(ποιέοιμι) ποιῶμι	(μισθόοιμι) μισθοῶμι
	(τιμάοις) τιμῶς	(ποιέοις) ποιῶς	(μισθόοις) μισθοῖς
	(τιμάοι) τιμῶ	(ποιέοι) ποιῶ	(μισθόοι) μισθοῖ
Plur.	(τιμάοιμεν)	(ποιέοιμεν)	(μισθόοιμεν)
	τιμῶμεν	ποιῶμεν	μισθῶμεν
	(τιμάοιτε) τιμῶτε	(ποιέοιτε) ποιῶτε	(μισθόοιτε) μισθοῖτε
Dual.	(τιμάοιεν) τιμῶεν	(ποιέοιεν) ποιῶεν	(μισθόοιεν) μισθοῖεν
	—	—	—
	(τιμάοιτον)	(ποιέοιτον)	(μισθόοιτον)
	τιμῶτον	ποιῶτον	μισθοῖτον
	(τιμαοίτην)	(ποιεοίτην)	(μισθοοίτην)
	τιμῶτην	ποιῶτην	μισθοῖτην

Attic Form<sup>2</sup>.

Sing.	τιμῶην	ποιῶην	μισθῶην
	τιμῶης	ποιῶης	μισθῶης
	τιμῶῃ	ποιῶῃ	μισθῶῃ
Plur.	τιμῶημεν	ποιῶημεν	μισθῶημεν
	τιμῶῃτε	ποιῶῃτε	μισθῶῃτε
	τιμῶεν	ποιῶεν	μισθῶεν
Dual.	τιμῶήτον	ποιῶήτον	μισθῶήτον
	τιμῶήτην	ποιῶήτην	μισθῶήτην

<sup>1</sup> See note to present tense.<sup>2</sup> On the use of this accessory form of the opt. the following is to be observed :

(1) It is most common in verbs in -ειν, but in both the other classes also the singular

## V. Infinitive Mood.

(τιμάειν) τιμᾶν<sup>1</sup> (ποιέειν) ποιεῖν (μισθόειν) μισθοῖν

## VI. Participle.

(τιμάων, -άουσα, -άον) (ποιέων, -έουσα, -έον) (μισθόων, -όουσα, -όον)  
 τιμῶν, -ῶσα, -ῶν ποιῶν, -οῦσα, -οῦν μισθῶν -οῦσα, -οῦν  
 gen. τιμῶντος, &c. gen. ποιούντος, &c. gen. μισθούντος, &c.

## Imperfect (A, 2).

<i>Sing.</i>	(ἐτίμαον) ἐτίμων (ἐτίμαες) ἐτίμας (ἐτίμαε) ἐτίμα	(ἐπολεον) ἐποιοῦν (ἐποίεες) ἐποίεις (ἐποίεε) ἐποίει	(ἐμίσθοον) ἐμίσθουν (ἐμίσθοες) ἐμίσθους (ἐμίσθοε) ἐμίσθου
<i>Plur.</i>	(ἐτιμάομεν) ἐτιμῶμεν (ἐτιμάετε) ἐτιμᾶτε (ἐτίμαον) ἐτίμων	(ἐποιόομεν) ἐποιούμεν (ἐποιέετε) ἐποιεῖτε (ἐπολεον) ἐποιοῦν	(ἐμισθοόμεν) ἐμισθοῦμεν (ἐμισθόετε) ἐμισθοῦτε (ἐμίσθοον) ἐμίσθουν
<i>Dual.</i>	— (ἐτιμάετον) ἐτιμᾶτον (ἐτιμαέτην) ἐτιμάτην	— (ἐποιέετον) ἐποιεῖτον (ἐποιεήτην) ἐποιεῖτην	— (ἐμισθόετον) ἐμισθοῦτον (ἐμισθοήτην) ἐμισθοῦτην

## Passive Voice.

## Present (A, 1).

## I. Indicative Mood.

<i>Sing.</i>	(τιμάομαι) τιμῶμαι (τιμάῃ) τιμᾷ (τιμάεται) τιμᾶται	(ποιέομαι) ποιούμαι (ποιεῇ) ποιῇ, ποιεῖ (ποιέεται) ποιεῖται	(μισθόομαι) μισθοῦμαι (μισθῇ) μισθοῖ (μισθόεται) μισθοῦται
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of this form occurs in Attic Greek more frequently than the usual one in -ομαι. On the contrary, in the plural its use is almost wholly confined to verbs in -δω. (2) From the appellation *Attic form* it must not be inferred, that it belonged exclusively to the Attic writers, since it also occurs, although less frequently, in the other dialects.

<sup>1</sup> The ε subscribed under the infinitive termination -εῖν should properly be omitted, because its admission into the termination -εω is owing solely to the contraction of -εε into -ει. As however it is invariably retained in the older editions of Greek writers, its use may be regarded as conventionally established.

<i>Plur.</i>	(τιμαόμεθα)	(ποιεόμεθα)	(μισθοόμεθα)
	τιμώμεθα	ποιούμεθα	μισθούμεθα
	(τιμάεσθε)	(ποιέεσθε)	(μισθόεσθε)
	τιμᾶσθε	ποιεῖσθε	μισθοῖσθε
	(τιμάονται)	(ποιούνται)	(μισθούνται)
	τιμῶνται	ποιούνται	μισθούνται
<i>Dual.</i>	(τιμαόμεθον)	(ποιεόμεθον)	(μισθοόμεθον)
	τιμώμεθον	ποιούμεθον	μισθούμεθον
	(τιμάεσθον)	(ποιέεσθον)	(μισθόεσθον)
	τιμᾶσθον	ποιεῖσθον	μισθοῦσθον
	(τιμάεσθον)	(ποιέεσθον)	(μισθόεσθον)
	τιμᾶσθον	ποιεῖσθον	μισθοῦσθον

## II. Imperative Mood.

<i>Sing.</i>	(τιμάον) τιμῶ	(ποιέον) ποιῶ	(μισθόον) μισθοῦ
	(τιμάεσθω)	(ποιέεσθω)	(μισθόεσθω)
	τιμάσθω	ποιεῖσθω	μισθοῦσθω
<i>Plur.</i>	(τιμάεσθε)	(ποιέεσθε)	(μισθόεσθε)
	τιμᾶσθε	ποιεῖσθε	μισθοῦσθε
	(τιμάεσθωσαν)	(ποιέεσθωσαν)	(μισθόεσθωσαν)
	τιμάσθωσαν	ποιεῖσθωσαν	μισθοῦσθωσαν
	οι (τιμάεσθων)	οι (ποιέεσθων)	οι (μισθόεσθων)
	τιμάσθων	ποιεῖσθων	μισθοῦσθων
<i>Dual.</i>	(τιμάεσθον)	(ποιέεσθον)	(μισθόεσθον)
	τιμᾶσθον	ποιεῖσθον	μισθοῦσθον
	(τιμάεσθων)	(ποιέεσθων)	(μισθόεσθων)
	τιμᾶσθων	ποιεῖσθων	μισθοῦσθων

## III. Subjunctive Mood.

<i>Sing.</i>	(τιμάωμαι)	(ποιέωμαι)	(μισθόωμαι)
	τιμῶμαι	ποιῶμαι	μισθῶμαι
	(τιμάῃ) τιμᾷ	(ποιέῃ) ποιῇ	(μισθόῃ) μισθοῖ
	(τιμάηται) τιμᾶται	(ποιέηται) ποιῇται	(μισθόηται) μισθῶται
<i>Plur.</i>	(τιμαώμεθα)	(ποιεώμεθα)	(μισθοώμεθα)
	τιμώμεθα	ποιώμεθα	μισθώμεθα
	(τιμάησθε)	(ποιέησθε)	(μισθόησθε)
	τιμᾶσθε	ποιῆσθε	μισθῶσθε
	(τιμάωνται)	(ποιέωνται)	(μισθόωνται)
	τιμῶνται	ποιῶνται	μισθῶνται

<i>Dual.</i>	(τιμαῶμεθον)	(ποιεῶμεθον)	(μισθῶμεθον)
	τιμῶμεθον	ποιῶμεθον	μισθῶμεθον
	(τιμᾶήσθον)	(ποιέήσθον)	(μισθόήσθον)
	τιμᾶσθον	ποιήσθον	μισθῶσθον
	(τιμᾶήσθον)	(ποιέήσθον)	(μισθόήσθον)
	τιμᾶσθον	ποιήσθον	μισθῶσθον

## IV. Optative Mood.

<i>Sing.</i>	(τιμαοίμην)	(ποιεοίμην)	(μισθοοίμην)
	τιμῶμην	ποιοίμην	μισθοίμην
	(τιμάοιο) τιμῶ	(ποιέοιο) ποιῶ	(μισθόοιο) μισθοῶ
	(τιμάοιτο) τιμῶτο	(ποιέοιτο) ποιῶτο	(μισθόοιτο) μισθοῶτο
<i>Plur.</i>	(τιμαοίμεθα)	(ποιεοίμεθα)	(μισθοοίμεθα)
	τιμῶμεθα	ποιοίμεθα	μισθοίμεθα
	(τιμάοισθε)	(ποιέοισθε)	(μισθόοισθε)
	τιμῶσθε	ποιῶσθε	μισθοῖσθε
	(τιμάοιντο)	(ποιέοιντο)	(μισθόοιντο)
	τιμῶντο	ποιῶντο	μισθοῶντο
<i>Dual.</i>	(τιμαοίμεθον)	(ποιεοίμεθον)	(μισθοοίμεθον)
	τιμῶμεθον	ποιοίμεθον	μισθοίμεθον
	(τιμάοισθον)	(ποιέοισθον)	(μισθόοισθον)
	τιμῶσθον	ποιῶσθον	μισθοῖσθον
	(τιμαοίσθην)	(ποιεοίσθην)	(μισθοοίσθην)
	τιμῶσθην	ποιοίσθην	μισθοῖσθην

## V. Infinitive.

(τιμάεσθαι)	(ποιέεσθαι)	(μισθόεσθαι)
τιμᾶσθαι	ποιεῖσθαι	μισθοῦσθαι

## VI. Participle.

(τιμαόμενος)	(ποιεόμενος)	(μισθοόμενος)
τιμώμενος	ποιούμενος	μισθούμενος

## Imperfect (A, 2).

<i>Sing.</i>	(ἐτιμαόμην)	(ἐποιεόμην)	(ἐμισθοόμην)
	ἐτιμώμην	ἐποιούμην	ἐμισθούμην
	(ἐτιμάου)	(ἐποιέου)	(ἐμισθόου)
	ἐτιμῶ	ἐποιοῦ	ἐμισθοῦ
	(ἐτιμάετο)	(ἐποιέετο)	(ἐμισθόετο)
	ἐτιμᾶτο	ἐποιεῖτο	ἐμισθοῦτο

<i>Plur.</i>	(ἐτιμάμεθα)	(ἐποιούμεθα)	(ἐμισθοούμεθα)
	ἐτιμώμεθα	ἐποιούμεθα	ἐμισθοούμεθα
	(ἐτιμάεσθε)	(ἐποιέεσθε)	(ἐμισθόεσθε)
	ἐτιμᾶσθε	ἐποιεῖσθε	ἐμισθοῦσθε
	(ἐτιμάοντο)	(ἐποιέοντο)	(ἐμισθόοντο)
	ἐτιμῶντο	ἐποιούντο	ἐμισθοῦντο
<i>Dual.</i>	(ἐτιμάμεθον)	(ἐποιούμεθον)	(ἐμισθοούμεθον)
	ἐτιμώμεθον	ἐποιούμεθον	ἐμισθοούμεθον
	(ἐτιμάεσθον)	(ἐποιέεσθον)	(ἐμισθόεσθον)
	ἐτιμᾶσθον	ἐποιεῖσθον	ἐμισθοῦσθον
	(ἐτιμάεσθην)	(ἐποιεέσθην)	(ἐμισθοέσθην)
	ἐτιμᾶσθην	ἐποιεῖσθην	ἐμισθοῦσθην

## I. Indicative Mood.

## Perfect (C, 1) and Pluperfect (C, 2).

<i>Sing.</i>	τετίμημαι	πεποίημαι	μεμίσθωμαι
	ἐτετιμήμην	ἐπεποιήμην	ἐμεμισθώμην
	τετίμησαι	πεποίησαι	μεμίσθωσαι
	ἐτετίμησο	ἐπεποίησο	ἐμεμίσθωσο
	τετίμῃται	πεποιήται	μεμίσθωται
	ἐτετίμητο	ἐπεποιήτο	ἐμεμίσθωτο
<i>Plur.</i>	τετιμήμεθα	πεποιήμεθα	μεμισθώμεθα
	ἐτετιμήμεθα	ἐπεποιήμεθα	ἐμεμισθώμεθα
	τετίμησθε	πεποίησθε	μεμίσθωσθε
	ἐτετίμησθε	ἐπεποίησθε	ἐμεμισθωσθε
	τετίμηνται	πεποιήνται	μεμίσθωνται
	ἐτετίμηντο	ἐπεποιήντο	ἐμεμισθωντο
<i>Dual.</i>	τετιμήμεθον	πεποιήμεθον	μεμισθώμεθον
	ἐτετιμήμεθον	ἐπεποιήμεθον	ἐμεμισθώμεθον
	τετίμησθον	πεποίησθον	μεμίσθωσθον
	ἐτετίμησθον	ἐπεποίησθον	ἐμεμισθωσθον
	τετίμησθον	πεποίησθον	μεμίσθωσθον
	ἐτετιμίσθην	ἐπεποιήσθην	ἐμεμισθώσθην

II. Imperative	τετίμησο	πεποίησο	μεμίσθωσο
	τετιμήσθω	πεποιήσθω	μεμισθώσθω
	&c.	&c.	&c.

III. Subjunctive	τετιμημένος ὦ	πεποιημένος ὦ	μεμισθωμένος ὦ
	&c.	&c.	&c.



IV. Optative	τετιμημένος εἶην, &c.	πεποιημένος εἶην, &c.	μεμισθωμένος εἶην, &c.
V. Infinitive	τετιμηῆσθαι	πεποιηῆσθαι	μεμισθῶσθαι
VI. Participle	τετιμημένος -η, -ον	πεποιημένος -η, -ον	μεμισθωμένος -η, -ον

All the remaining tenses are formed quite regularly.

Active.

1 fut. (B, 1)	τιμήσω	ποιήσω	μισθώσω
	-σεις, σει	-σεις, σει	-σεις, -σει
1 aor. (B, 2)	έτιμήσα	έποίησα	έμισθωσα
Perfect (C, 1)	τετίμηκα	πεποίηκα	μεμισθόκα
Pluperf. (C, 2)	έτετιμήκειν	έπεποιήκειν	έμεμισθόκειν

Passive.

1 aor. (D, 1)	έτιμήθην	έποιήθην	έμισθώθην
1 fut. (D, 1+B)	τιμηθήσομαι	ποιηθήσομαι	μισθωθήσομαι
Paulo-p. fut. (C, 1+B)	τετιμήσομαι	πεποιήσομαι	μεμισθώσομαι

Middle.

1 fut. (B, 1)	τιμήσομαι	ποιήσομαι	μισθώσομαι
1 aor. (B, 2)	έτιμησάμην	έποιησάμην	έμισθωσάμην

### 333 General Observations on the Circumflexed Verbs.

(1) In the common language the secondary tenses of these verbs are wanting, and only a few traces of them are found even in the older language.

(2) For the more accurate definition of the rule, that contracted verbs lengthen the characteristic vowel in derivative tenses, namely, α into η, &c., the following remarks must be added :

(a) Verbs in -άω almost invariably lengthen the characteristic vowel in the derivative tenses ; but when α is preceded by an ε, or ι, or ρ, they take not η, but long α ; e. g.

εἰάω, "I permit," fut. εἰᾶσω, 1 aor. εἰᾶσα.

εἰσιτιάω, "I entertain," fut. εἰσιτιάσω, 1 aor. εἰσιτιάσα.

δράω, "I do," fut. δράσω, 1 aor. ἔδρασα.

χράω, χράομαι alone takes an η when ρ precedes. On the contrary, ἀκροάομαι, "I hear," and μακκοάω, "I am senseless," take long α instead

of η; e.g. ἀκροᾶσθαι, &c. The following verbs are to be observed as special exceptions, for they retain the short α in the derivative tenses: γελᾶω, δαμάω, ἐλάω, ἔραμαι, θλάω, ἰλάω, ἱμάω, κεράω, κλάω, κρεμάω (in the transitive sense), πάομαι, σπάω and χαλάω,—thus: fut. γελάσω, δαμάσω, ἐλάσω, &c.

(b) Of verbs in -έω, the following retain in the derivative tenses the ε unchanged: αἰδέομαι, ἀκέομαι, ἀλέω, ἀρκέω, ἐμέω, ζέω, καλέω, ξέω, τελέω, τρέω,—thus: fut. αἰδέσομαι, ἀκέσομαι, &c.

Other verbs in -έω take the long vowel in some tenses, while in others they retain the short one. These are as follow:

αἰνέω, "I praise," fut. αἰνέσω, 1 aor. ἤνεσα, perf. ἤνεκα, 1 aor. pass. ἤνέθην, perf. pass. ἤνημαι. The epic forms are αἰνήσω, &c.

αἰρέω, "I take," retains the short vowel only in the 1 aor. pass. ἤρεθην.

δέω, "I bind," has in the fut. δήσω, 1 aor. ἔδησα, but in the perf. δέδεκα, perf. pass. δέδεμαι, 1 aor. pass. ἐδέθην.

ποθέω, "I desire," interchanges, according to the difference of dialects, between ποθέσω and ποθήσω, &c. In the perfect only it always takes η, πεπόθηκα, πεπόθημαι.

Six verbs in -έω, all implying a continuous motion, change the characteristic into εν in the fut., namely, θέω, "I run;" νέω, "I swim;" πλέω, "I sail;" πνέω, "I blow;" ρέω, "I flow;" χέω, "I pour;" fut. θευσσῶμαι, πλεύσω, ρεύσω, &c.

(c) In verbs in -όω, the short vowel is retained in the derivative tenses only by ἄρόω, "I plough," fut. ἄρόσω, and ὁμόω (obsolete radical form to ὁμνυμι), aor. ὤμοσα.

(3) The subjunct. and optat. perf. pass. appear only in certain trisyllabic perfects, particularly of those which have a present signification, such as κέκτημαι, "I possess," from κτάομαι; μέμνημαι, "I remember," from μμνήσκω; κέκλημαι, "I am called," from καλέω; e.g.

κέκτημαι, subj. κέκτωμαι, opt. κεκτῆμην and κεκτώμην, -ῶ, -ῶτο, &c.

μέμνημαι, subj. μέμνωμαι, opt. μεμνήμην and μεμνώμην, -ῶ, -ῶτο, &c.

(4) On the application and neglect of contraction, the following are the general rules. The Attic writers use exclusively the contracted form. But in verbs in -έω, whose root is monosyllabic, contraction does not take place if ε is followed by one of the dull sounds ο, ω, οι, ου, or by an η; e.g. πλέω, πλεῖς, πλεῖ, πλείτον, but πλέομεν, πλέουσι, πλέωσι, πλέη, &c. An exception is formed by δέω, "I bind," which is contracted even when a dull sound follows; e.g. δέομαι, δοῦμαι. On the

contrary, the Ionians adopt contraction in verbs in -άω and -όω, but not in those in -έω. On the peculiarities of the remaining dialects, in respect to contraction, see below, (6).

(5) Some verbs in -άω take *η* instead of *α* in contraction. This invariably happens in ζάω, "I live;" πεινάω, "I am hungry;" δαψάω, "I am thirsty;" χράομαι, "I use;" e. g.

ζάω, ζῆς, ζῆ, dual ζῆτον, ζῆτον, plur. ζῶμεν, ζῆτε, ζῶσι, inf. ζῆν, imperf. ἔζων, ἔζης, ἔζη, &c.

In κνάω, "I rub;" σμάω, "I smear;" ψάω, "I scour;" this, although not the only one in use, is the common mode of contraction.

(6) The following are the peculiarities of the different dialects in the use of contracted verbs:

(a) The epic dialect adopts or neglects contraction according to the exigencies of the metre. The following observations apply to the different classes of contracted verbs.

(a) In verbs in -έω, if *ε* is followed by *ω*, *φ*, *οι* and *ου*, contraction does not take place; but if another sound follows, it is partly omitted, partly applied, and *εο* is then contracted into *ευ*. Frequently also *ε* is lengthened into *ει*, with the omission of contraction; e. g. τελείει, ἐτελείετο (from τελέω) πλείειν and θείειν for πλέειν and θέειν. In epic Greek the termination -εαι of the 2 pers. sing. pres. pass. is not contracted into *η*, but either remains in the resolved form, e. g. φλέεαι, or the *ε* of the root is contracted with the *ε* of the termination into *ει*, e. g. μυθείαι for μυθέεαι, or one *ε* is rejected, e. g. μυθείαι. In the 2 pers. sing. imperf. and imperat. either *εο* is contracted into *ευ*, or, as most frequently happens, an *ε* is rejected; e. g. αἰρέο, φοβέο for αἰρέεο, φοβέεο.

(β) Verbs in -όω are either contracted in the usual manner, or they neglect contraction, and change the characteristic vowel *ο* into *ω*; e. g. ὑπνώοντα (from ὑπνόω), &c. Also some forms in these verbs, as in verbs in -άω (see under (γ)), exhibit a lengthening of the sound, which presupposes a contracted form, and generally takes place with *οω* and *οφ*; e. g.

ἀρόωσι for ἀρόουνσι, ἀροῦσι,  
δηϊόωντο for δηϊόοντο, δηϊοῦντο,  
δηϊόωεν for δηϊοοιεν, δηϊοίεν.

(γ) Verbs in -άω occur in epic Greek without contraction only in particular cases, chiefly when the root is monosyllabic, or the characteristic vowel *α* is long; e. g. ἔχραε (from χράω), δαψάων (from δαψάω), and from ναιετάω, ναιετάουσι, ναιετάοντα, &c. In general, however, these verbs undergo contraction, and then again the contracted sound is frequently

lengthened, a similar and, for the most part, short sound being inserted before it; e. g.

ὄράω	contr.	ὄρῳ	epic lengthened form	ὄρώω
ὄράεις	...	ὄρᾱς	...	ὄράας
ὄράεσθαι	...	ὄρᾶσθαι	...	ὄράασθαι
ὄράοιμι	...	ὄρῳμι	...	ὄρόοιμι

Whether a long or short vowel must be inserted, is determined by the nature of the word and by the relation of the syllables to the metra. The short sound is inserted when the preceding syllable is short, as in all the above examples; on the contrary, the long sound enters where a long syllable is essential to the metre, consequently chiefly in the middle of other long syllables; e. g.

μνάεσθαι	contr.	μνάσθαι	epic lengthened form	μνάασθαι
μενοινάει	...	μενοινᾶ	...	μενοινάα
ἡβάουσα	...	ἡβῶσα	...	ἡβῶουσα

In rare instances, and only in certain forms of particular verbs, the inserted sound follows that of the contraction. This happens only in the mingled sound  $\omega$ , when succeeded by  $\nu\tau$ , and in  $\varphi$ , which is then lengthened into  $\omega\iota$ ; e. g.

ἡβᾶοντες	contr.	ἡβῶντες	epic lengthened form	ἡβῶοντες
δράοιμι	...	δρῶμι	...	δρώοιμι

*Obs. 1* In epic Greek the third pers. dual in  $-την$  of some verbs contracts  $-αε$  into  $\eta$ ; e. g. *προσανδήτην* (from *προσανδᾶω*). This contraction occurs in the same form of two verbs also in  $-έω$ , namely, in *ἀπειλήτην* (from *ἀπειλέω*) and *δμαρτήτην* (from *δμαρτέω*). Also an  $\eta$  enters into infinitives of verbs in  $-άω$  and  $-έω$ , formed with the termination  $-μεναι$ ; e. g. *γῶσήμεναι*, *πρωτήμεναι* (from *γῶδω*, *πρωδάω*); so also *φιλήμεναι* (from *φιλέω*), &c.

*Obs. 2* In the epic writers, the imperf. in some verbs changes  $\alpha$  into  $\epsilon$ ; e. g. *μενοίνεον* (from *μενοινάω*), *δμώκλεον* (from *δμωκλάω*), *ἤντεον* (from *άντᾶω*). On the further extension of this usage by the Ionians, see below, (b).

*Obs. 3* In some verbs in  $-οάω$ , the Ionic contraction of  $\sigma\eta$  into  $\omega$  (see below, (b)) occurs also in the epic language; e. g. *ἐπιβῶσσομαι* for *ἐπιβόσσομαι* (from *ἐπιβόδω*).

(b) In the Ionic dialect verbs in  $-έω$  are generally uncontracted, except that they frequently contract  $\epsilon\omicron$  and  $\epsilon\upsilon$  into  $\epsilon\upsilon$ ; e. g. *ποιεῖν* for *ποιεῶν*, *ποιεύμενος* for *ποιούμενος*. Also in Ionic, as has been shown above ((a), (a)) in the case of the epic dialect, an  $\epsilon$  is frequently rejected in the 3 pers. sing. imperf. pass. In verbs in  $-οω$  the Ionians make use of the contracted sound  $\epsilon\upsilon$  instead of  $\omicron\upsilon$ ; e. g. *ἐδικαίειν* for *ἐδικαίουν* (from *δικαίῶ*). They also adopt the usual contractions in verbs in  $-όω$ . Verbs in  $-άω$  are likewise regularly contracted by them, although they frequently choose  $\eta$  instead of  $\alpha$  as the mixed sound of contraction; e. g. *ὄρῃν* for *ὄρᾱν*: this particularly happens if an  $\epsilon$  precedes; e. g. *θυμιῇται*, *ἰῆσθαι* for

θυμᾶται, ἰάσθαι. But in many cases the α of these verbs changes in Ionic into ε, and contraction is then omitted; e.g. φοιτέω for φοιτάω, ἐρώτεον for ἐρώταον, &c. They frequently, however, adopt the contraction of αο into ω, and insert an additional ε before the mixed sound; e.g. χρέωνται for χρώνται (from χράομαι), ἐκτέωντο for ἐκτῶντο (from κτάομαι), &c. As therefore verbs in -άω become in this manner verbs in -έω, they also admit of contraction into ευ (consequently for αο and αου); e.g. εἰρώτεον for εἰρώτων, ἀγαπεύντες for ἀγαπῶντες. It is remarkable that the Ionians, with whom the resolved form predominates, should adopt contraction in certain cases where the Attic writers reject it. This happens in the derivative tenses of verbs in -οάω, where ση is contracted into ω; e.g. βῶσω, ἔβωσα for βόησω, ἐβόησα (from βοάω), ἀμβώσας for ἀναβόησας. The epic prolongation in verbs in -άω and -όω is rarely used by the Ionians.

(c) The Doric dialect, like the Ionic, contracts εο and εου into ευ; e.g. ποιέοντι for ποιέοντι = ποιέουσι. In verbs in -άω the Dorians contract αο, αου and αω into α; e.g. πεινᾶμες for πεινάομεν, contr. πεινώμεν, πεινᾶντι for πεινάουσι, contr. πεινώσι. On the contrary, it is worthy of remark that αε and αει are contracted by them not into α but into η; e.g. ἐρή and ἐρήν for ἐρᾷ and ἐρῇ, τολμῆτε for τολμάτε. Also verbs in -εω take the Doric infinitive termination -ην, contr. from -εην; e.g. κοσμήν for κοσμεῖν. In very broad Doric we have φιλίω, φιλίomes, φιλίοντι for φιλέω, φιλέomes, φιλέουσι.

(d) On the Æolic dialect nothing can be advanced with safety, on account of the few and uncertain traces of its usage. A particular infinitive form of verbs in -άω and -όω with the terminations -αις and -οις is given as a peculiarity belonging to it; e.g. γέλαις for γελᾶν, ὕψοις for ὑψοῦν.

(7) With respect to the accent in contracted verbs, attention must be paid to the general rules for the accentuation of verbal forms combined with the observations on the change of the accent in contraction.

### § XIII. *Anomalous Verbs.*

334 Although the verbs which have been given in the paradigms are called regular, the student has already seen that they are all liable to defects and anomalies; and even τύπτω, the most complete specimen of a regular conjugation, will be found again in the list of irregular verbs. In fact, the more common the occurrence of a verb is, the more liable it is to casual affections; and

the study of the irregular verbs is, in fact, a study of those verbs which the learner will meet with most frequently in the course of his reading.

**335** The irregularities with which the student has to make himself acquainted, may be classed under two different heads. (I) Anomalies of signification. (II) Anomalies of form.

(I) *Anomalies of Signification.*

**336** Anomalies of signification arise from some apparent contradiction between the form of the person-endings and the action expressed. Properly speaking, the person-endings which are equivalent to an instrumental case, such as *-μι*, *-μεν*, &c., are appropriated to the active voice; while those which are equivalent to a locative case are appropriated to the middle or passive voice. Thus *δίδω-μι* means, "a giving by me;" *δίδο-μεν*, "a giving by us;" but *δίδο-μαι*, "a giving on or of me;" *διδό-μεθα*, "a giving on or of us" (285). But the passive form of the person-endings is in many cases exclusively adopted by verbs which have no trace of a passive meaning, and which we call *deponent*, because they have entirely *deponed* or laid aside the signification proper to the person-endings. On the other hand we have seen that an insertion of the elements *θη* or *η* supersedes the proper force of the active person-endings, as affecting the voice of a verb (289, (g)). And with regard to the future, we shall see that the form in *-μαι*, from B (290), or what is commonly called the first future middle, may be used in particular verbs as a passive (342), and in other verbs as an active future (344). In considering, therefore, the anomalies of signification exhibited by the Greek verb, it will be desirable to notice first the deponent verbs, in which the form is throughout inconsistent with the signification, and then to pass on to the anomalous use of particular tenses.

(A) *Deponent Verbs.*

**337** The meaning of the deponent verbs and their relation to the middle voice will be explained in the Syntax. Here it is merely necessary to say that (1) if the aorist is formed in *-σάμην*, according to the type of the middle voice, a verb of this class is

called "middle deponent" (*deponens medium*); as λογίζομαι, "I set down to any one's account," aorist ἐλογισάμην; but it is to be remarked that some of these verbs have by the side of their aorist middle with an active signification, also a passive aorist with a passive meaning; as ἐδωρησάμην, "I made a present," but ἐδωρήθην, "I received a gift."

(2) If the aorist in use has only the passive endings, a verb of this class is called "passive deponent" (*deponens passivum*); as ἐνθυμέομαι, "I lay to heart, I ponder," 1 aor. ἐνεθυμήθην.

But besides these there are

(3) Deponents with both passive and middle forms of the aorist, and among these (a) some prefer the passive form, as διαλέγομαι, "I converse," 1 aor. both διελέχθην and διελεξάμην, the former being most used; (b) others prefer the middle form, as ἀποκρίνομαι, "I answer," 1 aor. both ἀπεκρίθην and ἀπεκρινάμην, the latter being most used; (c) others use both aorists indifferently, as πειράομαι, "I attempt," 1 aor. ἐπειράθην and ἐπειρασάμην.

(4) Deponents used only in the present and imperfect, as ἀναρριχάομαι, "I clamber."

The following lists give examples of all these different classes:

## 338

## 1 Middle Deponents.

ἀγάζομαι, ἀγαίομαι, "wonder."	ἁράομαι, "pray."
αἰνυγματίζομαι, αἰνίσσομαι, "speak obscurely."	ἀσπάζομαι, "greet or welcome."
αἰσθάνομαι, "perceive."	βιάζομαι, "compel."
αἰτιόομαι, "inculpate."	βληχάομαι, "bleat."
ἁκέομαι, "heal."	βραυκανάομαι, βρυχανάομαι (βρυχάομαι), "roar."
ἁκρατίζομαι, "breakfast."	βριμάομαι, βριμέομαι, "snort with anger."
ἁκροάομαι, "hear."	βρωμάομαι, "bray like an ass."
ἁλλομαι, "leap."	γίγνομαι, "come into being, be- come, exhibit or prove my- self."
ἁναβιώσκομαι, "restore to life."	δειδίσκομαι, "greet."
ἁναίνομαι, "deny."	δειδίσσομαι, δεδίσσομαι, "fright- en, alarm."
ἁναπηνίζομαι, "wind up, reel off (threads from a cocoon, &c.)."	
ἁποδιοπομπέομαι, "purify by an atoning sacrifice."	

δηλέομαι, "destroy, injure."	μητίομαι, "reflect."
δηριόομαι, δηρίομαι, "strive."	μηχανάομαι, "devise."
διακελεύομαι, "encourage."	μιμέομαι, "imitate."
δίζημαι, "seek."	μινύρομαι, "hum a tune."
δωρέομαι, "make a present of."	μιστυλάομαι (μυστιλ-), "sop bread in gravy."
ἐγκαναχάομαι, "make a sound on something," e. g. a shell.	μορμολύττομαι, "frighten."
ἐλεφαίρομαι, "cheat with empty hope, deceive."	μυθέομαι, "speak."
ἐπιδορπίζομαι, "eat after."	μυκάομαι, "bellow."
ἔπομαι, "follow."	μωκάομαι and μωμάομαι, "mock."
ἐργάζομαι, "work out."	νήχομαι, "swim."
εὔχομαι, "pray."	ξυλεύομαι and ξυλίζομαι, "fetch wood."
ἐψιάομαι, "play."	ὀγκάομαι, "cry out, bray."
ἡγέομαι, "lead the way."	ὀδύρομαι, "lament."
θεάομαι, "behold."	ὀδύσασθαι, "hate."
ἰάομαι, "heal."	οἶχομαι, "depart."
ἱεράομαι, "act as priest."	οἰωνίζομαι, "derive auguries."
ἰκνέομαι, "arrive."	ὀλοφύρομαι, "bewail."
ἵπταμαι, "fly."	ὀρχέομαι, "dance."
ἵπτομαι, "afflict."	ὀσμάομαι, "smell."
καλυμάομαι, "glean."	ὀσσεύομαι, "derive auguries."
κεῖμαι, "lie."	ὀσφραίνομαι, "smell."
κέλομαι, "exhort."	ὀφρύομαι, "act proudly."
κινύρομαι, "utter a plaintive sound."	ὀψάομαι, "eat dainties."
κλανθυμυρίζομαι, "whimper."	παλαμάομαι, "manage."
κνυζάομαι, "whine."	παρακελεύομαι, "exhort."
λινσπτάομαι, "watch nets."	παραμυθέομαι, "console."
λίσσομαι, "beseech."	παρῤῥησιάζομαι, "speak freely."
λογίζομαι, "reckon or impute."	πατέομαι, "eat."
λωβάομαι, "insult."	πέτομαι, "fly."
μαίομαι, "strive."	πείθομαι, "learn by inquiry."
μαρτίρομαι, "call to witness."	πληκτίζομαι, "fight."
μασάομαι or μασσάομαι, "chew."	πλωίζομαι, "swim."
μάχομαι, "fight."	ποτνιαόμαι, "appeal to, implore."
μήδομαι, "care for."	πραγματεύομαι, "am employed."
μηκάομαι, "bleat."	προκαλίζομαι, "challenge."
μηρναόμαι, "ruminate, chew the cud."	προοιμιάζομαι, "prelude."
	προφασίζομαι, "make excuse."



πτερύσσομαι, "flutter."	ὑποκορίζομαι, "flatter."
ρέγκομαι, "snore."	ὑποκρίνομαι, "answer, act a part."
ῥύομαι, "deliver."	φείδομαι, "spare."
ῥώομαι, "make haste."	φθέγγομαι, "speak."
σκαριφάομαι, "scratch with the feet."	φρυγανίζομαι, "collect fire-wood."
σκοπιωρέομαι, "spy."	χαρίζομαι, "gratify."
στημονίζομαι, "weave."	χασμάομαι, "gape."
στοχάζομαι, "aim."	χελύσσομαι, "expectorate."
στωμύλλομαι, "chatter."	χράομαι, "use, employ."
τοξάζομαι, "shoot with a bow."	ώνέομαι, "busy."
ὑπισχνέομαι, "promise."	ώρύομαι, "howl."

## 339

## 2 Passive Deponents.

In these verbs the middle future is either exclusively used, or is at least the prevailing form. And the same remark applies to the deponents of the third class, except that ἔραμαι has always ἐρασθήσομαι, and διαλέγομαι has both διαλεχθήσομαι and διαλέξομαι.

ἀντιόομαι and	ἐπιμέλομαι and ἐπιμελέομαι,
ἐναντιόομαι, "am opposed."	"take care."
ἀπονοέομαι, "despair."	ἐπίσταμαι, "understand."
ἀπορέομαι, "am in difficulty."	εὐθυμέομαι, "am cheerful."
βούλομαι, "desire."	εὐλαβέομαι, "am careful."
δέομαι, "want, pray."	εὐπορέομαι, "enjoy abundance."
δέρκομαι, "see."	κρέμαμαι, "am hanging."
διανοέομαι, "think."	οἶομαι, "think."
δύναμαι, "am able."	προθυμέομαι, "am heartily disposed."
δυσσαρεστέομαι, "am displeased."	σέβομαι, "revere."
ἐνθυμέομαι, "reflect."	ὑποτοπέομαι, "conjecture."
ἐννοέομαι, "take thought."	

## 340 3 Deponents with Passive and Middle Aorist.

(a) The aor. pass. is the usual form.

ἄγαμαι, "admire."	διαλέγομαι, "converse."
αἰδέομαι, "respect."	ἔραμαι, "love."
ἀμιλλάομαι, "contend."	νεμεσάομαι, "am indignant."
ἀρνέομαι, "deny."	φιλοτιμέομαι, "am ambitious."

(b) The aor. mid. is the usual form.

ἀμείβομαι, "answer."	θοινάομαι, "feast."
ἀποκρίνομαι, "reply."	μέμφομαι, "blame."
ἀπολογέομαι, "make a defence."	φιλοφρονέομαι, "treat kindly."
βρυχάομαι, "roar."	

(c) Both aorists are used indifferently.

αὐλίζομαι, "encamp."	ᾔνομαι, "reproach."
ἐπινοέομαι, "purpose."	ὀρέγομαι, "strive."
ἱμείρομαι, "desire."	πειράομαι, "attempt."
λοιδορέομαι, "abuse."	προνοέομαι, "have forethought."
ὀτόμαι, "think."	

#### 341 4 Deponents used only in the Present and Imperfect.

ἄζομαι, "am astonished."	λάζομαι (-νμαι), "take."
αἴνυμαι, "take."	λαλαίομαι, "desire."
ἀκουάζομαι, "hear."	μάρναμαι, "contend."
ἀναρρίχάομαι, "clamber."	μέδομαι, "take thought."
ἄντομαι, "meet."	μύρομαι, "bewail."
ἀποκραίπαλίζομαι, "sleep off a debauch."	μῶμαι, "desire."
ἄρτυμαι, "receive."	νεμεσίζομαι, "become wroth."
βρέμομαι, "roar."	νίσσομαι, "go."
βρενθίομαι (-ύνομαι), "bear my- self proudly."	ὀθομαι, "have a care for."
δαιμονίζομαι, "am possessed."	ὀπίζομαι, "take thought."
εἰλυσπάομαι, "wriggle, crawl."	ὀργιάζομαι, "keep a revel."
ἐλδομαι, "desire."	ὀσσομαι, "conjecture."
ἐμπάζομαι, "pay attention."	πένομαι, "labour."
ἐρέπτομαι, "feed on."	πλίσσομαι, "step out."
εὐχετάομαι, "pray."	σίνομαι, "hurt."
ἦμαι, "sit."	σκύζομαι, "am enraged."
θρέομαι, "cry."	σοῦμαι, "rush."
ἰνδάλλομαι, "appear."	στεῦται, "he is resolved."
κωνειάζομαι, "drink hemlock."	τρομέομαι, "tremble."
	φέβομαι, "am scared."

(B) *Anomalous Use of particular Tenses.*

## (1) Anomalous use of the Future.

342 The following are examples of the passive use of the so-called future middle:

ἄρξομαι, "shall be ruled."  
 ἀλώσομαι, "shall be taken."  
 ἀνιάσομαι, "shall be grieved."  
 δηλώσομαι, "shall be shown."  
 ἐάσομαι, "shall be suffered."  
 καλοῦμαι for καλέσομαι, "shall be called."

(also κεκλήσομαι, but κληθήσομαι is of rare occurrence in Attic Greek).

λέξομαι, "shall be spoken of."  
 μισήσομαι, στυγήσομαι, "shall be hated."  
 ὀνειδιούμαι, "shall be reproached."  
 τιμήσομαι, "shall be honoured."

343 Sometimes the paulo-post future is used without any distinction of meaning for the passive future; thus we have βεβλήσομαι, κεκλήσομαι, μεμνήσομαι, in the same sense as βληθήσομαι, κληθήσομαι, μνησθήσομαι.

344 Some active verbs always employ the middle form of the future in an active signification. The following is a list of these verbs:

ᾄδω, "sing," ᾄσομαι.  
 ἀκούω, "hear," ἀκούσομαι.  
 ἁμαρτάνω, "err," ἁμαρτήσομαι.  
 ἀπαντάω, "go to meet," -τήσομαι.  
 ἀπολαύω, "enjoy," -αύσομαι.  
 βαδίζω, "walk," βαδιούμαι.  
 βαίνω, "go," βήσομαι.  
 βιώω, "live," -ώσομαι.  
 βοάω, "cry out," -ήσομαι.  
 γελάω, "laugh," generally γελάσομαι, but also γελάσω.  
 γηράσκω, "grow old," γηράσομαι.  
 γιγνώσκω, "come to know," γνώσομαι.  
 γρύζω, "grunt," γρύξομαι, but also γρύξω.  
 δαρθάνω, "slumber," δαρθήσομαι.

διδράσκω, "run away," δράσομαι.

ἐσθίω, "eat," ἔδομαι and φάγομαι (Hellenistic: see

Lobeck *ad Phryn.* p. 327).

θαυμάζω, "wonder," -άσομαι.

θέω, "run," θεύσομαι.

θηράω, "hunt," -άσομαι.

θνήσκω, "am dying," θανούμαι.

κάμνω, "am weary," καμούμαι.

κιχάνω, "overtake," κιχήσομαι.

κλάω, "weep," κλαύσομαι.

κλέπτω, "steal," κλέψομαι.

λαγχάνω, "obtain by lot," λήξομαι.

λαμβάνω, "receive," λήψομαι.

μανθάνω, "learn," μαθήσομαι.

οἰμώζω, "bewail," οἰμώξομαι.

ὀμνυμι, "swear," ὀμοῦμαι.

πάσχω, "suffer," πείσομαι.

πίνω, "drink," πίομαι.

πίπτω, "fall," πεσοῦμαι.

πλέω, "sail," πλεύσομαι and -σοῦμαι.

ρῶφει, "gulp down," -ήσομαι.

σιγάω, "remain silent," σιγήσομαι.

σιωπάω, "hold my peace," -ήσομαι.

σκώπτω, "mock," σκώψομαι.

σπουδάζω, "am busy," -άσομαι.

τυγχάνω, "hit the mark," τεύξομαι.

τρέχω, "run," θρέξομαι and δραμοῦμαι.

τρώγω, "nibble," τρώξομαι.

φείγω, "flee," φεύξομαι and -ξοῦμαι.

φθάνω, "am first," φθήσομαι.

χαίνω or χάσκω, "yawn," χανούμαι.

χωρέω, "go," χωρήσομαι: but the active form also occurs in the compounds, as in προσχωρήσω. Thucyd. II. 80.

**345** The following employ both forms:

ἄρπάζω, "seize," -άσομαι and -άσω.

διώκω, "pursue," -ώξομαι and -ώξω.

ἐπαινέω, "praise," -έσομαι, but also -έσω: likewise παραινέσω.

Soph. *Œd. Col.* 1181.

ζάω, "live," ζήσομαι and ζήσω.

θυγγάνω, "touch," *θίξομαι* and *θίξω*.  
 κολάζω, "chastise," *κολάσομαι*, *κολῶμαι*, and *κολάσω*, *κολῶ*.  
 κωκίω, "utter wailings," *-ύσομαι* and *-ύσω*.  
 λάσκω, "sound," *λακήσομαι* and *-ήσω*.  
 ναυστολέω, "navigate," *-ήσομαι* and *-ήσω*.  
 πνέω, "breathe or blow," *πνεύσω* and *πνεύσομαι*, *-σοῦμαι*.  
 ποθέω, "long for," *-έσομαι* and *-έσω*.  
 τίκτω, "bring forth," *τέξομαι* and *τέξω*.  
 φροντίζω, "cogitate," *-ίσομαι* and *-ίσω*.

(2) Anomalous uses of the Aorist and Perfect.

346 The 2 aorist middle occasionally occurs in a passive sense; for example, in some compounds of *σχέσθαι*, as *κατασχέσθαι*, *συσχόμενος*. But it may be laid down that the 1 aorist middle is always confined to its proper middle or deponent signification. Thus, though *πράξεσθαι* might be passive, *πράξασθαι* must be middle.

347 There is a by no means inconsiderable number of active verbs which use their second perfect in a passive signification, and, perhaps on this account, the old grammars have erroneously classed this form of the perfect with the middle voice, supposing, for example, that *πέποιθα* means "I have persuaded myself." Such are

<i>ἄγνυμι</i> , "break,"	perf. <i>ἔαγα</i> , "am broken."
<i>ἀνοίγω</i> , "open,"	... <i>ἀνέφωγα</i> , "stood open."
<i>ἀραρίσκω</i> , "fasten,"	... <i>ἄρᾱρα</i> , "am fixed."
<i>δαίω</i> , "light up a fire,"	... <i>δέδηκα</i> , "blaze forth."
<i>ἐγείρω</i> , "waken,"	... <i>ἐγρήγορα</i> , "am awakened."
<i>ἐλπώ</i> , "give hope,"	... <i>ἐόλπα</i> , "hope."
<i>μαίνομαι</i> , "go mad,"	... <i>μέμνηνα</i> , "am maddened."
<i>ὀλλυμι</i> , "destroy,"	... <i>ὀλώλα</i> , "am undone."
<i>ὄρνυμι</i> , "excite,"	... <i>ὄρωρα</i> , "am excited."
<i>πείθω</i> , "persuade,"	... <i>πέποιθα</i> , "trust, or am persuaded."
<i>πήγνυμι</i> , "fix,"	... <i>πέπηγα</i> , "stick fast."
<i>πράσσω</i> , "do,"	... <i>πέπρᾱγα</i> , "have fared."
<i>ρήγνυμι</i> , "break,"	... <i>ῥῥῶγα</i> , "am burst open."
<i>τήκω</i> , "melt,"	... <i>τέτηκα</i> , "am melted."
<i>φαίνω</i> , "show,"	... <i>πέφηνα</i> , "appear."

*Obs.* There is no direct evidence to show whether this anomaly springs from the absorption of a passive ectasis, or from the cause suggested above, in the case of ἔστηκα (316). Such phrases as ἔχει καλῶς, when the Romans said *bene se habet*, may indicate the possibility of a change of usage without a change of form, and the peculiar case of ἦκω, "I am come," used as the perfect of ἔρχομαι, but obviously derived, like ἴκω (comp. ἡμέρα, ἰμέρα), from ἦκα the aor., or more probably from εἶκα, the perfect of ἵημι, "I send," and subsequently furnished with passive inflexions in ἰκνέομαι, ἰκόμην, &c., shows that there was a good deal of caprice in these changes of application. In fact, as the perfect indicates the state consequent upon an action, its passive application in certain verbs springs rather from a habit of mind common to all nations than from any peculiarity in the Greek language. In almost all the cases, in which we find this transition in Greek, we find something similar in English. Compare, for example, the double use of *λαύνω* with the English, *the clouds drive*; and ἦκω from ἵημι, with the intransitive, *I have shot across the river*; τέτυχα, "I am here at this moment" (Herod. III. 14), with such phrases as, *I have just made the mouth of the river*; and the intransitive ἔχω with our auxiliary, *I have gone, walked*, &c. Conversely, but for the same reason, some neuter verbs become active: thus, ἀνέρχομαι, lit. "I go up," means "I recount" (Eurip. *Herac.* 200; Pind. *Ol.* VIII. 54).

348 The same phenomenon is observable in the second aorist as well as in the perfect and pluperfect of certain verbs. Thus ἵστημι, "I set up, or cause to stand," δύω, "I put on," φύω, "I produce," make ἕστην, ἕστηκα, εἰστήκειν, "I stand or stood;" ἔδην, δέδυκα, "I have gone or am gone into;" ἔφην, πέφυκα, "I am born or am by nature." Also from σβέννυμι, "I extinguish," σκέλλω, "I dry," we have the intransitive second aorists ἔσβην, "I was extinguished," ἔσκλην, "I was dried up." The verbs ἀραρίσκω and δρυνυμι, besides the intransitive perfects mentioned above, have the intransitive aorists ἤραρον, ὤρορον, and we have also ἐρείπω, "I dash down," ἤριπον, "I fell." The intransitive βαίνω, "I go," has the transitive 1 aor. ἔβησα, "I caused to go," and the intransitive 2 aor. ἔβην, "I went." But this and other Greek verbs have duplicate forms for the transitive and intransitive meanings of the present; thus we have βαίνω, "I go," but βιβάζω, "I cause to go;" δύνω, "I go in," but δύω, "I cause to go in;" ἐλπίζω, "I hope," but ἔλπω, "I cause to hope;" μεθύω, "I get drunk," but μεθύσκω, "I intoxicate;" πίνω, "I drink," but πιπίσκω, "I give to drink;" πλῆθω, "I am full," but πίμπλημι, "I fill;" &c.

349 It is hardly correct to speak of such usages as οἶδα, "I know," from *Fῶ*, "to see;" δέδορκα, "I see," from δέρκω, "I try

as *ἐκείνη* of; "έκτημαι, "I possess," from *κτῶμαι*, "I acquire," etc. etc. as anomalies; for they spring from the primary significance of the perfect tense, as denoting the state consequent on an act: and in this way μένημαι, "I remember," i. e. "I have been reminded," is strictly analogous to the Latin *memini*. But there is a singular anomaly in the 1 aor. pass. ἐμνήσθην, which is used, like the 1 aor. mid. ἐμνησάμην, in the sense "I mentioned," as Thucyd. i. 10: ἄλλων μεγέθους περί ἐν νεῶν καταλόγῳ οὐκ ἐμνήσθη, "he has not made mention of the others in regard to their size in the catalogue of the ships;" cf. Hom. *Il.* ii. 491: εἰ μὴ Μοῦσαι μνησαίᾱθ' ὅσοι ὑπὸ Ἴλιον ἦλθον, "unless the Muses (goddesses of memory) were to remind me how many came to the siege of Troy;" Dem. *de Coron.* 270, 7: ἀπορῶ τοῦ πρώτου μνησθῶ, "I am at a loss which to mention first;" Hypereides, *Orat. Funer.* col. 4, l. 26: νῦν δὲ πόθεν ἄρξωμαι λέγειν ἢ τίνος πρώτου μνησθῶ; "but now whence shall I begin to speak, or of what shall I first make mention?" *Ibid.* col. 5, l. 14: ἀλλὰ περὶ τῆς παιδείας αὐτῶν ἐπιμνησθῶ; "shall I mention besides their education?" Pind. *Ol.* vii. 60: μναςθέντι δὲ Ζεὺς ἅμ' ἄλλιν μέλλεν θέμεν, "Jupiter was proceeding to cast lots again for him, when he mentioned it." This anomaly can only be explained from the opposition between the perfect as indicating a state, and the aorist as predicating a single act, which is discussed in the Syntax. And this case is not at any rate more remarkable than the usage of πράξεσθαι as passive, but of πράξασθαι as active (see on Pind. *Pyth.* iv. 243). In Thucyd. v. 41, § 2: οὐκ ἐόντων Λακεδαιμονίων μεμνήσθαι περὶ αὐτῆς, it almost seems as if the perfect was used as the passive of the aorist, for the meaning must be, "the Lacedæmonians not allowing mention to be made of it." We may perhaps compare with ἐμνήσθην the isolated use of γνώσομαι, "I will celebrate," in Pind. *Ol.* xiii. 3: γνώσομαι τὰν ὀλβίαν Κόρινθον.

350 Deponent middle verbs sometimes use a perfect of the passive form, with both an active and passive signification; the following are examples: εἵργασμαι, "I have done" and "I have been done," from ἐργάζομαι, "I do;" the pass. tense is particularly emphatic in the phrase ὡς ἐπ' ἐξειργασμένοις, "when things are thoroughly done and cannot be undone;" κεκτημένος means both "possessing" and "possest," and even κατακέχρηται, which governs the dative, is used in a passive sense. Isocr. *Panegy.* 74. So

also with regard to the passive aorists of such verbs: *ἐκτῆθην* = *ἐκ-τησάμην*, *εἰργάσθην* = *εἰργασάμην*, &c. There are even irregularities in the use of the present tense: thus, *ὄνούμενα* is passive in Plat. *Phæd.* 69. Perhaps the greatest difficulty which can arise from these anomalies of signification, is the employment of a middle form, which is strictly discriminated by common usage from the active, in a merely deponent or active sense. See especially the case of *διδάσκομαι*, which is discussed in the Syntax (below, 434).

## (II) *Anomalies of Form.*

**351** Anomalies of form, or irregularities in the inflexions of verbs through their moods and tenses, arise either from the practice of making up the different tenses of verbs by forms derived from different but synonymous roots, as in the case of *εἶμι* (above, 321); or from the use of some strengthening affix in the present tense, which is neglected in the other tenses: such affixes are *-θι-*, *-σκ-*, *-ν-*, *-νι-*, *-νη-*, *-νι-*, *-ια-*, *-τ-*. The explanation of these forms is given in the next part of the Grammar (below, 366). But it belongs to the subject now before us to remark that the affixes *-θη-* (*η*) and *-σκ-* are used to form tenses within the domain of a regular verb. Thus we have seen (above, 291), that the former is used regularly to make the passive aorist, and that the latter is employed by the Ionic writers to construct a set of iterative tenses from the imperfect and aorist tenses of the indicative mood (331, I, 1, (a)); e.g. imperf. *κλαίεσκον*, "I continually bewailed," of a continuous act continually repeated; aor. *λάβεσκον*, "I kept taking," of a single act continually repeated. As the augment is always omitted, these tenses may be compared with the optative mood, to one usage of which (i. e. the iterative) they fully correspond.

The following tables (from Krüger's *Grammar*) classify the irregularities found in the forms of anomalous verbs:

### **352** I. Verbs in *-ω*, with collateral forms in *-εω* or *-εομαι*.

Present.	Future.	Aorist.	Perfect.
<i>ἀλέξω</i> , "ward off"	[ <i>ἀλεξήσω</i> ]	[ <i>ἤλεξα</i> ]	
Middle	<i>ἀλεξήσομαι</i>	<i>ἤλεξάμην</i>	
<i>βοσκω</i> , "feed"	<i>βοσκήσω</i>		
( <i>ε</i> )θέλω, "will"	( <i>ε</i> )θελήσω	ἠθέλησα	ἠθέληκα



Present.	Future.	Aorist.	Perfect.
ἐρῶ, "take oneself off"	ἐρρήσω	ἔρρησα	ἤρρηκα
εὐδω, "sleep"	εὐδήσω	—	—
ἔψω, "boil"	ἐψήσω	ἔψησα	?
Passive		ἔψηθην	ἔψημαι
Middle	ἐψήσομαι	ἔψησάμην	
μέλει, "it is a care"	μελήσει	έμέλησεν	μεμέληκεν
μέλλω, "am going"	μελλήσω	έμέλλησα	?
μένω, "remain"	μενώ	ἔμεινα	μεμένηκα
νεμω, "distribute"	νεμῶ	ἔνειμα	νενέμηκα
Passive		ἐνεμήθην	νενέμημαι
ὀζω, "smell (of)"	ὀζήσω	ὠξήσα	[ὀδωδα]
ὀφείλω, "owe (ought)"	ὀφειλήσω	ὠφείλησα	ὠφέλιχα
τύπτω, "beat"	τυπτήσω	(ἔτυπον)	?
Passive	τυπτήσομαι	ἐτίπην	τέτυμμαι
χαίρω, "rejoice"	χαιρήσω	ἐχάρην	κεχάρηκα (-ημαι)
ἄχθομαι, "am vexed (at)"	ἄχθέσ(θής)- ομαι	ἤχθέσθην	?
βούλομαι, "will, choose"	βουλήσομαι	έβουλήθην	βεβούλημαι
[ἔρομαι], "ask"	ἐρήσομαι	ἠρόμην	—
μάχομαι, "fight"	μαχοῦμαι	έμαχεσάμην	μεμάχημαι
μέλομαι, "care for"	μελήσομαι	έμελήθην	μεμέλημαι
οἶομαι, "think"	οἰήσομαι	ᾔηθην	—
οἶχομαι, "am gone"	οἰχίσομαι	—	[ᾔχημαι]

## II. Verbs in -έω, with a collateral form in -ω.

γαμέω, "marry"	γαμῶ	ἔγημα	γεγάμηκα
Middle	γαμοῦμαι	έγημάμην	γεγάμημαι
δοκέω, "seem"	δόξω	έδοξα	δέδογμαι
ρίπτέω, ρίπτω, "throw"	ρίψω	ἔρριψα	ἔρριφα
Passive		ἔρρίφ(θ)ην	ἔρριμμαι
ὠθέω, "thrust"	ῶσω(ὠθήσω)	ἔωσα	(ἔωκα)
Passive	ὠσθήσομαι	έώσθην	ἔωσμαι
Middle	ῶσομαι	έωσάμην	

III. Verbs with -άνω, -άνομαι appended to the simple root, to which are added some verbs ending in -νω, -ίνω, -αύνω = -ανύω, -αίνομαι, -νέομαι.

Present.	Future.	Aorist.	Perfect.
ἀμαρτάνω, "miss, sin" Passive	ἀμαρτήσομαι	ἡμαρτον ἀμαρτηθή- ναι	ἡμάρτηκα ἡμάρτημαι
αὔξ(άν)ω, "increase" Passive	αὔξήσω αὔξή(θή)σο- μαι	ἡὔξησα ἡὔξήθην	ἡὔξηκα ἡὔξημαι
βλαστάνω, "bud"	βλαστήσω	ἔβλαστον	(β)εβλάστηκα
δαρθάνω, "sleep"	δαρθήσομαι(?)	ἔδαρθον	δεδάρθηκα
ὀλισθάνω, "slip"	ὀλισθήσω(?)	ὠλισθον	(ὠ)λίσθηκα
αἰσθάνομαι, "perceive"	αἰσθήσομαι	ᾗσθόμην	ᾗσθημαι
ἀπεχθάνομαι, "become hated"	ἀπεχθήσομαι	ἀπηχθόμην	ἀπήχθημαι
τίνω, "pay" Passive Middle	τίσω	ἔτισα, τίσαι ἐτίσθην ἐτισάμην	τέτικα τέτισμαι
φθάνω, "come before"	φθήσομαι	ἔφθασα ἔφθην	ἔφθᾱκα
δάκνω, "bite" Passive	δήξομαι δηχθήσομαι	ἔδακον ἐδήχθην	? δέδηγμαι
κάμνω, "become weary"	καμοῦμαι	ἔκαμον	κέκμηκα
τέμνω, "cut" Passive	τεμῶ τετμήσομαι	ἔτεμον ἐτμήθην	τέτμηκα τέτμημαι
βαίνω, "go"	βήσομαι	ἔβην	βέβηκα
ελαίνω, "drive" Passive Middle	ελῶ	ἤλασα ἤλασθην ἤλασάμην	ἐλήλακα ἐλήλαμαι
ἰσφραίνομαι, "smell"	ὀσφρήσομαι	ὠσφρόμην	[ὠσφρημαι]
ικνέομαι, "come"	ἴξομαι	ἰκόμην	ἴγμαι

IV. Verbs with -άνω, -άνομαι appended to a root shortened and strengthened by the insertion of ν.

λανθάνω, "am hid" Middle	λήσω λήσομαι	ἔλαθον ἐλαθόμην	λέληθα λέλησμαι
μανθάνω, "learn"	μαθήσομαι	ἔμαθον	μεμάθηκα
λαμβάνω, "take"	λήψομαι	ἔλαβον	εἴληφα

Present.	Future.	Aorist.	Perfect.
Passive	ληφθήσομαι	ἐλήφθην	εἵλημμαι
Middle		ἐλαβόμην	
θιγγάνω, "touch"	θήξομαι(-ω)	ἔθιγον	?
λαγχάνω, "receive by lot"	λήξομαι	ἔλαχον	εἵληχα
Passive		ἐλήχθην	εἵληγμαι
τυγχάνω, "hit a mark"	τεύξομαι	ἔτυχον	τετύχηκα
πυνθάνομαι, "inquire"	πέυσομαι	ἐπυθόμην	πέπυσμαι

## V. Verbs with -σκω appended to the simple root.

γηρά(σκ)ω, "grow old"	γηράσομαι(-σω?)	ἐγήρασα	γεγήρακα
ἡβά(σκ)ω, "grow up"	ἡβήσω	ἡβησα	ἡβηκα
ἄρέσκω, "please"	ἄρέσω	ἤρεσα	(ἀρήρεκα)
εὐρίσκω, "find"	εὐρήσω	εὔρον	εὔρηκα
Passive	εὔρεθήσομαι	εὔρέθην	εὔρημαι
ἀναλίσκω, "spend"	ἀναλώσω	ἀνάλωσα	ἀνάλωκα
		ἀνήλωσα	ἀνήλωκα
Passive	ἀναλωθήσομαι	ἀναλώθην	ἀνάλωμαι
		ἀνηλώθην	ἀνήλωμαι
ἀμβλίσκω, "miscarry"	(ἀμβλώσω)	ἤμβλωσα	ἤμβλωκα
θνήσκω, "die"	θανοῦμαι	ἔθανον	τέθνηκα
ἱλάσκομαι, "propitiate"	ἱλάσομαι	ἱλασάμην	
Passive		ἱλάσθην	(ἱλασμαι)
ἀλίσκομαι, "am taken"	ἀλώσομαι	ἔαλων	ἔάλωκα
		ἤλων	ἤλωκα

## VI. Verbs with -σκω appended to the reduplicated root.

βιβρώσκω, "eat"	[βρώσομαι]	[ἔβρωσα]	βέβρωκα
Passive	(βρωθήσομαι)	ἐβρώθην	βέβρωμαι
γιννώσκω, "know"	γνώσομαι	ἔγνων	ἔγνωκα
Passive	γνωσθήσομαι	ἐγνώσθην	ἔγνωσμαι
τιτρώσκω, "wound"	τρώσω	ἔτρωσα	?
Passive	τρωθήσομαι	ἐτρώθην	τέτρωμαι
μυμνήσκω, "put in mind"	μνήσω	ἔμνησα	
Passive (=remember)	μνησθήσομαι	ἐμνήσθην	μέμνημαι
	μεμνήσομαι	(349)	
διδράσκω, "run away"	δράσομαι	ἔδραν <sup>1</sup>	δέδρακα
πιπιδράσκω, "buy"			πέπιδρακα
Passive	πέπιδράσομαι	ἐπιδράθην	πέπιδραμαι

<sup>1</sup> Only in compounds with ἀπό, ἐξ and διδ (as above, 323).

## VII. Verbs with -νυμι appended to a consonantal root.

Present.	Future.	Aorist.	Perfect.
ἀγνυμι, "break"	ἄξω	ἔαξα (ἐάγην)	ἔαγα [ἔαγμα]
Passive			
δείκνυμι, "show"	δείξω	ἔδειξα	δέδειχα
ζέγνυμι, "bind"	ζεύξω	ἔζευξα	?
Passive		ἐζύγην (ἐζεύχθην)	ἔζευγμαι
Middle	ζεύξομαι	ἔζευξάμην	
μίγνυμι, "mix"	μίξω	ἔμιξα	(μέμιχα)
Passive	μιχθήσομαι	ἐμίχθην ἐμίγην	μέμνημαι
οἶγνυμι, οἶγω, "open"	οἶξω	ἔωξα, οἶξαι	ἔωχα
Passive (= am open)		ἐφύχθην	ἔωγμαι
ὀμόργνυμι, "wipe off"		οἶχθῆναι	
Passive		ὠμορξα	?
Middle	ὀμόρξομαι	ὠμόρχθην	?
πήγνυμι, "fix, fasten"		ἔπηξα	πέπηγα (347)
ρήγνυμι, "tear"	ρήξω	ἔρρηξα	ἔρρωγα (347)
Passive	ρήγήσομαι	ἐρράγην	
Middle		ἐρρήξάμην	
δμνυμι, "swear" <i>δμν. σ.</i>	δμοῦμαι	ὠμοσα	ὠμώμοκα
		ὀμο(σ)θῆναι	ὠμωμόσθαι
ὀλλυμι, "destroy"	ὀλῶ	ὠλεσα	ὠλώλεκα
Middle	ὀλούμαι	ὠλόμην	ὠλωλα (347)

## VIII. Verbs with -νῦμι appended to a vowel root.

ἀμφιέννυμι, "put on (clothes)"	ἀμφιῶ	ἤμφιεσα	—
Middle	ἀμφιέσομαι		ἤμφιέσμαι
κορέννυμι, "satisfy"	(κορέσω)	ἐκόρεσα	[κεκόρηκα]
Passive		ἐκορέσθην	κεκόρεσμαι
σβέννυμι, "extinguish"	σβέσω	ἔσβεσα	
Passive	σβεσθήσομαι	ἐσβέσθην	ἔσβεσμαι
Intransitive	σβήσομαι	ἔσβην	ἔσβηκα
στορέννυμι, "strew, spread"	στορῶ	ἐστόρεσα	—

Present.	Borrowed Root.	Future.	Aorist.	Perfect.
αἰρέω, "take"	ἐλ-	αἰρήσω αἰρεθήσομαι	εἶλον ἤρεθην	ἤρηκα ἤρημαι
εἰπεῖν, "say"	ἐρ-	ἐρῶ ῤηθήσομαι	εἶπον(-α) ἔρρήθην	εἶρηκα εἶρημαι
Passive		εἰρήσομαι		
ἔρχομαι, "go"	ἐλευθ-	ἐλεύσομαι	ἦλθον	ἐλήλυθα
ἐσθίω, "eat"	ἐδ-, φαγ-	ἔδομαι	ἔφαγον (ἠδέσθην)	ἐδήδοκα ἐδήδεσμαι
Passive				
ἔχω, "have"	σχ-, σχε-	ἔξω, σχήσω	ἔσχον [ἐσχέθην]	ἔσχηκα ἔσχημαι
Passive				

Present.	Borrowed Root.	Future.	Aorist.	Perfect.
Middle		ἔξομαι	ἔσχόμην	ἔσχηκα
		σχήσομαι		
ὁράω, "see"	ὁπ-, ἰδ-	ὄψομαι	εἶδον	έώρακα
Passive		ὀφθήσομαι	ὤφθην	έώραμαι ὤμμαι
Middle			εἰδόμην	
πίνω, "drink"	πε-, πο-	πίομαι	ἔπιον	πέπωκα
Passive		ποθήσομαι	ἐπόθην	πέπομαι
τρέχω, "run"	δραμ-	δραμοῦμαι	ἔδραμον	δεδράμηκα
Passive				δεδραμῆσθαι
φέρω, "bear"	ἐνεκ-, οἰ-	οἴσω	ἤνεγκον	ἐνήνοχα
Passive		{ ἐνεχθήσομαι οἰσθήσομαι	ἠνέχθην	ἐνήνεγμαι
Middle		οἴσομαι	ἤνεγκάμην	

§ XIV. *List of Defective and Irregular Verbs.*

353 Roots are distinguished by capitals; poetical words by an asterisk.

## A.

ΑΑ-, "I damage or stultify," *ἄασα*, contr. *ἄσα*, *ἄασθην*, *ἄασάμην*, of which the 3 sing. *ἄσαςι* is used in an active sense, as is also the 3 sing. pres. middle *ἄσεται*. Both *a*'s may be made long or short according to the exigencies of the metre.

Ἀγαίομαι\* and ἀγαμαι, "I admire," ἀγάσομαι, ἠγάσθην and ἠγασάμην.

Ἀγείρω, "I collect," another form of ἐγείρω, 3 pl. 2 aor. mid. ἀγέροντο, 3 pl. plup. pass. ἀγηγέρατο, lengthened forms ἠγερέθονται, ἠγερέθεσθαι, aor. part. ἀγρόμενος, all with passive significations.

Ἀγνοέω, "I am ignorant," epic ἀγνοιέω\*, fut. ἀγνοήσομαι, according to the grammarians (see Thom. M. 7), but ἀγνοήσω in Demosth. (885, 1; 1266, 19), who uses ἀγνοήσομαι as passive (310, 7), 2 sing. aor. iterat. ἀγνώσασκε (above, 331, I, 1, (a)).

Ἀγ-νυ-μι, "I break," root FΑΓ- (cf. ῥήγ-νυ-μι), fut. ἄξω, aor. ἔαξα, ἔαγην, 2 perf. ἔαγα with pass. signification. Instead of κατὰξαις, 2 sing. 1 aor. opt. act. we have κανάξαις = κατὰξαις.

Ἀγω, "I lead," 2 aor. ἤγαγον, perf. ἤχα and ἀγήοχα.

Ἀεῖδω, "I sing," contr. ἄδω, imperf. ᾄδον, contr. ᾄδου, fut. ᾄσομαι.

Ἀείρω, "I raise," contr. αἶρω: see αἰρέω.

Ἄημι, "I blow," takes no augment and retains the η in the dual and plural, and in the derived tenses, e. g. dual ἄητον, inf. ἄηναι, pass. pres. part. ἀήμενος, imperf. ἄητο, but in the 3 pl. pr. act. αἶσι (with irregular accent), part. αἶς. In Homer we have an aorist ἄεσα.

Αἰδέομαι, "I reverence," fut. αἰδέσομαι, epic αἰδήσομαι, aor. ᾔδεσάμην, ᾔδέσθην. There are epic by-forms αἶδομαι, imp. αἶδετο.

Αἰνέω, "I praise," fut. αἰνέσω or αἰνέσομαι, perf. pass. ᾔνημαι, 1 aor. pass. ᾔνέθην. Hesiod, *Op. et D.* 683, has the Æolic by-form αἶνημι.

Αἶνυμαι, "I take," exists only in the pres. and imperf., and the latter has no augment.

Αἰρέω, "I take," αἰρήσω, 1 aor. pass. ᾔρέθην, 2 aor. act. (from root ἘΛ-) εἶλον. In the middle, αἰρούμαι signifies "I choose," i. e. take for myself. Distinguish this from αἶρω, "I raise," for αἶρω, 1 aor. act. αἶρα, 3 sing. subj. ἀέρσῃ, 1 aor. mid. ᾔράμην for αἰεράμην, infin. 1 aor. act. ἄραι, mid. ἄρασθαι, plup. pass. ἄωρο.

Αἰσ-θά-νομαι, "I perceive," fut. αἰσθήσομαι, 2 aor. ᾔσθόμην.

Ἄτω, "I hear," only in the pres. and imperf., the latter unaugmented. The Ionic prose writers have the compound ἐπατῶ with the irregular 3 per. pl. 1 aor. ἐπήϊσαν.

ἌΚ-, "I point," ἀκαχμένος\*, "pointed."

Ἀκαχίζω\*, "I humble or afflict," from ἌΧ-, aor. ἤκαχον, fut. ἀκακήσω, 1 aor. ἡκάχησα, perf. pass. ἀκάχημαι, ἀκακήμενος or ἀκηχέμενος, with irregular accent.

Ἀκέομαι "I heal," fut. ἀκέσομαι, 1 aor. ᾔκέσθην, with pass. signification.

Ἀκούω, "I hear," fut. ἀκούσομαι, 1 aor. ἤκουσα, perf. act. ἀκήκοα, perf. pass. ἤκουσμαι.

Ἀλάομαι, "I wander," perf. with pres. signification ἀλάλημαι\*.

Ἀλδή-σκω, "I nourish," from ΑΛΔΕ-, ΑΛΔ-, fut. ἀλδήσω.

Ἀλείφω, "I anoint," perf. ἀλήλιφα, perf. pass. ἀλήλεμμαι, later ἡλειμμαι, 1 aor. pass. ἡλείφθην, rarer form ἡλίφην.

Ἀλέξω\*, "I ward off," fut. ἀλεξήσω and ἀλέξομαι, 1 aor. mid. ἀλέξασθαι, from ΑΛΕΚ-, ΑΛΚ-, probably strengthened by θι-; comp. αὔξω.

**Ἀλέομαι\***, "I avoid," also **ἀλεύομαι**, 1 aor. **ἤλευάμην**, inf. **ἀλέασθαι** and **ἀλεύασθαι**. Another form in Homer is **ἀλεείνω\***.

**Ἀλέω**, "I grind," later **ἀλήθω**, fut. **ᾠλέσω**, Attic **ἄλω**, perf. pass. **ᾠλήεσμαι**.

**Ἀλ-ίσκομαι**, "I am taken," fut. **ᾠλώσομαι**, 2 aor. **ἤλων** or **ἑᾠλων**, "I was taken," infin. **ᾠλῶναι**, part. **ᾠλούς**, perf. **ἑᾠλωκα**, **ἤλωκα**, from **ἈΛΟ-**; comp. **ᾠμβλ-ίσκω**.

**Ἀλιταίνω\***, "I offend," fut. **ᾠλιτήσω**, 2 aor. **ἤλιτον**, part. perf. pass. **ᾠλιτήμενος**, with deponent signification.

**Ἀλλομαι**, "I leap," fut. **ᾠλούμαι**, 1 aor. **ἤλαμην**, **ᾠλασθαι**. Hence in Homer **ᾠλσο**, **ᾠλτο**, **ᾠλμενος** for **ἤλασο**, **ἤλατο**, **ᾠλάμενος**.

**Ἀλφαίνω\***, "I find, acquire," 2 aor. **ἤλφον**.

**Ἀμαρτ-άνω**, "I err," fut. **ᾠμαρτήσομαι**, perf. **ἡμάρτηκα**, pass. **ἡμάρτημαι** (as if there were also a form **ἈΜΑΡΤΕ-**), 2 aor. **ἡμαρτον** (in Homer **ἡμβροτον**); the fut. **ᾠμαρτήσω** is Ionic.

**Ἀμβλίσκω**, "I make an abortion," fut. **ᾠμβλώσω**, &c., 2 aor. **ἡμβλων**.

**Ἀμπλακίσκω\***, "I fail, miss," 2 aor. **ἡμπλακον**, inf. **ᾠμπλακεῖν**, fut. **ᾠμπλακήσω**.

**Ἀναίνομαι**, "I deny or refuse," only pres. and imperf. and the aor. **ᾠνηνέμην**, inf. **ᾠνήνασθαι**.

**Ἀναλ-ίσκω**, **ᾠνᾠλόω**, "I take up and consume," fut. **ᾠναλώσω**, aor. **ᾠνάλωσα**, perf. act. **ᾠνάλωκα**, perf. pass. **ᾠνάλωμαι**, 1 aor. pass. **ᾠνᾠλώθην**. Comp. **ᾠλίσκομαι**, which contains the same root, although the quantity of the first syllable differs.

*Obs.* As the second *α* in this verb is already long, it receives no augment in the old Attic writers, though **ᾠνᾠλώσα** appears to have been said in the language of common life.

**Ἀνδάνω**, "I please," from **ἌΔ-** with double nasal, imperf. **ἤνδανον**, **ἑάνδανον** and **ἑήνδανον\***, 2 aor. **ἔᾠδον**, perf. **ἔᾠδα**, fut. **ᾠδήσω**.

**Ἀνηνοθεν\***, "it stands up," as if derived from the root **ἌΝΘ-** in **ᾠνθος**.

**Ἀνοίγω** and **ᾠνοίγνυμι**, "I open," fut. **ᾠνοίξω**, 1 aor. **ᾠνέφξα**, perf. act. **ᾠνέφχα**, perf. pass. **ᾠνέφγμαι**, 2 perf. **ᾠνέφγα**; less frequently **ἤνοιξα**, &c.

**Ἀνώγω**, **ᾠνωγέω**, "I order," imperf. **ᾠνωγον**, fut. **ᾠνώξω**, 1 aor. **ἤνωξα**, a secondary verb from an old perf. **ᾠνωγα\***, with a *present* meaning, pluperf. **ἤνωγειν**, Ionic **ἤνώγεα**, imperat. **ᾠνωχθι** and **ᾠνωγε**.

So **Γεγώνω**, **γεγωνέω**, "I speak aloud," from the old perf. **γέγωνα\***, **ἤκω** from **εἴκα**, &c.



Ἀπαφίσκω\*, "I deceive," 2 aor. ἤπαφον, inf. ἀπαφεῖν, subj. ἀπάφω, &c. The other tenses from ἀπατάω.

Ἀπεχθάνομαι, "I am hated," fut. ἀπεχθήσομαι, perf. ἀπήχθημαι, 2 aor. ἀπηχθόμην.

Ἀπουράς\*, "having separated," and ἀπουράμενος\*, "being deprived," in a passive sense, 1 aor. part. from ΟΤΡ=ΑΤΡ=ΦΑΡ; which is also found in ἐπ-αυρ-ίσκομαι, "I derive advantage from," fut. ἐπ-αυρ-ήσομαι, aor. ἐπηυρον. Comp. also εὐρ-ίσκω.

We have from the same root the imperf. ἀπηύρων\*, 1 aor. ἀπηύρα\*, part. ἀπηύρας, 1 aor. mid. ἀπηυράμην.

Ἀράομαι, "I pray," is regular, except the 2 aor. pass. inf. ἀρήμεναι\* (Hom. *Od.* xxii. 322).

Ἀρέσσω, from ἈΡ-, "I please," fut. ἀρέσω, aor. ἤρεσα, aor. pass. ἤρεσθην.

From the same root in the sense, "I annex" or "adapt" (fut. ἄρσω), 1 aor. ἤρσα\*, perf. pass. ἀρήρεμαι, 1 aor. pass. ἤρθην, 2 perf. ἤρηρα, Ionic ἤραρα, Doric ἄραρα, mostly intrans. "to fit, to be fast," 2 aor. ἤραρον. Homer has the participle ἀράρυνια. From ἄρηρα came ἀράρω and ἀραρίσκω.

Also in the sense, "I render favourable," fut. ἀρέσω\*, ἀρέσομαι, aor. ἤρεσα, mid. ἀρέσασθαι.

Ἄριστάω, "I breakfast," in colloquial Attic had ἤρισταμεν and ἤριστάναι as 1 pl. and inf. perf. (Athen. x. p. 423).

Ἄρνυμαι\*, "I gain," has only the pres. and imp.

Ἀρόω, "I plough," fut. ἀρόσω, perf. pass. ἀρήρομαι.

Ἀρπάζω, "I snatch," has ἀρπάμενος\* in the later poets.

Αὐξάνω, ἀέξω\*, αὐξω, "I increase," fut. αὐξήσω, 1 aor. ηὐξήσα, perf. pass. ηὐξήμαι, aor. pass. ηὐξήθην.

Ἀντέω\*, "I cry out," fut. αὐσω, aor. ἤυσα.

Ἀφάσσω\*, "I touch," 1 aor. ἤφασα.

Ἀχθομαι, "I am angry," fut. ἀχθήσομαι and ἀχθεσθήσομαι, 1 aor. ἤχθισθην.

Ἄω\*, "I satisfy," inf. ἄμεναι, contr. for ἀέμεναι, fut. ἄσω, aor. ἄσα. We have ἄται (Hesiod, *Scut.* 101), for which it is proposed to read ἄται, "he satisfies himself."

## B.

Βαίνω, "I go," from ΒΑ-, with affix νι and metathesis, fut. βήσομαι, perf. βέβηκα, pl. βέβαμεν, βέβατε, βεβᾶσι, subj. βεβῶ, inf. βεβάναι, part. βεβώς, -ῶσα, 2 aor. ἔβην, imperat. βήθι, in com-

pounds βά, as κατάβα, intrans.; fut. βήσω, 1 aor. ἔβησα, transit. The Ionic subjunctive is βέω. In Homer we find βελομαι, "I shall go." From the fut. βήσομαι comes an epic imperf. ἐβησόμεν.

From the same root we have βιβάω, βῆμι, βίβημι.

Some compounds have a perfect and aorist passive; as παραβεβάσθαι, παραβαθείς.

Βάλλω, "I cast," fut. βαλῶ, and in the Attic poets sometimes βαλλήσω, 2 aor. ἔβαλον, 2 aor. mid. ἐβαλόμην, perf. βέβληκα, &c. Epic forms are, 3 dual 2 aor. act. βλήτην, inf. βλημένοι, &c., as from ΒΙΒΑΗΜΙ.

Βιβρώσκω, BOP-, BPO-, βρώμι, "I eat" (fut. βρώσομαι), perf. βίβρωκα, part. βεβρώς, pass. βέβρωμαι, paulo-post fut. βεβρώσομαι, 1 aor. ἐβρώθην, 1 fut. βρωθήσομαι, 2 aor. ἔβρων. Another form, βεβρώθω, occurs in Homer.

Βιών, "I live," fut. βιώσομαι, 1 aor. ἐβίωσα, 2 aor. ἐβίων, as from βίωμι, whence βίωθι, βιών, βιώναι, βιούς. We have also βιώμεσθα, "we shall live," in Hom. *Hymn. Ap.* 528, where Wolf reads βεόμεσθα.

Βλαστάνω, "I bud," fut. βλαστήσω, 2 aor. ἔβλαστον, perf. βεβλάστηκα and ἐβλάστηκα, pluperf. ἐβεβλαστήκειν.

Βοάω, "I shout," fut. βοήσομαι, Ionic βώσομαι, 1 aor. ἐβόησα, ἔβωσα, 1 aor. pass. ἐβώσθην, perf. βέβωμαι.

Βέσχω, "I feed," fut. βοσκήσω.

Βούλομαι, "I am desirous," fut. βουλήσομαι, perf. pass. βεβούλημαι, 1 aor. ἐβουλήθην, ἡβουλήθην, poetic 2 perf. βέβουλα, as in προβέβουλα\*.

Βραχεῖν\*, ἔβραχεν, "it made a sudden noise" (clashed, shrieked, roared, rattled, &c.).

BPOX-\*, "to swallow up," in the forms ἀναβρόξειεν, καταβρόξειεν and ἀναβροχέν, part. 2 aor. pass.

Βρύχω\*, "I bite or gnash with the teeth," perf. part. βεβρυχώς (*Il.* xiii. 393), also βέβρυχεν (*Ib.* xvii. 264), ἐβεβρυχεί (*Od.* xii. 242) of the noise of the sea.

Βυνέω, "I stop up," βύσω, ἔβυσσα, ἐβύσθην, βέβυσμαι.

### Γ.

Γαμέω, "I marry<sup>1</sup>," from ΓΑΜ- or 'ΑΜ-, "together," Attic fut. γαμῶ, mid. γαμouμαι, 1 aor. ἔγημα (in the New Testament ἐγάμησα), perf. γεγάμηκα; 1 aor. ἐγάμηθην is found in late writers.

<sup>1</sup> Active, to marry a wife (*uxorem ducere*); middle, to marry a husband (*nubere*).

Γεγώνω, see Ἀνώγω.

Γέντο\*, "he took," an epic form for ἔλετο = εἴλετο, see αἶρέω, and compare κέντο for κέλετο.

Γεύμεθα (Theocr. *Id.* XIV. 51) is probably a mutilated form of the perf. pass. γεγεύμεθα.

Γηρά-σκω, "I grow old," tenses supplied from γηράω. The Attics, for γηρᾶσαι, said γηρᾶναι, γηράς, as if from γήρημι.

Γινώ-σκω, Attic, γινώσκω in writers not Attic, "I know," from ΓΝΟ-, fut. γνώσομαι, perf. ἔγνωκα, perf. pass. ἔγνωσμαι, 1 aor. pass. ἐγνώσθην. As from ΓΙΓΝΩΜΙ, 2 aor. ἔγνω, imperat. γνώθι, opt. γνῶιην (Attic γνῶην), plur. γνοῦμεν, γνοῖεν, subj. γνῶ, infin. γνῶναι, part. γνούς.

Γίνομαι, or commonly Γίγνομαι, "I come into being," root ΓΑ- = ΓΕΝ- (107), fut. γενήσομαι, perf. mid. γέγονα, perf. pass. γεγένημαι, 2 aor. ἐγενόμην, 1 aor. ἐγενάμην, "I beget" or "brought forth." The form γέινομαι occurs in Ionic and Doric poets.

Also with the usual evanescence of ν (above, 107), perf. γέγαα, plural γέγαμεν, γεγάατε, γεγάασι, infin. γεγάναι, γεγάμεν, part. γεγαώς, Attic γεγάς.

Two other presents formed from the perfects are γεγήκω, γεγάω.

Γοάω and Γοόομαι, "I bewail," 2 aor. ἔγοον.

Γρηγορέω, see ἐγείρω.

#### Δ.

ΔΑ-, "I teach," 2 aor. ἔδασον, 2 aor. pass. ἐδάην, opt. δαίην, subj. δαῶ, inf. δάηναι, part. δαείς, fut. δάησομαι, perf. δεδάηκα, δέδαα, "I have learned," part. δεδαώς, "having learned," perf. pass. δεδάημαι.

Hence, 1st, causative, διδά-σκω, "I teach," διδάξω and διδάσκησω, δεδίδαχα; 2nd, δήω (in a future sense), "I shall find," (Hom. *Il.* XIII. 260), infin. δεδάασθαι, "to search out" (*Od.* XVI. 361).

ΔΑ-, "I burn," δάω, perf. δέδηα, 2 aor. mid. subj. δάηται.

Hence, δήϊος, "a ravager," δηϊόω, "I lay waste."

ΔΑΙ-, "I divide," perf. pass. 3 pers. pl. Ionic δεδαίεσθαι, with derivative forms, as from a dental verb, 1 aor. mid. ἔδασάμην, perf. pass. (in Homer) δέδασται; hence δαίνυμι, "I give to eat," fut. δαίσω, 1 aor. ἔδασα, aor. part. pass. δαισθείς. We have also a by-form δατέομαι, 1 aor. δατέασθαι.

Δάκνω, "I bite," fut. δήξομαι, perf. δέδηχα, perf. pass. δέδηγμαι, 1 aor. ἐδήχθην, 2 aor. ἔδακον.

Δάμνημι, δαμάω\*, "I subdue," fut. δαμῶ\*, perf. δέδμηκα, pres. pass. δέδμημαι, pluperf. ἐδεδμήμην, 3 pers. pl. in Homer δεδμηάτο, 2 aor. pass. ἐδάμην, part. δαμείς. Another form, δαμάζω, is regular. Comp. δέμω, which probably contains the same root.

Δαρθάνω, "I sleep," fut. δαρθήσομαι, 2 aor. ἔδαρθον, in the poets ἔδραθον, perf. δεδάρθηκα.

Δέατο\*, "it appeared" (Hom. *Od.* vi. 242), also δοάσσετο as aor. with the subj. δοάσsetai instead of δοάσsetai. The old grammarians, who read δόατο for δέατο, derived this form from δοιάζω, "I doubt," and Apollonius Rhodius uses other forms in this personal signification, as the opt. aor. δοάσσαι (III. 955), and the indic. δοάσσαστο (III. 770).

Δεδίσκομαι\* or δειδίσκομαι, "I welcome," connected with δείκνυμι.

Δείκνυμι, δεικνύω, "I show," root ΔΕΚ-, "to hold out the hand," fut. δέξω, 1 aor. ἔδειξα, perf. pass. δέδειγμαι, 1 aor. pass. ἐδείχθην, &c., imperat. δείκνυ for δεικνύθι. In the Ionic it is δέξω, ἔδεξα, &c.

Δειπνέω, "I sup," regular, with the exception of the epic forms δεδείπναμεν, δεδειπνάναί.

Δέμω, "I build," 1 aor. ἔδειμα, perf. δέδμηκα.

Δέρκομαι, "I see," perf. δέδορκα in the same signification as the present; aor. ἔδρακον, ἐδράκην and ἐδέρχθην as deponents.

Δέρω, "I flay," Ionic and poetic δείρω, Attic δαίρω, fut. δερῶ, aor. ἔδειρα, perf. pass. δέδαρμαι, aor. ἐδάρην.

Δέχομαι, "I hold out my hand to take or receive," Ionic δέκομαι, syncopated aor. ἔδεκτο, δέχθαι. Perf. pass. part. δεδεγμένος and δεδοκήμενος, "watching," "lurking." Same root as δεικ-νυ-μι and δοκ-έω.

Δέω, "I bind," paulo-post fut. as simple fut. δεδήσομαι. From an obsolete δίδημι we have δίδη as 3 pers. sing. imp. (Hom. *Il.* xi. 105), and διδέασι as 3 pers. pl. pres. (Xen. *Anab.* v. 8, § 24).

Δέω, "I want," used impersonally, δεῖ, fut. δεήσει; pass. δέομαι, "I need," "I entreat," fut. δεήσομαι.

ΔΙ-, "I fear," fut. δείσομαι, 1 aor. ἔδεισα, 2 aor. ἔδιον, perf. δέδοικα, δέδια, plural δέδιμεν, δέδιτε, δεδίασι, imperat. δέδιθι. In Homer δειδοικα, δελδια, δείδιθι. Δίημι signifies "I pursue," pass. "I flee."

Διδράσκω generally used in composition, "I run," fut. δράσομαι, 1 aor. ἔδρασα, perf. δέδρακα. We have also, but only in composition with ἀπό, ἐκ and διά, 2 aor. ἔδραν, δρώ, δραίην, δρᾶναι,

δράς, as from a verb in -μι. The root is δραF-, δραπ- or δραμ-. Comp. δραπέτης and ἔδραμον, δραμεῖν.

Δίξημι\*, "I seek," fut. διζήσομαι, aor. ἐδίξησάμην. The 2 sing. δίξεις, δίξῃ seem to belong to a form δίξομαι.

Δικεῖν\*, "to throw," aor. indic. ἔδικον, is used only in this tense.

Διώκω, "I pursue," fut. διώξω and διώξομαι, with lengthened form διωκάθω.

Δοκέω, "I seem," fut. δοκήσω\*, perf. δεδόκηκα\*. Also fut. δόξω, 1 aor. ἔδοξα, perf. pass. δέδογμαι. The root is ΔΕΚ-, as in δέχομαι and δείκνυμι.

Δραμεῖν, see διδράσκω and τρέχω.

Δύναμαι, "I am able," imperf. ἐδυνάμην, Attic ἡδυνάμην, fut. δυνήσομαι, 1 aor. mid. ἐδυνήσάμην, 1 aor. pass. ἐδυνήθην (Attic ἡδυνήθην), sometimes ἐδυνάσθην, perf. pass. δεδύνημαι.

Δίω, transitive, "I put on," δύνω, intransitive, 2 aor. ἔδυν, "I went into," "put on myself," δῦθι, δύναι, δύς, perf. δέδυκα, cf. ἔφυν, πέφυκα. For ἔδυν, 3 pers. sing. 2 aor., we find δύσκειν. The 2 fut. δύσω, 1 aor. ἔδυσα, are active, with a distinct opposition to the middle (below, 432, 1, αα, β).

Δωρέομαι, "I present," fut. δωρήσομαι, aor. ἐδωρησάμην; but perf. δεδώρημαι is used also as pass., and this is the only use of ἐδωρήθην.

## E.

Ἑάφθη\*, "it clung," a form referred to ἄπτω, and occurring only in Hom. *Il.* XIII. 543, XIV. 419.

Ἑγείρω, "I wake," perf. ἐγήγερκα, ἐγήγερμαι, aor. ἠγέρθην and ἠγρόμην. Also ἐγρήγορα, "I am awake." The root is ἙΓΕΡ-, "to gather" or "collect." From this we have the secondary form γρηγορέω.

ΕΔ-, "I eat," see ἐσθίω.

Ἑέλδομαι\*, "I wish," for ἔλδομαι. Similarly ἔελμαι for εἶλω, ἐέλπομαι for ἔλπομαι, ἐέργω for εἵργω.

Ἑζομαι, "I seat myself," more frequently used in the compound καθέζομαι, fut. καθεδοῦμαι, aor. ἐκαθήμην.

ἙΘ-, "I am accustomed," perf. εἶωθα, part. ἔθων in Homer.

Ἑθέλω, "I wish," also θέλω, fut. ἐθελήσω, θελήσω, perf. ἠθέληκα.

ΕΙΔ-, or more properly FID-, "I see," 2 aor. εἶδον (Homer ἴδον), ἰδέ, ἴδω, ἴδοιμι, ἰδεῖν, ἰδών. These complete the tenses of

*ὀράω*, which has no future or aorist. Pres. mid. *εἶδομαι*, "I seem," *νῖλεορ*, 1 aor. *εἰσάμην*. The 2 aor. *εἰδόμην* has an *active* sense, "I see with interest," "I behold" or "gaze on;" imperat. *ἰδοῦ* perispomenon (*ἰδού* oxytone, *ecce*).

The same root also signifies, "I know," fut. Hom. *εἰδήσω*, Attic *εἴσομαι*, 2 perf. *οἶδα*, "I know," pluperf. *ᾔδειν*: *ἴδμεν* for *οἶδαμεν*, infin. *ἴδμεναι*, subj. *ἴδέω*, in Homer and Doric writers.

The following table shows the different tenses of this verb which were in common use:

## Indicative.

Perf.	<i>Sing.</i> <i>οἶδα</i>	<i>οἶσθα</i>	<i>οἶδε</i>
	<i>Plur.</i> <i>ἴσμεν</i> <sup>1</sup>	<i>ἴστε</i>	<i>ἴσασι</i>
	<i>Dual.</i>	<i>ἴστων</i>	<i>ἴστων</i>
Pluperf.	<i>Sing.</i> <i>ᾔδειν</i>	<i>ᾔδεις</i> and	<i>ᾔδει</i>
	<i>Ep.</i> <i>ᾔδεα</i> , Attic <i>ᾔδη</i>	<i>ᾔδειςθα</i>	Attic <i>ᾔδη</i>
	<i>Plur.</i> <i>ᾔδειμεν</i>	<i>ᾔδειτε</i>	<i>ᾔδισαν</i>
	poet. <i>ᾔσμεν</i>	<i>ᾔστε</i>	<i>ᾔδισαν</i>
	<i>Dual.</i>	<i>ᾔδειτων</i>	<i>ᾔσαν</i>
Fut.		poet. <i>ᾔστων</i>	<i>ᾔδειτην</i>
		<i>εἴσομαι</i> and <i>εἰδήσω</i> .	

## Imperative.

<i>Sing.</i>	<i>ἴσθι</i>	<i>ἴτω</i>
<i>Plur.</i>	<i>ἴστε</i>	<i>ἴτωσαν</i>
<i>Dual.</i>	<i>ἴστων</i>	<i>ἴστων</i>

## Subjunctive.

*εἰδῶ*      *εἰδῆς*      *εἰδῆ, κ.τ.λ.*

(Ep. *ἴδέω* or *εἰδέω* with synizesis, *Il.* xiv. 235).

## Optative.

<i>Sing.</i>	<i>εἰδείην</i>	<i>εἰδείης</i>	<i>εἰδείη</i>
<i>Plur.</i>	<i>εἰδείημεν</i>	<i>εἰδείητε</i>	<i>εἰδείησαν</i>
	<i>εἰδεῖμεν</i>		<i>εἰδεῖεν</i>
<i>Dual.</i>		<i>εἰδείητων</i>	<i>εἰδεῖήτην</i>

<sup>1</sup> In the Ionic and epic writers we have *ἴμεν*, and *οἶδαμεν*, *οἶσθε*, *οἶσασι* also occur in Ionic and later writers. *Οἶδαμεν* is found in Antiph. 2, α, 3; *οἶσθε* in Aristoph. *Ach.* 294; and *οἶσας* in Eurip. *Alcest.* 780.

Infinitive.	Participle.
εἰδέναι (Ep. and Ion. ἰδμεναι and ἰδμεν)	εἰδώς (Ep. fem. ἰδυῖα)

The verb ἴσημι is found only in the Doric poets, and is a later variation.

EIK-, "I resemble," 2 perf. οἶκα, ἔοικα, pl. ἔοιγμεν, plup. ἐφῶκειν; another Attic form is εἶκα, fut. εἴξω. For εἰκασιν the Attics said εἴξασιν.

Εἰλω\*, εἴλλω or εἴλλω, also εἰλέω, "I roll together," aor. ἔλσαι, inf. ἔλσαι or ἐέλσαι, perf. pass. ἔελμαι, 2 aor. pass. ἐάλην or ἐάλην, 3 pl. ἄλεν, inf. ἀλῆναι or ἀλῆναι, also ἀλήμεναι, 3 sing. plup. pass. ἐόλητο, according to which Pindar has the 3 sing. imp. act. ἐόλει.

Εἰμαρται, see μείρομαι.

Εἶρω\*, "I say," only epic; see under 'ΕΠ-.

Εἶρω, "I string together," aor. εἶρα and ἔρσα, perf. pass. ἔερμαι, plup. ἐέρμην.

'Εκέκλετο\*, see κέλομαι.

'Ελαίνω, "I drive" (i. e. both *veho* and *vehor*), for ἐλα-νύω, root 'ΕΛΑ- (above, 144), fut. ἐλάσω, Attic ἐλῶ, 1 aor. ἤλασα, perf. ἐλήλακα, perf. pass. ἐλήλαμαι, 1 aor. ἤλάθην.

'Ελέγχω, "I confute," perf. pass. ἐλήλεγμαι.

'Ελίσσω, "I wind," perf. pass. εἴλογμαι, and in the unattic writers ἐλήλεγμαι.

'Ελκω, "I drag," forms 1 aor. and perf. as from ἐλκυ-.

'Ελπω, "I cause to hope," ἔλπομαι, perf. ἔολπα, "I hope."

'ΕΛ-, "I take," see αἰρέω.

'ΕΛΤΘ-, "I come," see ἔρχομαι.

'Εμέω, "I vomit," perf. ἐμήμεκα.

'ΕΝΕΚ-, 'ΕΝΕΙΚ-, 'ΕΝΕΓΚ-, "I bear," see φέρω.

'Ενίπτω\*, "I chide," an Homeric word, has two forms of the 2 aor. ἡνίπαπον and ἐνένιπον.

'Εννυμι\*, "I put on," fut. ἔσω, ἔσσω, ἔσσομαι, 1 aor. ἔσα, ἔσσα, ἔσσάμην, perf. pass. εἶμαι, pluperf. 2 pers. sing. ἔσσο, 3 ἔστο, 3 pl. εἶατο, aor. pass. ἔσθην (εἶαται and εἶατο are also from ἔζω).

In prose, only ἀμφιέννυμι occurs, fut. ἀμφιέσσομαι and ἀμφίω (from ἀμφιέσω), 1 aor. ἡμφίεσα, perf. pass. ἡμφιέσμαι.

'ΕΝΟΘ-\*, "I shake" (?), 2 perf. ἐνήνοθε, "it lies upon." (See Buttmann, *Lexil.* pp. 110, 133, Eng. Tr.).

Ἐπίσταμαι, "I understand," middle of ἐφίστημι, Ionic ἐπίστημι, imperf. ἡπιστάμην, fut. ἐπιστήσομαι, 1 aor. ἐπιστήθην, Attic ἡπιστήθην.

ἘΠ-, or more properly FEΠ-, "I say," ἐνέπω, ἐννέπω, 2 aor. εἶπον, εἶπέ, εἶπω, εἶποιμι, εἶπεῖν, εἰπών, 1 aor. εἶπα, an Ionic form, whence the Attics said εἶπας (2 pers. sing. indic.), also εἰπάτω, εἰπάτων, εἶπατε, and sometimes εἶπον or εἰπόν, in the imperat.

For ἔπω the poets used ἔσπω, whence ἐνίσπω.

Tenses supplied from ἘΡ- are fut. ἐρέω (ἐρέσω) Ionic, ἐρῶ Attic; perf. act. εἶρηκα, perf. pass. εἶρημαι, 1 aor. pass. ἐρρήθην, Ionic ἐρρέθην, fut. εἰρήσομαι. The middle, in a causative sense, "I cause to speak," is used to form tenses of ἐρωτάω, "I ask." In this sense we have an aorist ἡρόμην, ἐροῦ, ἔρωμαι, ἐρέσθαι, and a fut. ἐρήσομαι. From εἶρημαι are derived ῥῆμα, ῥήτωρ, &c.

Ἐπαυρίσκομαι\*, "I enjoy" or "derive advantage from," in Theognis ἐπαυρίσκω, in Hesiod ἐπαυρέω. See above, ἀπούρας.

Ἐπεφνον\*, see ΦΕΝ-.

Ἐπίσταμαι, "I understand," imperf. ἐπίστασο and ἐπίστω, imperf. ἡπιστάμην, fut. ἐπιστήσομαι, aor. ἡπιστήθην.

Ἐπιτόσσαις\*, see τεύχω.

Ἐπλευ\*, ἔπλεο, ἔπλετο, see πέλω.

Ἐπω\*, "I am employed about anything" (in Homer, and the compounds in Attic prose), imperf. εἶπον, 2 aor. ἔσπον, as in ἔπ-εσπον, ἐπισπές, ἐπίσπω, ἐπίσποιμι, ἐπισπεῖν, ἐπισπών, fut. ἐφέψω. Whence the middle

Ἐπομαι, "I follow," imperf. εἰπόμην, 2 aor. ἐσπόμην, imperat. σπέο, σπεῖο, fut. ἔψομαι. Poets after Homer had also ἔσπωμαι, ἐσποίμην, ἐσπέσθαι.

Ἐπώχατο\* (Il. XIII. 340), see ἔχω.

Ἐράω, "I love" (in epic, &c. ἔραμαι, 1 aor. ἡρασάμην), 1 aor. ἡράσθην, ἀτανί, part. pass. ἐρώμενος, "loved."

ΕΡΓ-, or more properly FEΡΓ-, "I do," fut. ἔρξω, 1 aor. ἔρξα, 2 perf. ἔοργα: other forms of the present are ἔρδω and ῥέξω. Hence Ἐργάζομαι, "I labour at" (see 354).

Ἐργω, "I inclose," "keep off," in Homer and Herodotus; in the former frequently ἐέργω. Hence ἔρχαται, ἔρχατο, ἀπέρξαι, ἀπεργμένος.

In Attic writers εἶργω, "I shut out," εἶργω, εἶργνυμι (aspirated), "I shut in."

Ἐρδω, "I do," see ῥέξω.



Ἐρείδω, "I lean against," plup. pass. 3 sing. ἡρήρευστο, 3 pl. ἐρηρέδατο, "was fixed firm" or "rested."

Ἐρειπῶ, "I dash down," 2 aor. ἤριπον, intr., but also in a passive form, as appears from the participle ἐριπείς, perf. ἐρήριπα, intr., but also in a passive form, ἐρήριμμαι.

*Obs.* These verbs, though almost contradictory in signification, are often confused by students, and sometimes even by lexicographers and commentators, as in Aristoph. *Eg.* 627, 8, where, and in Pind. *Pyth.* iv. 264, 267, the two verbs occur in immediate contrast.

Ἐπιδ-, "I contend," 1 fut. ἐριδήσω, 1 aor. mid. ἐριδήσασθαι\*, perf. with pres. signification ἐρηρίσμαι. Hence ἐρίζω and ἐριδαίνω.

Ἐρῶ, "I go slowly" or "to my sorrow," fut. ἐρρήσω, &c.

Ἐρυγάνω, "I eructate," also ἐρεύγομαι, aor. ἤρυγον.

Ἐρυθθαίνω, "I make red," ἐρεύθω, fut. ἐρεύσω, ἐρυθθήσω, perf. ἡρύθηκα.

Ἐρύκω, "I draw back," 2 aor. ἡρύκακον\*.

Ἐρύω, "I draw," has *υ* short in flexion; *μηρύω*, though another form of the same word (117), has the *υ* long. We have, however, *εἰρῦσατο*, *ρύσθαι*, &c.

The forms and meanings of this word occasion some difficulty.

(1) In the middle sense, "I draw to myself," we have fut. ἐρύσσομαι and ἐρύομαι, aor. ῥύσάμην, ἐρυσσάμην, εἰρῡσάμην, plup. 3 sing. εἰρῡτο, 3 pl. εἰρῡατο. (2) In the sense, "I deliver," we have ῥύομαι, fut. ῥύσσομαι, aor. ἐρῡσάμην, but in epic poetry also ῥῖσάμην (*Il.* xv. 29). Other varieties occur, which explain themselves.

Ἐρχομαι (from ἘΡΧ-, ὈΡΧ-, connected with ὈΡΕΓ-), "I make a straight line for myself," "I go forward," "I come," is the most irregular verb in the Greek language. The imperf. ἡρχίμην is never used by Attic writers (see Cobet, *Var. Lect.* p. 32). The complement of tenses is made up from Ἴ-, which furnishes the imperf. ἦεν or ἦα, and the fut. εἶμι (322); from ἘΛΤΘ-, which furnishes the aor. ἦλθον (*Hom.* ἦλυθον), fut. ἐλεύσομαι (very rare in good Attic), perf. ἐλήλυθα (*Hom.* εἰλήλυθα); from Ἴ-, which furnishes the perf. in the sense, "I am come," gen. ἦκω, ἦκα, ἰκάνω, ἰκνέομαι (above, 347, *Obs.*); in the sense, "I am gone," οἴχομαι, οἴχωκα, the past tenses of these verbs representing the pluperfect. The infin. pres. is gen. ἵεναι, and the partic. ἰών.

Ἐσθίω, ἔσθω, "I eat," from ἘΔ-, perf. act. ἐδήδοκα, perf. pass. ἐδήδεσμαι, 2 perf. ἔδηδα, fut. ἔδομαι: from ΦΑΓ-, 2 aor. ἐφαγον. The fut. φάγομαι is Hellenistic.

Εὔδω, *καθεύδω*, "I sleep," fut. *εὐδήσω*, *καθευδήσω*, imperf. *ἐκάθηνδον*, more rarely *καθηῦδον* and *καθεῦδον*.

Εὐρίσκω, "I find," from 'ETP-, fut. *εὐρήσω*, perf. act. *εὔρηκα*, perf. pass. *εὔρημαι*, 1 aor. *εὐρέθην*, 2 aor. act. *εὔρον*, mid. *εὐρόμην*. Verbal adjective *εὔρετός*. See *ἀπούρας*.

ἔχω, "I have in my hand," i.e. "I possess," or, perhaps primarily, "I hold forth and give," fut. *ἔξω*, 2 aor. *ἔσχον*, imperat. *σχές*, subj. *σχῶ*, opt. *σχολήν*, inf. *σχεῖν*, part. *σχών*, 2 aor. mid. *ἐσχόμεν*, *σχού*, *σχῶμαι*, *σχολήμην*, *σχέσθαι*, *σχόμενος*. Also fut. *σχήσω*, mid. *σχήσομαι*, perf. *ἔσχηκα*, perf. pass. *ἔσχημαι*, 1 aor. *ἐσχέθην*, fut. *σχεθήσομαι*. Hence a new present *σχεθῶ*. From *ἔχω* are also formed *ἰσχω* = *ἔχ-σχω* and the compounds *ὑπίσχομαι*, *ὑπισχνέομαι*, "I promise." *Ἀμπέχω*, "I clothe," has a mid. *ἀμπισχνέομαι*. The perfect *ἔκωχα*, in the Homeric *συνοχώτατε* (*Il.* II. 218), is a peculiar formation, and we have also *ἐπώχατο* as the 3 pl. pluperf. from *ἐπέχω*.

There are the following irregularities in the compounds of *ἔχω*:

(1) *ἀνέχομαι* makes imp. *ἠνειχόμεν*, aor. *ἠνεσχόμεν*, infin. *ἀνασχέσθαι*.

(2) *ἀμπέχω* makes imp. *ἀμπεῖχον*, fut. *ἀμφέξω*, aor. *ἠμπισχον*, inf. *ἀμπισχεῖν*, and the middle *ἀμπέχομαι* or *ἀμπισχνέομαι* makes imp. *ἠμπειχόμεν*, fut. *ἀμφέξομαι*, aor. *ἠμπισχόμεν*.

(3) *ὑπισχνέομαι* or *ὑπίσχομαι* has fut. *ὑποσχήσομαι*, aor. *ὑπεσχέμην*, imperf. *ὑπόσχον*, perf. *ὑπέσχημαι*.

ἔρ-, "I place" or "set up," 1 aor. *είσα*, mid. *είσάμην*, perf. pass. *ἦμαι*, "I sit," derivative forms *ἔζομαι*, *ἴζω*, q. v.

ἔψω, "I cook," fut. *ἐψήσω* and *ἐψήσομαι*, verbals *ἐφθός*, *ἐψητός*, *ἐψητέος*.

## Z.

Ζάω, "I live" (*ζω*, *ζῆς*, *ζῆ*, above, 333, (5)), imperat. *ζῆ* and *ζῆθι*, imperf. *ἔζων* and *ἔζην*, -ης, -η, fut. *ζήσω* and *ζήσομαι*. The Attics use the aorist *ἐβίων*, *βιώναι*, *βιούς*, and the perf. *βεβίωκα*.

Ζέω, "I boil," fut. *ζέσω*, verbal *ζεστός*.

## H.

ἡγέομαι, "I lead the way," "I consider" (like the two meanings of *duco*), perf. with pres. signification *ἡγῆμαι*, part. *τὰ ἀγῆμένα*, "that which is usual" (Demosth. in *Macart.* p. 1072, 28), where Dindorf writes *ἀγῆμένα*.

ἡδ-, "I please," see *ἀνδάνω*.

ἤμαι, "I sit," perf. pass. of ἔ-, "I set," pluperf. 3 pers. pl. ἔατο and εἶατο for ἦντο, imperat. ἦσο, infin. ἦσθαι, part. ἦμενος, not ἡμένος, on account of the *present* signification.

Compound κάθημαι, κάθησο, καθοίμην, κάθωμαι, καθήσθαι; imperf. ἐκαθήμην. See ἴζω.

ἤμι, see φημί.

ἤμύω, "I sink," is irregular only in the Homeric perfect ὑπεμνήμυκε (Π. XXII. 491), which seems to present the Attic reduplication with a shortening of the first vowel.

ἤνεγκα, ἤνεγκον, see φέρω.

## Θ.

ΘΑΨ-\*, "I am astonished" or "perplexed," used only in the poets, 2 perf. τέθηπα, 2 aor. ἔταφον. Hence τάφος, "astonishment," θαῦ-μα = θάψ-α-μα, θάομαι (only in the Doric poets and in the forms θάμεθα, θάσθε, θάσαι, &c.), θεάομαι, &c.

Θαλέω\*, "I bloom" or "flourish," a poetic variety for θάλλω, for which Homer uses θηλέω, and the later epic poets θάλλω, fut. θηλήσω, perf. τέθηλα, part. τεθαλλυῖα.

Θάπτω, "I bury," fut. θάψω, perf. pass. τέθαμμαι, 1 aor. ἐθάφθην, 2 aor. ἐτάφην.

Θέλω, see ἐθέλω.

Θέρομαι\*, "I warm myself," only in the pres. and imperf., in the fut. θέρσομαι, aor. ἐθήρην, subj. θερέω.

Θέω, "I run," fut. θεύσομαι. See τρέχω.

Θιγγάνω, "I touch," ΘΙΓ-, fut. θίξω and θίξομαι, 2 aor. ἔθιγον.

Θνήσκω, "I die," from ΘΑΝ-, fut. θανοῦμαι, 2 aor. ἔθανον, perf. τέθνηκα, plural τέθναμεν, -ατε, -ᾶσι, imperat. τέθναθι, subj. τεθνήκω, optat. τεθναίην, inf. τεθνάναι, part. τεθνεώς, τεθνηώς and τεθνείως. From τέθνηκα comes a new verb τεθνήκω, fut. τεθνήξω, τεθνήξομαι.

Θρύπτω, "I break up," 2 aor. pass. ἐτρύφην, fut. θρυφθήσομαι.

Θρώσκω, "I leap," from ΘΟΡ-, fut. θοροῦμαι, 2 aor. ἔθορον, perf. τέθορα. Another form is θόρηνται.

Θύω, "I sacrifice," perf. τέθυκα, 1 aor. pass. ἐτύθην.

## Ι.

Ἰδρύω, "I establish," has, instead of its 1 aor. pass. ἰδρύθην, the Homeric by-form ἰδρύνθην.

ἴζω, καθίζω, "I seat myself," root ἴΔ-, fut. καθιδῶ, aor. ἐκάθισα and καθίσα, fut. middle καθιζήσομαι. We find also καθέξομαι as from ἔζω, imperf. ἐκαθεζόμεν, in the tragedians καθεζόμεν used as an aor., fut. καθεδοῦμαι.

ἵημι, "I set a going," root ἵ-; the following forms are in use:

Active, pres. ἵημι, ἵης, &c. ἰᾶσιν or ἰεῖσιν, ἵει for ἵεθι, ἰῶ, ἰέην, ἰέναι, ἰεῖς; imperf. ἵην and ἵουν (in comp. ἀφίουν or ἠφίουν, also ἠφίειν), 3 pl. ἠφίεσαν, fut. ἵσω, 1 aor. ἦκα, Ionic ἔηκα, perf. εἶκα. The 1 aor. is used only in the sing. In the plural we have ἔμεν, ἔτε, ἔσαν, or with the augment εἰμεν, εἴτε, εἶσαν (ἀφείσαν, &c.), as from 2 aor. ἦν. Also in the moods ἔς, ὦ, εἴην, εἶναι, εἴς.

Passive and middle like τίθημι, i.e. ἵεμαι, &c. Perf. pass. εἶμαι, εἶσθαι, εἰμένος, 1 aor. middle ἠκάμην, 2 aor. middle ἔμην or εἵμην, 1 aor. pass. ἔθην or εἴθην. The 1 aor. middle is used only in the indic. In the moods we have οὔ, ἔμην, εἵμην, ἔσθαι, ἔμενος, ἔθητι, ἐθῶ, ἐθείμην, ἐθήναι, ἐθείς.

From the perf. act. with an intransitive signification we have (above, 347, *Obs.*)

ἵκνέομαι, "I come," by the side of ἵκω and ἰκάνω, fut. ἵξομαι, 2 aor. ἰκόμην, perf. (only in composition) ἀφῆγμαι.

ἱλάσκομαι, "I conciliate" or "propitiate," from ἱλάομαι, fut. ἱλάσομαι, imperat. ἱληθι or ἱλᾷθι, pres. mid. ἱλαμαι\*.

ἵπταμαι, see πέτομαι.

ἴσῃμι, "I know," in the sing. occurs only in the Doric ἴσαμι and ἴσασι for ἴσησι. See F1Δ-.

ἴσχω, see ἔχω.

## K.

καί-νν-μαι, root ΚΑΘ-; the dental is also omitted (above, 87) in και-νός and κα-λός; perf. pass. κέκασμαι, "I surpass," also "I am distinguished by," pl. perf. ἐκεκάσμεν, part. κεκασμένος and κεκαδμένος.

καίω, "I burn" (υρο), Attic κάω, fut. καύσω, 1 aor. ἔκαυσα, ἔκα, part. κέας, κείας, and in later writers καύσας, perf. pass. κέκαυμαι, 1 aor. ἐκαύθην, 2 aor. ἐκάην, 1 aor. mid. ἐκειάμην\*.

καλέω, "I call," fut. καλέσω, contr. καλῶ, aor. ἐκάλεσα, perf. κέκληκα, aor. pass. ἐκλήθην, perf. pass. κέκλημαι, opt. κεκλήμην, κέκλη, fut. pass. κληθήσομαι and κεκλήσομαι, fut. mid. καλοῦμαι.

Κάμνω, "I grow weary," fut. καμῶμαι, 2 aor. ἔκαμον, perf. κέκμηκα, part. κεκμηκώς, κεκμηώς.

Κανάξαις\*, see ἄγνυμι.

Κεῖμαι, "I lie down" (a syncopated perfect), imperat. κεῖσο, subj. κέωμαι, opt. κεοίμην (as from κέομαι), inf. κείσθαι, part. κείμενος, imperf. ἐκείμην, fut. κείσομαι.

Κέλομαι\*, "I order," fut. κελήσομαι\*, 2 aor. ἐκεκλόμην\*.

Κεντέω, "I goad," is regular, except that we have the epic aor. κένσαι\* for κεντήσαι.

Κεράννυμι, "I mix," fut. κεράσω, contr. κερῶ, 1 aor. ἐκέρᾱσα, perf. pass. κέκρᾱμαι and κεκέρασμαι, 1 aor. ἐκράβην and ἐκεράσθην. Also κερνάω, κερνημι.

Κερδαίνω, "I gain," fut. κερδανῶ, Ionic κερδανέω, 1 aor. ἐκέρδανα; also in Ionic and later writers κερδήσομαι and ἐκέρδησα.

Κεύθω, "I conceal," has the epic aor. κέκυθον.

Κήδω, root ΚΑΔ-, "I make anxious," "I afflict," "I bereave," κηδήσω, aor. ἐκάδον, perf. κέκηδα, fut. pass. κεκαδήσομαι. We should refer to this root the form κεκάδοντο, which is generally connected with χάζομαι. The anxiety of the enemy when the warrior was about to shoot (Hom. *Il.* iv. 497, xv. 574) was as natural as their retreating; and as in one case the foeman is shot through the temple, in the other through the breast, the mention of retreat is rather out of place. The preposition too is ὑπό, and not ἀνά.

Κιχάνω, "I overtake," from KIX-, 2 aor. ἔκιχον, fut. κίχῃσω, 2 aor. ἐκίχην, κιχείην, κίχω, κιχῆναι, κιχείς. We have also the Attic present κινγᾶνω.

Κίχρημι, "I lend," fut. χρήσῶ, 1 aor. ἔχρησα.

Κλάζω, "I clang," "make a noise," fut. κλάγξω, perf. κέκλαγγα, 2 perf. κέκληγα, 2 aor. ἔκλαγον.

Κλαίω, "I weep," Attic κλάω, fut. κλαιήσω, κλαύσω, κλαύσομαι and κλαυσοῦμαι.

Κλάω, "I break," fut. κλάσω, has an aor. partic. ἀποκλᾶς (Anacr. *fr.* 16).

Κλέπτω, "I steal," has the perf. κέκλοφα and the aor. ἐκλάπην.

Κλίνω, "I incline," fut. κλινῶ, aor. ἐκλίνα, perf. κέκλικα, aor. pass. ἐκλίθην, also ἐκλίνθην, and rarely fut. κατακλινήσομαι.

Κλύω\*, "I listen," imperf. ἔκλυον, imperat. κλύθι, κλύτε and κέκλυθι, κέκλυτε.

**Κορέννυμι**, "I satisfy," fut. *κορέσω*, 1 aor. *ἐκόρεσα*, perf. *κεκόρηκα*\*, p. pass. *κεκόρημαι*\*, Attic *κεκόρεσμαι*, 1 aor. pass. *ἐκορέσθην*.

**Κράζω**, "I crow," fut. *κεκράξομαι*, 2 aor. *ἔκραγον*, perf. *κέκρᾱγα*, imperat. pass. *κέκραχθι*, as if from a verb in *-μι*.

**Κρεμάννυμι**, "I suspend," from *ΚΡΕΜΑ-*, fut. *κρεμύσω*, contr. *κρεμῶ*, 1 aor. *ἐκρέμασα*, 1 aor. pass. *ἐκρεμάσθην*, middle *κρέμαμαι*, "I hang," like *ἵσταμαι*, fut. *κρεμήσομαι*. Another form is *κρήμνυμι*, imperat. *κρήμνη\**, pass. *κρήμναμαι*.

**Κρίνω**, "I judge," has *κρινῶ*, *ἔκρινα*, *κέκρικα*, *ἐκρίθην* and *ἐκρίνθην*\*. Comp. *κλίνω*.

**Κτάομαι**, "I acquire," has *κέκτημαι* and *ἔκτημαι*, "I possess."

**Κτείνω**, "I kill," root *ΚΤΑ-*, fut. *κτενῶ*, 1 aor. *ἔκτεινα*, perf. *ἔκτονα*, 1 aor. pass. *ἐκτάθην* (in Homer only), 2 aor. *ἔκτανον* and also *ἔκταν*, inf. *κτάμεναι*, part. *κτάς*; mid. (with passive signification) *κτάσθαι*, *κτάμενος*.

**Κτίζω**, "I build," has the part. pass. *κτίμενος*\*.

**Κυέω** and *κυτσκω* or *κυτσκομαι*, "I conceive," fut. *κύσω*. The aor. *ἔκῦσε* signifies "he fecundated," and *κυσαμένη* is intransitive like the usual active form.

**Κυλίνδω** and *κυλινδέω*, "I roll," from *κυλῖω*, fut. *κυλίσω*, 1 aor. *ἐκύλισα*, pass. *ἐκυλίσθην*.

**Κυνέω**, "I kiss," fut. *κῦσω*, aor. *ἔκῦσα*.

**Κυρέω**, "I hit upon," is regular, but has also the primary forms *κύρομαι*, *ἔκῦρον*, *κύρσω*, *ἔκυρσα*.

**Κυσαμένη**, see *κυέω*.

## ΛΛ

**Λααγχάνω**, "I receive by lot," from *ΛΑΧ-*, fut. *λήξομαι*, perf. *εἵληχα*, 2 aor. *ἔλαχον*. An old perf. was *λέλογχα*. Homer has *λελάχω*, "I give by lot."

**Λάζομαι** and *λάζυμαι*\*, "I take," only in the pres. and imperf.

**Λαμβάνω**, "I take," from *ΛΑΒ-*, fut. *λήψομαι*, perf. *εἵληφα* (Ionic *λελάβηκα*), pass. perf. *εἵλημμαι* or *λέλημμαι*, 1 aor. *ἐλήφθην*, 2 aor. *ἔλαβον*. Ionic forms are *λάμψομαι*, *ἐλαμφάμην*, *λέλαμμαι*, *ἐλάμφθην*.

**Λανθάνω**, "I am hidden," root *ΛΑΘ-*, mid. *λανθάνομαι* and *λήθομαι*, "I forget," from *λήθω*, fut. *λήσω*, perf. *λέλησμαι*, 2 aor. *ἐλαθον*, *ἐλαθόμην*, mid. perf. *λέληθα*. Homer has *λελάθω*, "I cause to forget."

Λάσκω\*, "I speak aloud," 2 aor. ἔλακον, fut. λακήσομαι, 1 aor. ἐλάκησα, perf. λέληκα (epic) or ἐλέακα, with the signification of the present.

Λάω\*, "I wish" or "will," only in Doric poetry and in 2 sing. λῆς, 3 sing. λῆ, 3 pl. λῶντι.

Λέγω, "I say," fut. λέξω, perf. wanting, p. pass. λέλεγμαι, 1 aor. ἐλέχθην. But Λέγω, "I collect," fut. λέξω, perf. εἶλοχα, p. pass. εἶλεγμαι, 2 aor. ἐλέγην.

Λεῖπω, "I leave," perf. λέλοιπα, perf. pass. λέλειμμαι, aor. ἐλείφθην, rarely ἐλίφθην\* (Callim. *Hymn. in Cer.* 94) or ἐλίπην (Dio Cass. xxxvii. 43).

Λείχω and λιχμάομαι, "I lick," is regular with the exception of the participle λελειχμότες.

Λιλαίομαι\*, "I desire" (connected with λάω), perf. with pres. signification λελίημαι for λελίλημαι.

Λιμπάνω, by-form of λείπω, used only in pres. and imperf.

Λίσσομαι\* and λίττομαι (fut. λίσσομαι), 1 aor. ἐλίσσάμην and ἐλιτόμην.

Λούω, "I wash," from ΛΟΦ-, fut. λοέσω, λούσω, 1 aor. ἐλόεσα, ἐλόεσσα, contr. ἔλουσα, Attic pres. λούμαι (from λόομαι), imperf. plur. ἔλουμεν.

Λύω, "I loose," λύσω, ἔλῳσα; but ἐλύθην, ἐλέλυμαι. Homer has a 2 aor. pass. λῦμην, λύτο, λύντο, and opt. λελύτο. Pindar has imper. λῦθι (*Fragm.* 55).

Λῶ, see λάω.

### M.

Μαίνομαι, "I am mad," μανούμαι, ἐμάνην, μέμνηνα, synonymous with the present. But 1 aor. act. ἔμνηνα means "I made mad" (Eurip. *Ion*, 520, *Iph. A.* 581, according to Hermann, *Arist. Thesm.* 561).

Μανθάνω, "I learn," from ΜΑΘ-, 2 aor. ἔμαθον, fut. μαθήσομαι, Doric μαθεύμαι, perf. μεμάθηκα.

Μάρπτω\*, "I seize," perf. part. μεμαρπώς, 2 aor. μέμαρπον, opt. μεμάποειν, inf. μαπέειν.

Μάχομαι, "I fight," fut. μαχέσομαι and (as from μαχέομαι) μαχήσομαι, Attic μαχοῦμαι, 1 aor. ἐμαχεσάμην, and in Homer ἐμαχησάμην, perf. pass. μεμαχημένος.

Μαίομαι, "I seek" or "desire," root MA-=MEN- (above, 107, cf. 160), perf. μέμαα, μεμάασι, μέμονα, μεμαώς, also syncopated

μέμῳμαι, &c., pres. mid. μῶμαι, imper. μῶεο, 1 fut. μάσομαι, 1 aor. ἐμασάμην: cf. δαίω, δάσασθαι, &c. The root MEN- appears in the present μένω, "I am fixed" or "remain," with perf. μεμένηκα. Also in μν-μνή-σκω.

Μείρομαι\*, "I obtain a share," perf. ἔμμορα, perf. pass. εἴμαρται, "it is fated," part. εἴμαρμένος.

Μέλλω, "I am minded to do," fut. μελλήσω, imperf. ἔμελλον and ἤμελλον.

Μέλω, "I am an object of concern" (Hom. *Od.* ix. 20), μέλομαι, "I lay to heart," fut. μελήσω, μελήσομαι, poetic form μέμβλομαι, perf. mid. μέμηλα. The active is generally impersonal, as μέλει μοι, "it concerns me," &c. The compound μεταμέλει, "it repents," is always impersonal.

Μενοινάω\*, "I think," imp. μενοίνεον.

Μένω, see μαίνομαι.

Μιαίνω, "I defile," aor. ἐμίηνα or ἐμίᾱνα, pass. aor. ἐμίανθη with 3 pl. ἐμίανθεν\*.

Μηκάομαι, "I bleat," 2 aor. ἔμακον, perf. μέμηκα, part. μεμηκώς, μεμηκυῖα and μεμᾶκυῖα.

Μίγνυμι, "I mix," and μίσγω\* for μίγ-σκω from ΜΙΓ-, fut. μίξω, perf. pass. μέμιγμαί, 1 aor. pass. ἐμίχθην, 2 aor. ἐμίγην.

Μιμνήσκω, "I remind," root MEN- = ΜΑ-, fut. act. μνήσω, "I will remind," mid. μνήσομαι, "I will remember," perf. pass. μέμνημαι, but 1 aor. ἐμνήσθην and ἐμνήσάμην, "I made mention" (above, 349).

ΜΟΛ-, "I come," fut. μολοῦμαι, aor. ἔμολον, perf. μέμβλωκα\*. The ordinary present is the inchoative βλώσκω.

Μυκάομαι, "I roar," fut. μυκήσομαι, 2 aor. ἔμῡκον, perf. μέμῡκα.

## N.

Ναιετάω\*, "I dwell," part. ναιετάουσα for ναιετούσα.

Ναίω\*, "I dwell," 1 aor. ἔνασσα, "I made to dwell," 1 aor. middle ἐνασσάμην, 1 aor. pass. ἐνάσθην. Cf. δαίω and μαίνομαι.

Νάσσω, "I stop up," fut. νάξω, perf. pass. νένασμαι.

Νεικέω, "I quarrel," fut. νεικέσω.

Νέλλομαι\*, see νέομαι.

Νέμω, "I distribute," fut. νεμῶ or νεμήσω, aor. ἔνειμα, perf. νενέμηκα, aor. pass. ἐνεμήθην and ἐνεμέθην. There is a by-form νεμέθω.

Νέω occurs in four different senses:

(1) Νέω, "I heap," 1 aor. ἔνησα, perf. pass. νένημαι and νένησμαι.



(2) Νέω, "I spin," conjugated regularly. Hence the derivative νήθω.

(3) Νέω, "I swim," fut. νευσοῦμαι, 1 aor. ἔνευσα, perf. νένευκα (e.g. Plat. *Resp.* 441 c; but ἀπένευσα, Plat. *Theæt.* 165 A; ἀπονεύκαμεν, Arist. *Rhet.* i. 1, § 11, must be referred to ἀπονείω). Hence νήχω, fut. νήξομαι.

(4) Νέομαι\* (used only in the poets), "I go," "return;" in Homer also νεῦμαι. Hence the form νίσσομαι or νείσσομαι, fut. νίσσομαι.

Νίζω, "I wash," tenses supplied from νίπτω.

Νυστάζω, "I nod," fut. νυστάσω and νυστάξω.

Νωμόω, a by-form of νέμω.

### Ξ.

Ξέω, "I cut with the edge," root ΞΕF- (found in ξίφος, cf. βρίω, βρέφος), fut. ξέσω; also under the form ξύω, ξύσαι. From this we have ξύρω, ξυρέω, ξυράω, "I shave," mid. ξύρομαι, ἐξυράμην, pass. ἐξύρημαι.

Ξηραίνω, "I dry up," fut. ξηρανῶ, aor. ἐξήρανά, perf. pass. ἐξήραμμαι.

### Ο.

Όζω, "I emit a smell," from ΌΔ-, fut. όζήσω, Ionic όζέσω, perf. όδωδα, with sense of present.

Όθομαι ["I have a care for," imperf. όθόμην. Found in Homer (only in the *Iliad*) and in Apollonius Rhodius, always with οὐ. Rost and Palm's *Lex.* in voc.]

Οίγω, see ανοίγω.

Οίδα, see above, under ΕΙΔ- = FID-.

Οίδαίνω, οιδάνω, "I swell," from οιδέω, fut. οιδήσω, perf. όδηκα.

Οίομαι and οίμαι, "I think," imperf. όόμην and όόμην: the other persons and moods are taken as from οίέομαι, fut. οίήσομαι, aor. όήθην. Homer has οίω, ότώ and όίομαι.

Οίσω, "I carry." Pind. *Pyth.* iv. 102, uses the infin. as a present, and we have frequently the imperat. οίσε, οίσέτω, οίσετε. The aor. ανώσαι occurs in Herod. i.157; cf. also the compound οίσοφάγος.

Οίχομαι, "I am gone," also οίχνέω, fut. οίχήσομαι, perf. όχημαι, οίχωκα and όχηκα. See έρχομαι.

Όλισθαίνω, ολισθάνω, "I slide" or "slip," fut. ολισθήσω, 2 aor. ώλισθον.

Όλλυμι, "I destroy," from ΟΛ-, with affix -νυ- (above, 102), fut. ολέσω (Attic ολώ), 1 aor. ώλεσα, perf. ολώλεκα; mid. δλλύμαι,

fut. *ὀλοῦμαι*, perf. *ὄλω·α*, "I am undone," 2 aor. *ὤλομην*, 1 aor. pass. *ὤλέσθην*. The participle *ὀλόμενος*, *ὀλόμενος* is used as an adjective signifying "fatal," "destructive."

\**Ὀμνυμι*, "I swear," fut. *ὀμοῖμαι*, 1 aor. *ὤμοσα*, *ὤμίθην*, perf. *ὀμόμοκα*, perf. pass. *ὀμώμοσμαι*, 3 pers. *ἐμώμοται* and *ὀμώμοσται*, 1 aor. part. *ὀμοθείς*.

\**Ὀμοκλάω*\*, "I call," imperf. *ἐμύκλεον*.

\**Ὀμύργνυμι*, "I wipe off," from \**ὈΜΟΡΓ-* or \**ἈΜΕΡΓ-*, fut. *ὀμόρξω*, 1 aor. *ὤμορξα*.

\**Ὀνύνημι*, "I benefit," fut. *ὀνήσω*, 1 aor. *ὤνησα*, pres. mid. *ὀνύναμαι*, aor. *ὤνήθην*, *ὤνήμην*, and later *ὠνάμην*, imper. *ὀνησο*, opt. *ὀναίμην*. For the imperf. act. *ὠφέλουν* was used.

\**Ὀνομαι*\*, "I reproach," fut. *ὀνόσομαι*, aor. *ὠνοσίμην* and *ὠνόσθην*, also *ὠνάμην*, 2 pl. *οὔνεσθε* (Hom. *Il.* xxiv. 241), for which Buttmann prefers *οὔνοσθε*.

\**Ὀξύνω*, "I sharpen," perf. *ὥξυγκα*, perf. pass. *ὥξυμμαι*.

\**ὈΠ-*, see *ὀράω*.

\**Ὀράω*, "I see," imperf. *έάρων*, perf. act. *έώρακα*, perf. pass. *έέρᾱμαι*. The other tenses are supplied from *ΟΠ-* and *ΦΙΔ-*, fut. *ὄψομαι*, perf. pass. *ὤμμαι*, *ὤψαι*, *ὤπται*, inf. *ὠφθαι*, 1 aor. *ὤφθην*, 2 perf. *ὄπωπα* in the poets. See *ΕΙΔ-* = *ΦΙΔ-*.

\**Ὀρέγομαι*, "I reach after," aor. *ὠρέχθην* and *ὠρεξάμην*. There is a strengthened form *ὀρνγνάομαι*.

\**Ὀρνυμι*\*, "I excite," fut. *ἔρσω*, 1 aor. *έρσα*, perf. pass. *ὀρώ·μαι*, aor. *ὠρόμην*, 3 sing. *ὠρτο*, imperat. *ἔρσο*, inf. *ὀρθαι*, part. *ὀρμένος*, 2 perf. *ὄρωρα*, "I am risen," and aor. *ὠρορα*, generally transitive. Hence a new present pass. *ὀρώρομαι*, 2 aor. *ὠρόμην*. Homer has *ὄρσοο*, as if from a present *ὄρσομαι*.

\**Ὀσφραίνομαι*, "I smell," fut. *ὀσφρήσομαι*, aor. *ὠσφρόμην* and *ὠσφράμην*.

\**Οὔτάω*\*, *οὔτάζω*, "I wound," 3 pers. 2 aor. *οὔτα*, perf. part. pass. *οὔτάμενος* for *οὔτασμένος*.

\**Ὀφείλω*, "I owe," "must," fut. *ὀφειλήσω*. The aor. *ὠφελον* occurs only as the expression of a wish, *εἴθ' ὠφελον* (Ionic *αἴθ' ὄφελον*). Homer also doubles the λ, as *ὠφελλον*.

\**Ὀφλισκάνω*, "I owe," "am guilty of," "incur," 2 aor. *ὀφλείν*.

## Π.

\**Παίζω*, "I sport," fut. *παίξομαι* and *παιξοῦμαι*, but 1 aor. *ἐπαισα*, perf. *πέπαικα*, perf. pass. *πέπαισμαι* and *πέπανγμαι*.

Πάλλω, "I shake," 2 aor. pass. ἐπάλην. In epic poetry we have ἀμπεπαλὼν\*, 2 aor. act. part. from ἀναπάλλω, and πάλτο as 3 sing. 2 aor. pass.

Πάσασθαι\*, "to acquire," perf. πέπαμαι, plup. πεπάμην. We must not confuse with this the forms derived from πατέομαι.

Πάσχω, "I suffer," for πάθ-σκω=πένθ-σκω, fut. πείσομαι, 2 aor. ἔπαθον, 2 perf. πέπονθα, part. fem. πεπαθυῖα in Homer. Cf. σπένδω.

Πατάσσω, see πλήσσω, which furnishes the passive.

Πατέομαι\*, "I eat," ἐπασάμην, πέπασμαι; cf. दातेομαι, दासασθαι.

Πείθω, "I persuade," pass. "I believe" or "obey," to which signification also belong πείσομαι, πέπεισμαι. But 2 perf. πέποιθα signifies, "I trust." So also the future πιθήσω\*, and the aor. part. πιθήσας\*.

Πελάζω, πέλάω, see πύλημι.

Πέλω\* or πέλομαι, "I move round," "I am in a certain place or employment" (cf. *versor*); a poetic word used also in Doric prose; it has the pres. and 2 aor. 2 pers. ἔπλεο, 3 pers. ἔπλετο, ἔπλεν (II. XII. 11), and part. περιπλόμενος. Homer has also the strengthened form πωλέομαι\*.

Πεπαρεῖν\*, "to show," an isolated form in Pind. *Pyth.* II. 57.

Πέσσω, πέττω, "I digest," fut. πέψω, as if from πέπτω, perf. pass. πέπεμμαι, 1 aor. ἐπέφθην.

ΠΕΤ-. This root appears in three verbs with the cognate significations: (1) "I fall." (2) "I spread out wings in falling." (3) "I fly" or "remain suspended in the air."—(1) "I fall," with reduplication πίπτω, with ν affixed πίτνω, 2 aor. Doric ἔπετον, in other dialects ἔπεσον, fut. m. πεσοῦμαι, perf. πέπτωκα or πέπτηα, part. πεπτηώς, πεπτεώς or πεπτώς.

(2) ΠΕΤΑ-, in Πετάννυμι, "I expand," fut. πετάσω (Attic πετώ), 1 aor. ἐπέτασα, perf. pass. πεπέτασμαι, Attic πέπταμαι, 1 aor. ἐπετάσθην.

(3) Πέτομαι, "I fly," 2 aor. ἐπετόμην, by sync. ἐπτόμην. Hence mid. ἵπταμαι, fut. πτήσομαι, πετήσομαι, 2 aor. ἔπτην, πτώ, πταῖν, πτήναι, πτάς (mid. πτάσθαι, πτάμενος). Πέταμαι occurs, but not in Attic: also ποτάομαι, ποτέομαι and πωτάομαι; but πετάομαι in later writers.

Πέφνον\*, see ΦΕΝ-.

Πήγνυμι, πηγνύω, "I fasten," fut. πήξω, 1 aor. ἔπηξα, perf. pass. πέπηγμαι, 1 aor. ἐπήχθην, 2 aor. ἐπάγην, perf. πέπηγα, "I am fixed."

Πίλνυμι, pass. πίλναμαι, "I approach," from πελάω\*, πελάζω, fut. πελάσω, perf. pass. πέπλημαι, 1 aor. ἐπλάσθην or ἐπλάθην, 3 plur. 2 aor. πλῆντο, as if from πλῆμι.

Πίμπλημι, "I fill," from ΠΛΕ- (πλήθω, "I am full"), imperat. πλῆσο, opt. πλήμην, fut. πλήσω, 1 aor. ἐπλησα, perf. πέπληκα, perf. pass. πέπλησμαι, 1 aor. pass. ἐπλήσθην. In compounds, if μ precedes πίμπλημι, the first μ is dropt, as in ἐμπίπλημι; but we have ἐνεπίμπλασαν, &c.

Πίμπρημι, "I burn," "set on fire," as ἵστημι, fut. πρήσω, 1 aor. ἔπρησα, perf. act. πέπρηκα, perf. pass. πέπρησμαι, 1 aor. ἐπρήσθην. In compounds, if μ precedes the verb, the first μ is dropt, as in ἐμπίπραντες; but it is resumed if the augment intervenes, as in ἐνεπίμπρασαν.

Πίνω, "I drink," fut. πίομαι (πιοῦμαι was later), 2 aor. ἐπίον, imperat. πίε (the Attics said πῖθι). The other tenses are from ΠΟ-, perf. πέπωκα, pass. πέπομαι. Hence also πιπίσκω, "I give to drink," fut. πίσω.

Πιπράσκω, "I sell," from περάω, fut. περάσω, Attic περῶ (περάω, "I pass over," makes περᾶσω), perf. act. πέπρᾱκα, perf. pass. πέπρᾱμαι, 1 aor. ἐπράθην, Attic fut. pass. πεπράσομαι. For the middle forms, signifying "I cause to be sold," i. e. "I buy," see πρίασθαι and ὠνέομαι.

Πίπτω, "I fall," see ΠΕΤ- (1).

Πλέω, "I sail," root ΠΛΕF-, fut. πλεύσομαι and πλευσοῦμαι, 1 aor. ἔπλευσα, perf. ἐπέπλευκα, 2 aor. ἔπλων\*. An Ionic form is πλώω.

Πλήσσω, "I strike," fut. πλήξω, &c., 2 aor. ἐπλήγην, in compounds ἐπλάγην, as κατεπλάγην, "I was struck with terror," 2 aor. with redupl. πέπληγον\*. The Attic writers use πατάσσω as the active of this verb.

Πλύνω, "I wash," 1 aor. pass. ἐπλίνθην and ἐπλύθην.

Πνέω, "I blow," root ΠΝΕF-, fut. πνεύσομαι and πνευσοῦμαι\*, 1 aor. ἐπνευσα, perf. act. πέπνευκα, perf. pass. πέπνυμαι\*, "I reflect," "am prudent." Homer has a form πνύω; ἄμπνυε, "recover thyself." We have the same root in πινύσσω, πινύσκω, "I make wise," i. e. "inspire."

Πνύγω, "I stifle," 2 aor. pass. ἐπνύγην.

Πορεῖν, ἔπορον, "I gave," "I distributed," whence πέπρωται, part. πεπρωμένος, "it is fated:" cf. μέρομαι.

Πρίσθαι (ἐπριάμην, πρίασο or πρίω, πρίωμαι, πριαίμην, πριάμενος), used as the aor. of ὠνέομαι.

Πτάρνυμαι, "I sneeze," aor. ἔπτарον.

Πτήσσω, "I crouch," from ΠΕΤ-, "I fall," 2 aor. dual καταπτήτην\*, as if from κατάπτημι, perf. mid. part. πεπτηώς\*. The other tenses are regular, πτήξω, ἔπτηξα, ἔπτηχα.

Πυνθάνομαι, "I learn by inquiry," also πεύθομαι, fut. πείσομαι, perf. πέψυσμαι, 2 aor. ἐπυθόμην.

### P.

Ῥαίνω, "I sprinkle," Ep. 2 plur. imper. ῥάσσετε\*, perf. pass. ἔρρασμαι, 3 pl. ἐρράδαται\*.

Ῥέζω, ἔρδω, "I do," fut. ῥέξω, ἔρξω, 1 aor. pass. ῥεχθéis, 2 perf. ἔοργα.

Ῥέω, "I flow," root PEF-, fut. ῥείσομαι, 1 aor. ἔρρευσα, 2 aor. pass. ἐρρήνην, fut. ῥνήσομαι, perf. ἐρρήνηκα, as from ῥνέω.

Ῥήγνυμι, ῥηγνύω, "I break," "rend," from FPAΓ-, ῥήσσω, fut. ῥήξω, 2 aor. pass. ἐρράγην, 2 perf. ἔρρωγα, intransitive.

Ῥυγέω, "I shudder," 2 perf. with pres. signification ἔρρυγα\*.

Ῥίπτω and ῥιπτέω, "I throw" and "I keep throwing" (*jacio* and *jacto*); in the pres. and imperf. both forms are in use, but all the other forms are from ῥίπτω only. The *i* is long; hence ῥίπττε, ῥίψαι, aor. pass. ἐρρίφθην and ἐρρίφην. For ῥίπτασκον see above, p. 246.

Ῥώννυμι, "I strengthen," ῥώομαι, "I am active," fut. ῥώσω, perf. pass. ἔρρωμαι, imp. ἔρρωσο, "farewell," inf. ἐρρώσθαι, 1 aor. ἐρρώσθην.

### Σ.

Σαώω\*, "I save," occurs only as σώω, but σαοῖς, σαοῖ, σαοῦσι, imperat. σαοῦ. We generally find the secondary form σώζω, fut. σώσω, 1 aor. ἔσωσα, perf. σέσωκα, pass. σέσωσμαι and σέσωμαι, 1 aor. ἐσώθην; sometimes resolved in Homer, as in the fut. σώσω, &c.

Σβέννυμι, "I extinguish," fut. σβέσω, perf. pass. ἔσβεσμαι, 2 aor. ἔσβην, inf. σβῆναι, perf. ἔσβηκα in an intransitive sense, "I am extinguished."

Σεύω\*, "I shake" or "drive," from ΣΕF- (whence also σείω, σόω, σώω, σύω), 1 aor. ἐσσεύα, mid. ἐσευάμην, perf. pass. ἔσσυμαι,

"I rush," plur. ἐσσύμην, 1 aor. ἐσσύθην or ἐσύθην (Eurip. *Hel.* 1302). From σόω come the 3 pres. imperat. mid. σούσθω, 2 pl. σοῦσθε, and the 3 pres. ind. σοῦται, pl. σοῦνται. There is a Laconic form ἀπέσσουα, "he is gone" (Xen. *Hell.* i. 1, § 23).

Σκεδάννυμι, "I disperse," fut. σκεδᾶσω, Attic σκεδῶ, perf. pass. ἐσκεδάσμαι. Another form is σκίδνυμι, σκίδναμαι; also κεδάω\*, κεδάίω\* and κίδνυμι\*.

Σκέλλω, "I dry up," transitive, fut. σκελῶ, mid. σκελοῦμαι, fut. σκαλῶ or σκαλήσω, 1 aor. ἔσκηλα, perf. ἔσκληκα, part. ἐσκληώς, "being dried up," 2 aor. ἔσκλην, "I was dried up," fut. mid. σκλήσομαι.

Σκέπτομαι, "I consider," generally in Attic takes its pres. and imperf. from σκοπέω, but fut. σκέψομαι, aor. ἐσκεψάμην, perf. pass. ἔσκεμμαι.

Σμάω, σμήχω, "I smear," fut. σμήσω, from σμάω, Ionic σμέω; 1 aor. pass. ἐσμήχθην. Σμήχω is not Attic in the present.

Σπένδω, "I pour out," "I draw forth," root ΣΠΑΘ = ΣΠΕΝΘ-, fut. σπείσω, perf. pass. ἔσπεισμαι. Cf. πέπονθα, πείσομαι.

Στερέω and στερίσκω, "I deprive," in pass. στέρομαι, aor. ἐστέρην, part. στερείς.

Στορέννυμι, στόρνυμι, "I strew" or "lay down," and στρώννυμι, fut. στορέσω and στρώσω, 1 aor. ἐστόρεσα or ἔστρωσα, perf. pass. ἔστρωμαι, aor. pass. ἐστορέσθην.

Στυγέω\*, "I abominate," 2 aor. ἔστυγον. But 1 aor. ἔστυξα, "I cause to shudder."

Σφάζω, "I slaughter," 2 aor. pass. ἐσφάγην.

Σώζω, see σαόω.

## T.

ΤΑΛ- = ΤΛΑ-, "I bear," "dare," fut. m. τλήσομαι, 1 aor. in Homer ἐτάλασσα, perf. τέτληκα, pl. τέτλαμεν, part. τετληώς in the poets; 2 aor. ἔτλην, τλήθι, τλῶ, τλαίην, τλῆναι, τλάς (in Homer τέλαθι, τετλαίην, τετλάναι).

ΤΑ-, "I stretch out the hand to," imperat. τῆ. Hence 2 perf. τέταγα and a new pres. τετάγω. From this verb τείνω borrows its perfects τέτακα and τέτῃμαι. Cf. ΓΕΝ- γέγαα, ΜΕΝ- μέμαα; and see above (107).

Ταράσσω, "I disturb," has the by-form θράττω (chiefly in Attic poetry), and the epic perfect τέτρηχα\*.

Τέμνω, "I cut," fut. τεμῶ, Ionic ταμέω, 2 aor. ἔτεμον, rarely

ἔταμον in Attic, 2 aor. mid. ἐτεμόμην, more frequently ἐταμόμην, perf. τέτμηκα, perf. pass. τέτμημαι.

Τέρπω, "I delight," has the pass. aor. ἐτάρφθην, ἐτάρπην, besides the regular ἐτέρφθην, and in the epic the 1 pl. subj. τραπέιόμεν\*.

Τερσαίνω\*, "I dry," has 2 aor. pass. τερσήναι, and 1 aor. act. ἔτερσα.

Τέτμον\*, "I found," has the subj. τέττω, &c.

Τεύχω, "I make" or "construct," is regular, τεύξω, ἔτευξα, τέτυγμαι, ἐτύχθην. But although we have τετεύχεται, "they are made," the active form τέτευχα is also used in a passive sense (above, 347, *Obs.*). Hence we have the secondary verb τυγχάνω, "I hit the mark," "I light upon," "I am successful in obtaining" or "I happen on a place or person," "I am somewhere just at a particular time:" fut. τεύξομαι, aor. ἔτυχον (epic ἐτύχησα), fut. τετύχηκα. In Pindar τόσσαι is an aor. synonymous with τυχεῖν: cf. τόξον, which contains the same root.

The form τιτύσκομαι unites the meanings of τεύχω and τυγχάνω; for τιτύσκεσθαι τι is "to make ready something," but τιτύσκεσθαι τινος, "to aim at something."

Τίκτω, "I bring forth," fut. τέξω, τέξομαι, 2 aor. ἔτεκον, perf. τέτοκα.

Τίνω, "I pay," "expiate," fut. τίσω, perf. τέτικα, perf. pass. τέτισμαι, mid. τίνομαι, "to punish:" τίνω Ionic, τίνω Attic.

TOP-, "I pierce," found only in the aor. ἔτορον, τορεῖν. Hence (1) Τιτράω, "I bore," Attic τετραίνω, fut. τετρανέω, Ionic 1 aor. ἐτέτρηνα, also ἔτρησα, 1 aor. pass. ἐτετράνθην, perf. pass. τέτρημαι. (2) Τιτρώσκω, "I wound," from fut. τρώσω, perf. pass. τέτρωμαι, 1 aor. ἐτρώθην, fut. pass. τρωθήσομαι and τρώσομαι.

Τόσσαι\*, see τεύχω.

Τμήγω\*, "I cut," 1 aor. ἔτμηξα, 2 aor. ἔτμαγον, intransitive 2 aor., part. pass. τμηγείς, these two in compounds. See τέμνω.

Τρέπω, "I turn," perf. τέτραφα, perf. pass. τέτραμμαι.

Τρέφω, "I nourish," fut. θρέψω, perf. act. τέτροφα, perf. pass. τέθραμμαι, 1 aor. ἐθρέφθην, 2 aor. ἐτράφην. The 2 aor. ἔτραφον has in Homer a passive sense, as ἔτραφεν, "he was bred."

*Obs.* The forms τέτροφα and τέτραφα are interchanged in this verb and τρέπω, but it seems that the o belongs to τρέφω, and the a to τρέπω.

Τρέχω, "I run," fut. θρέξομαι, 1 aor. ἔθρεξα rare. More com-

monly from ΔΡΑΜ-, fut. δραμοῦμαι, 2 aor. ἔδραμον, perf. act. δεδράμηκα, pass. δεδράμηναι, perf. m. δέδρομα.

Τρώγω, "I nibble" or "eat with the front teeth," fut. τρώξομαι, 2 aor. ἔτραγον.

Τυγχάνω, see τεύχω.

Τύπτω, "I strike," fut. τυπτήσω, perf. τετύπτημαι, but also regular.

## Τ.

Ἵφαίνω, "I weave," aor. ἵφηναι, perf. ἵφαγκα, perf. pass. ἵφασμαι.

Ἵπεμνήμυκε\*, see ἡμύω.

Ἵπισχνέομαι, "I promise," from ὑπίσχομαι, fut. ὑποσχήσομαι, perf. ὑπέσχημαι, 1 aor. ὑπεσχέθην, imperat. ὑποσχέθητι, 2 aor. ὑπεσχόμην. See ἔχω.

## Φ.

ΦΑΓ-, "I eat," has only the fut. φάγομαι (which is Hellenistic), and 2 aor. ἔφαγον. The other tenses are formed from ἐσθίω and ἙΔ-,

Φαίνω, "I show," aor. ἔφηναι; intransitive ἐφάνθην, ἐφάνην, φανοῦμαι, φανήσομαι, πέφασμαι, πέφηναι, "I am manifest" (above, 347).

Φείδομαι, "I spare," fut. φείσομαι, perf. πέφεισμαι, epic aor. πεφιδόμην\*.

ΦΕΝ-, "I kill," has aor. ἔπεφνον, and perf. pass. πέφαμαι, 3 sing. πέφαται, 3 pl. πέφανται, inf. πεφάσθαι, fut. πεφήσομαι. Cf. ΜΕΝ-, &c., and see above (107).

Φέρω, "I bear," root ΦΕΡ-, only in the pres. and imperf.; the other tenses are supplied from ΟΙ- = ΦΕΓ- (comp. "weigh," &c.), ἙΝΕΚ-, ἙΓΚ-, Ionic ἐνέκω, fut. οἴσω, οἴσομαι (also as a pres. inf. οἴσειν, imperat. οἶσε), aor. ἤνεγκα and ἤνεγκον (Ionic ἤνευκα), perf. act. ἐνήνοχα, pass. ἐνήνεγμαi (Ionic ἐνήνευγμαi), 1 aor. ἤνέχθην (Ionic ἤνεχθην), fut. pass. ἐνεχθήσομαι and οἰσθήσομαι. The derivative φορέω is conjugated regularly, but there is an epic infin. φορήναι.

Φεύγω, "I flee," fut. φεύξομαι and φευξοῦμαι, perf. πέφευγα, 2 aor. ἔφυγον, perf. pass. πέφυγμαi.

Φημί, "I say," root ΦΑ-, like ἴστημι; but the imperfect ἔφην is generally an aorist like εἶπον, the frequentative φάσκω, ἔφασκον



being used to express the continuous act of speaking. In conversations we find the shorter form *ἡμί*, as in *ὦ ἡμί, παῖ, παῖ*, "boy! boy! I say;" *ἦν δ' ἐγώ*, "said I;" *ἦ δ' ὅς*, "said he," and in epic writers *ἦ*, "he said."

*Φθάνω*, "I come before," "anticipate," from *φθάω*, fut. *φθάσω*, 1 aor. *ἔφθασα*, perf. act. *ἔφθακα*. Also fut. *φθήσομαι*, 2 aor. *ἔφθην*, *φθῶ*, *φθαῖην*, *φθῆναι*, *φθάς*, 2 aor. mid. part. *φθάμενος*.

*Φθίω*, "I destroy," trans., and *φθίνω*, "I fall" or "waste away," which takes its tenses from the middle voice of *φθίω*, fut. *φθίσομαι*, pass. *ἔφθιμαι* (3 pl. *ἔφθινται*), part. *φθίμενος*<sup>1</sup>. Hence *φθινέω* and *φθινίθω*.

*Φράζω*, "I say," 2 aor. epic *πέφραδον*\* or *ἐπέφραδον*\*. The mid. and pass. signify "to remark," and the middle also means "to consider."

*Φρέω*\*, "I carry quickly," from *φορέω*, occurs only in composition, *ἐκφρεῖν*, *εἰσφρεῖν*, *διαφρεῖν*, imperat. *εἰσφρες*, as if from a verb in *-μι*.

*Φυζάναι* (= *φυγεῖν*, Hesych. as from *φύζημι*), "to flee," 2 perf. part. *πεφυζώς*\* (Hom. *Il.* xxi. 6, &c.). The grammarians also give a form *φυζάω*, whence part. aor. pass. *φυζηθέντες*, Nic. *Ther.* 825.

*Φυλάσσω*, "I watch," is regular, but in Hom. *Hymn. Apoll.* 538, we have the imper. 2 aor. *προφύλαχθε*.

*Φύω*, "I bring forth," fut. *φύσω* and *φίσομαι*, perf. *πέφυκα*, *πέφυγα*\*, 2 aor. *ἔφυν*, "I am by nature" (above, 323). *Ἐφύην* is a later form.

## X.

*Χάζομαι*, see *κῆδω*.

*Χαίρω*, "I rejoice," fut. *χαιρήσω*, in later writers *χαρήσομαι*, 2 aor. *ἐχάρην*, perf. act. *κεχάρηκα*, pass. *κεχάρημαι* and *κέχαρμαι*. In epic, 2 aor. *κεχαρόμην*, 1 fut. *κεχαρήσω*, and 1 aor. mid. *ἐχηράμην*.

*Χανδάνω*, "I grasp" or "contain" (as a vessel), 2 aor. *ἐχαδον*, perf. *ἐχανδα*, fut. *χείσομαι*. Cf. *σπένδω*.

*Χέω*, "I pour," fut. *χεύσω*, Attic *χέω*, 1 aor. *ἔχευα*, *ἔχευσα*, Attic *ἔχεα*, perf. act. *κέχϋκα*, pass. *κέχϋμαι*, 1 aor. *ἐχϋθην*.

*Χραιομείν\**, "to help," indic. 2 aor. *ἐχραιομον*, fut. *χραιομήσω*, 1 aor. *ἐχραίσμησα*.

<sup>1</sup> In Hom. *Od.* v. 110, 133, vii. 251, we should read *ἐφθιθεν* for *ἐφθιδον*.

*Χράω* has five different formations and meanings:

(1) *Χράω*, "I deliver an oracle," infin. *χρῆν*, aor. pass. *ἐχρήσθην*, perf. *κέχρησμαι*.

(2) *Κίχρημι*, "I lend," fut. *χρήσω*, mid. *κίχραμαι*, "I borrow," fut. *χρήσομαι*, aor. *ἐχρησάμην*.

(3) *Χράομαι*, "I use," is regular; but *κέχρημαι* in epic Greek means "I stood in need."

(4) *Χρή*, "it is necessary," *oportet* (impers.), opt. *χρεῖη*, subj. *χρῆ*, inf. *χρῆναι*, *χρῆν*, imperf. *ἐχρῆν*, more frequently *χρῆν*, part. *χρέων*, Attic for *χράον*, fut. *χρήσει*.

(5) *Ἀπόχρη*, "it is enough," 3 pl. *ἀποχρῶσιν*, inf. *ἀποχρῆν*, part. *ἀποχρῶν*, *-ῶσα*, *-ῶν*, imperf. *ἀπέχρη*, fut. *ἀποχρήσει*. The Ionians wrote *ἀπέχρα*.

*Χρώννυμι*, *χρωννύω*, "I colour," from *χρόω*, *χρώω*, *χρώζω* (all properly signifying "to touch the skin" or "surface"), fut. *χρώσω*, 1 aor. *ἐχρωσα*, perf. pass. *κέχρωσμαι*.

#### Ψ.

*Ψάω*, "I rub," inf. *ψῆν*, fut. *ψήσω*, &c.

*Ψύχω*, "I cool," 2 aor. pass. *ἐψύγην*, &c.

#### Ω.

*Ὠθέω*, "I push," fut. *ῶσω* or *ῶθήσω*, imperf. *έώθουν*, 1 aor. *έωσα*, inf. *ῶσαι*, perf. act. *έωκα*, pass. *έωσμαι*, 1 aor. *έώσθην*, fut. pass. *ώσθήσομαι*.

*Ὠνέομαι*, "I buy," has the pass. aor. *έωνήθην* with syllabic augment, and the perf. *έώνημαι* both passive and deponent. The Attic writers also used, as the aor. of this verb, *ἐπριάμην*, *πρίασο* or *πρίω*, *πρίωμαι*, *πριαίμην*, *πρίασθαι*, *πριάμενος*, from the same root as *πιπράσκω*. Cf. Demosth. *Nicostr.* 1249. 21, 23.

## PART IV.

### DERIVATION AND COMPOSITION.

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#### § I. *Prefatory Remarks.*

**354** FROM the formation of individual words, and their inflexion through the various modifications of the noun and verb, Greek Grammar naturally passes on to consider the cognate, but subsequent, procedure, by virtue of which (1) an existing noun or verb develops itself into a secondary noun or verb, or (2) two distinct words are combined in one, and furnished with a single set of inflexions: the former we call *derivation*; the latter is termed *composition*.

#### § II. (1) DERIVATION.

**355** In considering the subject of derivation, which was at one time regarded as including the whole of etymology, but which comparative grammar has reduced to a subordinate position, we have two distinct questions proposed to us. We have to examine, on the one hand, the process of derivation, or the machinery by which the new form is produced; and, on the other hand, the origin of the new form, or the classification of the derivatives according to the kind of words of which they must be regarded as modifications or extensions. The former of these inquiries is the most profound and difficult that could be proposed to the philological student. We must therefore be contented in this place with indicating rather than developing the results<sup>1</sup>. The latter is a very easy and simple task, and it is of great practical utility to the student. It shall therefore be exhibited with all the necessary details.

#### § III. (A) *Process of Derivation.*

The process of deriving one word from another is effected in the same way as the formation of words in the first instance,

<sup>1</sup> The subject is fully discussed in the *New Cratylus*, book III. chap. 3.

namely, by the addition of pronominal elements, so that a new crude form becomes the vehicle of the inflexions. There is naturally more variety in the secondary formations of nouns than in those of verbs. For while the person-endings of the verb have anticipated one prominent distinctive use of all three pronominal elements, the cases of the noun are, as we have seen, connected only with a special development of the second and third elements. Hence, in the derivative forms we find the converse. In the nouns all three pronominal elements are used, in their distinctive senses, and in combination with one another, to form nominal derivatives, while the verbal derivatives are limited to that special development of the second and third elements, which we find in the cases of the noun.

(a) *Derivative Nouns.*

**356** In the formation of nominal derivatives we observe that the *first* pronominal element expresses that the thing proceeds from, or immediately belongs to, the *subject*; the *second*, that it has a *relation to the subject*; the *third*, that it is a mere *object*, or something removed from the proximity of the subject.

a. The first pronominal element, in the derivative forms of nouns, appears generally as  $\mu$ -; rarely, if ever, as  $\pi$ -.

b. The second very frequently as  $\sigma$ -,  $\iota$ -,  $\gamma$ -,  $\kappa$ -,  $\tau\iota$ -,  $\tau\nu$ -,  $\nu$ -,  $\theta$ -,  $\delta$ -.

c. The third only as  $\tau$ - or  $\nu$ -.

d. The forms  $\rho$ -,  $\lambda$ -, as degenerations from the other dental liquid  $\nu$ , representing the third element, play a prominent part in the formation of nouns.

e. The first element is combined with the third, under the forms  $\mu\nu$ -,  $\mu\tau$ -; with the second, after the third, in  $\mu\nu\iota$ -,  $\mu\nu\kappa$ -.

f. The second element is combined with the first under the form  $\sigma\mu$ -; with the third as  $\tau\tau$ -,  $\sigma\nu$ -,  $\iota\nu$ -,  $\tau\iota\tau$ -,  $\delta\nu$ -; with  $\rho$ -, as  $\tau\rho$ -.

g. The third element is combined with  $\lambda$ ,  $\rho$ , in  $\tau\lambda$ -,  $\tau\rho$ -, and doubled in  $\tau\tau$ -,  $\nu\tau$ -.

**357** The following are examples of these formations:

a.  $\tau\iota\mu\acute{\eta}$ , "an honouring" or "appreciation" proceeding from the subject;  $\mu\nu\eta\mu\eta$ , "a calling to mind;"  $\pi\acute{o}\tau\mu\omicron\varsigma$ , "a falling."

Often with  $\sigma$ ,  $\theta$  prefixed (above, 91), as  $\delta\epsilon\sigma\text{-}\mu\acute{o}\varsigma$ , "a binding;"  $\theta\epsilon\sigma\text{-}\mu\acute{o}\varsigma$ , "a placing." The force of this ending is well shown by a comparison between the Latin *primus*, "the first of a series beginning with the subject," and the Greek  $\pi\rho\acute{\omega}\text{-}\tau\omicron\varsigma$ , "the last of a series ending with the subject:" between  $\alpha\lambda\text{-}\mu\upsilon\varsigma$ , "the nourisher," and  $\alpha\lambda\upsilon\text{-}\mu\text{-}\nu\upsilon\varsigma$ , "the nourished."

b.  $\mu\acute{\iota}\mu\eta\text{-}\sigma\iota\varsigma$ , "an imitation;"  $\phi\iota\lambda\text{-}\iota\alpha$ , "a friendliness;"  $\dot{\iota}\pi\pi\acute{o}\text{-}\tau\eta\varsigma = \dot{\iota}\pi\pi\iota\text{-}\kappa\acute{o}\varsigma = \dot{\iota}\pi\pi\epsilon\text{-}\acute{\upsilon}\varsigma$ , "equestrian" or "having relation to a horse;"  $\acute{\epsilon}\delta\eta\text{-}\tau\acute{\iota}\varsigma$ , "an eating;"  $\mu\omicron\iota\rho\acute{\iota}\text{-}\delta\iota\omicron\varsigma$ , "of or belonging to fate;"  $\delta\eta\mu\acute{o}\text{-}\sigma\iota\omicron\varsigma$ , "popular," and the like, are all relative or qualitative words, and recall the sense which properly attaches to the genitive case. Sometimes  $\text{-}\eta$  appears for  $\text{-}\iota\alpha$ , as in  $\epsilon\acute{\upsilon}\chi\text{-}\acute{\eta}$ , "a praying."

c.  $\gamma\rho\alpha\pi\text{-}\tau\acute{o}\varsigma$ , "written;"  $\chi\rho\iota\sigma\text{-}\tau\acute{o}\varsigma$ , "anointed;"  $\delta\epsilon\iota\text{-}\nu\acute{o}\varsigma$ , "dreaded;"  $\sigma\epsilon\mu\text{-}\nu\acute{o}\varsigma$  or  $\sigma\epsilon\pi\text{-}\tau\acute{o}\varsigma$ , "revered," are all objective words, expressing the results of an action.

d. Words in  $\text{-}\lambda\omicron\varsigma$  and  $\text{-}\rho\omicron\varsigma$  generally correspond to those in  $\text{-}\nu\omicron\varsigma$ ; comp.  $\delta\epsilon\iota\text{-}\lambda\acute{o}\varsigma$  with  $\delta\epsilon\iota\text{-}\nu\acute{o}\varsigma$ , and both with *dirus*;  $\mu\epsilon\gamma\acute{\alpha}\text{-}\lambda\omicron\varsigma$  with *mag-nus*;  $\lambda\upsilon\gamma\text{-}\rho\acute{o}\varsigma$  with  $\sigma\tau\upsilon\gamma\text{-}\nu\acute{o}\varsigma$ ;  $\acute{\epsilon}\chi\theta\text{-}\rho\acute{o}\varsigma$  with  $[\acute{\epsilon}]\xi\acute{\epsilon}\text{-}\nu\omicron\varsigma$ , &c.

e. A combination of (a) and (c) expresses the action, as proceeding from the subject, in connexion with its results (above, 79): thus, from  $\pi\rho\acute{\alpha}\gamma\text{-}\gamma\alpha\text{-}\mu\iota$  we might have  $\pi\rho\alpha\gamma\text{-}\mu\acute{o}\varsigma$ , "a doing," and  $\pi\rho\alpha\gamma\text{-}\mu\acute{\eta}\nu$ , "a doer" (a), and we have really  $\pi\omicron\lambda\upsilon\text{-}\pi\rho\acute{\alpha}\gamma\text{-}\mu\omega\nu$ , "he who does much,"  $\pi\rho\acute{\alpha}\xi\iota\varsigma = \pi\rho\acute{\alpha}\kappa\text{-}\sigma\iota\varsigma$ , "a relative doing" (b),  $\pi\rho\acute{\alpha}\gamma\omicron\text{-}\varsigma = \pi\rho\acute{\alpha}\gamma\omicron\text{-}\tau$  and  $\pi\rho\alpha\kappa\text{-}\tau\acute{o}\varsigma$ , "done" (c), and by a combination of (a) and (c) we have  $\pi\rho\acute{\alpha}\gamma\text{-}\mu\alpha\text{-}\tau\text{-} = \pi\rho\alpha\gamma\text{-}\mu\epsilon\nu\tau\text{-}$  (107) and  $\pi\epsilon\text{-}\pi\rho\alpha\gamma\text{-}\mu\acute{\epsilon}\nu\omicron\nu$ , "done as the result of doing." This last combination may take in addition (b), as in  $\acute{\alpha}\rho\text{-}\mu\omicron\text{-}\nu\acute{\iota}\text{-}\alpha$ ,  $\acute{\alpha}\rho\text{-}\mu\omicron\text{-}\nu\iota\text{-}\kappa\acute{o}\varsigma$ , in which case the quality connected with or produced by the result is expressed, as well as the result itself: for we have  $\acute{\alpha}\rho\text{-}\mu\acute{o}\varsigma$  = "a joining;"  $\acute{\alpha}\rho\text{-}\mu\omicron\text{-}\nu\acute{\iota}\text{-}\alpha$  = "the quality produced by such a joining;"  $\acute{\alpha}\rho\text{-}\mu\omicron\text{-}\nu\iota\text{-}\kappa\acute{o}\varsigma$  = "the sort of person who possesses such a quality."

f. When (b) is combined with (a), the relative word becomes *subjective*, as  $\acute{\alpha}\lambda\omega\text{-}\sigma\iota\varsigma$ , "a taking;"  $\acute{\alpha}\lambda\acute{\omega}\text{-}\sigma\iota\text{-}\mu\omicron\varsigma$   $\pi\alpha\iota\acute{\alpha}\nu$ , "a song of triumph on taking." When we have (b + c), the relative word becomes *objective*, as  $\phi\acute{\omega}\varsigma = \phi\acute{\alpha}\text{-}\text{For}$ , "that which is of the quality of light;"  $\kappa\alpha\lambda\lambda\omicron\text{-}\sigma\acute{\iota}\text{-}\nu\eta$ , "that which is of the quality of beauty" (nearly equal to  $\kappa\acute{\alpha}\lambda\lambda\omicron\text{-}\varsigma = \kappa\acute{\alpha}\lambda\lambda\omicron\text{-}\tau$ );  $\acute{\alpha}\lambda\eta\theta\text{-}\iota\text{-}\nu\acute{o}\varsigma$ , "made up of that"

which is true;"  $\iota\sigma\acute{o}\text{-}\tau\eta\text{-}\varsigma = \iota\sigma\acute{o}\text{-}\tau\gamma\alpha\text{-}\tau\text{-}\varsigma$ , "equality;"  $\acute{\alpha}\chi\theta\eta\text{-}\delta\acute{\omega}\nu$ , "an-  
noyance," i. e. that which is of the quality of grief or pain. When  
 $\tau\iota\text{-}$  is combined with  $\rho\text{-}$ , we have only a qualitative extension of  
the meaning of  $\tau\iota\text{-}$ ; compare  $\omicron\iota\kappa\acute{\eta}\text{-}\tau\omega\rho$  with  $\omicron\iota\kappa\eta\text{-}\tau\acute{\eta}\varsigma$ ;  $\delta\omicron\text{-}\tau\acute{\eta}\rho$ ,  $\delta\acute{\omega}\text{-}$   
 $\tau\epsilon\iota\rho\alpha$  with  $\delta\acute{o}\text{-}\tau\eta\varsigma$ , &c.

*g.* We have the combination  $\tau + \rho$  (sometimes  $\theta\rho$ ) in the com-  
paratives of adjectives, and in words signifying instrumentality, or  
a thing carried farther in a certain direction;  $\tau + \lambda$  is more rarely  
used in the same sense; compare  $\sigma\omicron\phi\acute{\omega}\text{-}\tau\epsilon\rho\omicron\varsigma$ , "farther in wisdom;"  
 $\beta\acute{\alpha}\rho\alpha\text{-}\theta\rho\omicron\nu$ , "farther in depth;"  $\acute{\epsilon}\chi\acute{\epsilon}\text{-}\tau\lambda\eta$ , "the handle at the end of  
the plough." The combination  $\tau + \tau$  marks the superlative, as  
 $\sigma\omicron\phi\acute{\omega}\text{-}\tau\alpha\tau\omicron\varsigma$ , "first of a series of wise men." The combination  
 $\nu\text{-}\tau$ , which is the third person-ending of the plural verb, is of con-  
stant use in the formation of active participles; it implies collection:  
compare  $\pi\acute{\alpha}\varsigma = \pi\acute{\alpha}\nu\text{-}\tau\text{-}\varsigma$  with *quantus*, and the names of towns, such  
as  $\tau\acute{\alpha}\rho\alpha\varsigma = \tau\acute{\alpha}\rho\alpha\text{-}\nu\tau\varsigma$  with *Tarentum*.

(β) *Derivative Verbs.*

**358** In order to see what verbs are derivative and what are  
primitive, it is necessary to classify all verbs according to the  
*genesis* or origination of their crude forms. The conjugations given  
above (299) are arranged according to the characteristic of the root,  
and are designed for the convenience of the learner. The true clas-  
sification, however, depends upon the contrivances adopted for the  
formation of a present tense from the root as exhibited in the  
second aorist.

**359** I. Primitive verbs, or those which are not formed from  
existing nouns or verbs.

(a) The simplest and oldest verbs are those which are formed  
from a monosyllabic root, which is prefixed to the person-endings  
(a) without any change, as  $\epsilon\acute{\iota}\text{-}\mu\acute{\iota} = \acute{\epsilon}\sigma\text{-}\mu\acute{\iota}$ ; (b) with *guna* or some  
ectasis involving perhaps a vowel of connexion, as  $\phi\eta\text{-}\mu\acute{\iota} = \phi\alpha\text{-}\gamma\alpha\text{-}\mu\acute{\iota}$ ;  
(c) with reduplication without *guna*, as  $\pi\acute{\iota}\text{-}\pi\tau\omega$  (root  $\pi\epsilon\tau\text{-}$ ); (d) with  
reduplication and *guna*, as  $\tau\acute{\iota}\text{-}\theta\eta\text{-}\mu\acute{\iota} = \tau\iota\text{-}\theta\acute{\epsilon}\text{-}\gamma\alpha\text{-}\mu\acute{\iota}$ ; (e) with an hy-  
perthesis of *guna* (above, 145), as  $\sigma\tau\epsilon\acute{\iota}\beta\omega$  for  $\sigma\tau\acute{\iota}\beta\text{-}\gamma\omega$ ,  $\phi\epsilon\acute{\iota}\gamma\omega$  for  
 $\phi\acute{\upsilon}\gamma\gamma\omega$ , Lat. *fugio*.

*Obs.* The vocalization shows that even such verbs as  $\lambda\acute{\epsilon}\gamma\omega$  and  
 $\sigma\tau\rho\acute{\epsilon}\phi\omega$  must have been formed by some strengthening insertion or affix  
(above, 20).

(b) Another class adds *ν* to the root, as in *τέμ-ν-ω*. This is sometimes accompanied by an euphonious ectasis of a labial or guttural in the root, as in *λα-μ-βά-νω*, *τυ-γ-χά-νω*, which is perhaps due to hyperthesis (above, 110). The same element sometimes appears as *τ*, after labials and gutturals: thus we have *τίπ-τ-ω*, root *τυπ-*, *κρίπ-τ-ω*, root *κρυβ-*, *τίκ-τ-ω*, root *τεκ-*. In some verbs we have a combination of *ν* and *φ* in this strengthening adjunct: this appears as *νη=ν-ια* in *δάμ-νη-μι*, *πίλ-νη-μι*, &c.; as *νυ* in *ζεύγ-νυ-μι*, where there is also a guna or expression of *ια*, indicated in such cases as *σβέ-ν-νυμι* by a reduplication of the *ν*. The vowel in *νι-*, and even in *νυ-*, may precede the liquid which it articulates. Thus we have *φαίνω*, *ἐλαύνω* from the roots *φα-* and *ἐλα-*.

**360** II. Secondary verbs, or those which are obviously derived from existing nouns or verbs.

The pronominal affixes used to form derivatives of this class are the same in kind with those used to strengthen the present in the other case, and most of them are found in the derivative nouns.

The terminations most in use for this purpose are the following: *-άω*, *-έω*, *-όω*, *-άζω* (= *αδ-γω*), *-ίζω* (= *ιδ-γω*), *-ύζω* (= *υδ-γω*), *-ίσκω*, *-ύσκω*, *-εύνω*, *-αίνω*, *-ύνω*; as *τι-μά-ω* from *τιμή*, *φιλ-έ-ω* from *φίλος*, *μισθ-ό-ω* from *μίσθος*, *σκευ-ά-ζω* from *σκευή*, *νομ-ί-ζω* from *νόμος* or *νέμ-ω*, *γαμ-ί-σκω* from *γαμή*, *μεθύ-σκω* from *μεθύ-ω*, *παιδ-εύνω* from *παῖς* (*παῖδ-ς*), *σημ-αί-νω* from *σημα*, *εὐθ-ύ-νω* from *εὐθύς*: the termination *-έ-θω*, *-ύ-θω* seems to be appropriated to derivatives from simple verbs; for instance, *φλεγ-έ-θω* from *φλέγω*, *φθιν-ύ-θω* from *φθίνω*, where it will be observed that the *ε* represents *ι*, which often follows *γ*, and *υ* belongs to the *νυ* of the primitive form. The termination *-ι-σκ-*, *-υ-σκ-* is inserted between the root and the strengthening pronominal adjunct *ν* in the verbs *ὀφλ-ισκ-ά-νω*, *ἀλ-υ-σκ-ά-νω*, &c.

*Obs. 1* There are some verbs in *-άω*, *-έω*, which must not be classed among these secondary derivatives. Such are *δρά-ω* = *δράFω*, which must be connected with *δραπ-* = *θεραπ-*: cf. *δραπέτης*: *καλέω* = *καλέFω*, connected with *κλέFος*, *κλύω*, &c.

*Obs. 2* On the other hand, a derivative affix is not unfrequently lost by assimilation, and the verb becomes a simple barytone; thus we have *πράσσω* for *πράγ-ω* from *πράγ-ος* (79, 103), *ἀγγέλλω* for *ἀγγέλ-ω* from *ἀγγελος*, *ποικίλλω* for *ποίκιλ-ω* from *ποικίλος*, *καθαίρω* for *καθάρ-ω* from *καθαρός*, *πυρέσσω* for *πυρέτ-ω* from *πυρετός*, &c.

§ IV. (B) *Classification of Derivatives.*(a) *Derived Substantives.*

**361** Substantives are derived (1) from verbs, (2) from adjectives, (3) from other substantives.

## (1) Substantives derived from Verbs.

(a) Substantives denoting the agent or person who carries out the action of the verb.

(aa) The most common termination is *-της* (gen. *-του*), fem. *-τρης* (gen. *-τριδος*), *-τρος* (gen. *-τρου*), *-τωρ* (gen. *-τορος*) or *-τρια* (gen. *-τριας*) or *-τις* (gen. *-τιδος*); less common is *-τηρ* (gen. *-τηρος*), fem. *-τειρα* (gen. *-τειρας*). These nouns are formed in the same way as the verbals in *-τός* and *-τέος*, and there is no doubt that the terminations are connected. Thus we have *αὐλήτης*, "a flute player" (from *αὐλεῖν*), fem. *αὐλητρὶς* and *αὐλήτρια*; *κελευστής*, "a commander" (from *κελεύω*); *μαθητής*, "a disciple" (from *μα-νθάνειν*), fem. *μαθητρὶς*; *ὀρχήστης* and poet. *ὀρχηστήρ*, "a dancer" (from *ὀρχεῖσθαι*), fem. *ὀρχήστρια*; *δράστης* or *δρηστήρ*, "a labourer" (from *δρᾶν*), fem. *δρηστὶς*; *προδότης*, "a traitor" (from *προδιδόναι*), fem. *προδότις*; *ιατρός*, "a healer" (from *ἰᾶσθαι*); *σωτήρ*, "a saviour" (from *σαοῦν*, *σώ-ζειν*), fem. *σώτειρα*; *εὐναστήρ*, *εὐνητήρ* or *εὐνᾶτήρ*, "a husband" (from *εὐνᾶν*, *εὐνά-ζειν*), fem. *εὐνάστειρα*, *εὐνάτειρα*, *εὐνήτειρα*, *εὐνήτρια*; *ρήτωρ*, "an orator" (from the root of *εἰ-ρη-κα*); and secondary derivatives like *ἀπάτωρ*, *ἀμήτωρ* from *πατήρ*, *μήτηρ*. Words formed with the ending *-της* have sometimes, but rarely, a passive sense; thus *γενέτης* means "a son" (Soph. *Ced. T.* 470); *ἀτίτης*, "dishonoured" (*Æsch. Agam.* 72); *κισσοδέτης*, "bound with ivy" (Pind. *Fr.* 45, 9).

*Obs.* With regard to the accentuation of these derivatives, it is to be observed (a) that the nouns in *-της* are paroxytone when they are proper names, when they are dissyllable, or when, being polysyllable, they have a short penultima; thus we find *Ὀρέστης*, *ψεύστης*, *δεσπότης*. But if the penultima is long, the word is oxytone; thus we find *ποιητής*, *δικαστής*. Exceptions: *κρίτης* (but in compounds with any other word than a preposition it draws back its accent, as in *ὄνειροκρίτης*), *εὐρετής*, *δυνάστης*; and in Attic Greek derivatives from liquid verbs, as *ψαλτής*, *ποικιλτής*, &c. (b) The nouns in *-τηρ* and *-τρης* are oxytones. (c) Those in *-τρια* and *-τειρα* are parproxytones.

(bb) The terminations *-ης* (gen. *-ου*) from verbs in *-έω*, *-ας* (gen. *-ου*) from verbs in *-άω*, and *-ος* (gen. *-ου*) from consonantal



verbs are less common and are generally confined to compounds; such are σιτοπῶλης, "a corn-factor" (from πωλεῖν); ὀρνιθοθήρας, "a fowler" (from θάρσναι); στρατηγός, "a general" (from ἄγειν); but we have simple nouns, such as τροφός, "a nurturer" (from τροφῆναι); ταμίας, "a marshaller" (from τάσσω); πομπός, "a conductor" (from πείπειν); αἰδός, "a singer" (from αἰδεῖν).

(iii) Nouns in -ης and -ας are paroxytone, but verbal derivatives in -ης are perhaps to indicate the loss of a consonant affix; this distinguishes them from words like ζωγράφος and λιθοβόλος, which, as we shall see, are not derived from γράφω and βάλλω, but from γραφή and βλήν.

(iv) It is difficult to decide whether the nouns of agency in -της are derivatives from verbs, or from other nouns; according to their meaning they are verbal derivatives; thus ἵππεις, though it is anterior to ἵππεύω and ἵππελα, cannot come immediately from ἵππος, but must involve some derivative verb, now lost; similarly σκαφεύς, "a digger" (from σκάπτειν); κναφεύς, "a fuller" (from κνᾶπτειν); γραφεύς and γραμματεύς, "a writer;" πομπεύς, "an attendant" (cf. πομπός<sup>1</sup>), &c., bear verbal significations quite as immediate as the corresponding verbals in -η or -εία (below, (h)). See however (3), (d), (aa).

(b) Substantives denoting the action or result of the action.

(aa) Nouns in -σις (-ξις, -ψις) and -σία (all fem.) denote generally the action itself, as incomplete or in progress; thus we have πράξις, "the doing" (from πράσσειν); αὔξησις, "the increasing" (from αὐξάνειν); θυσία, "the sacrifice" (from θύειν); δοκιμασία, "the scrutiny" (from δοκιμάζειν). But some of these denote the result of the action, as δόσις, which means both "a gift" and "a giving" (cf. the English "dose").

(bb) Nouns in -σα (fem.) have the same meaning as those in -σις. Compare δόξα with δόκησις, both from δοκεῖν.

(cc) Nouns in -τις and -τυς (all fem.) correspond in meaning and in origin with those in -σις and -της, only they are rarer and more poetical; of these we have φάτις, "a speaking" (from φάναι); μῆτις, "a thinking" (from μαλεσθαι); πύστις, "an inquiring" (from πυνθάνεσθαι); ἐδητύς, "an eating" (from ἐσθίειν); ἐπητύς,

<sup>1</sup> Πομπεύς, in the sense "one who goes in a procession," is found only in Thucyd. vi. 58.

"a friendly speaking" (from *εἰπεῖν*, cf. *ἐπητής*); *ὀρχηστής*, "a dancing" (from *ὀρχεῖσθαι*, cf. *ὀρχηστής*).

(*dd*) Nouns in *-μος* (all masc.) generally and properly express the action itself, but, like some of those in *-σις*, denote also the result of the action; thus we have *διωγ-μός*, both "a pursuit" or "pursuing" and "a being pursued" (from *διώκειν*); *θεσ-μός*, "a laying down" or "the law as laid down" (from *τιθέναι*); *σεισ-μός*, "a shaking" or specifically "an earthquake" (from *σειεῖν*); *σπασ-μός*, "a drawing" or "cramp" (from *σπᾶν*); *σταθ-μός*, "a standing" or "station" (from *ίστάναι*); *πορθ-μός*, "a passing" or "place for passing," "a ferry" (from *πείρειν*). By the side of these we seem to have nouns of agency in *-μήν* or *-μών*, as *ποι-μήν*, "a shepherd;" *πυθ-μήν*, "a depth;" *ἡγε-μών*, "a leader;" *κηδε-μών*, "one who cares for;" *δαιτυ-μών*, "a feaster;" *γνώ-μων*, "an indicator;" besides many adjectives, simple and compound (below, 362, (2), (c)).

(*ee*) Nouns in *μα-τ=μεντ* (all neuter) denote sometimes the result of an action, sometimes the product of the act, and sometimes the object which causes the verbal state; and they seem to be formed from the nouns of agency in *-μεν* (*-μην*) or *-μον* (*-μων*) which have just been mentioned: thus we have *πράγμα*, "a deed" or "result of action" (from *πράσσειν*), compare *ἀ-πράγ-μων*, *πολυ-πράγ-μων*, &c.; *ποίημα*, "a poem" or "product of composition" (from *ποιεῖν*); *μνήμα*, "a memorial" or "that which causes remembrance" (from *μιμνήσκειν*), compare *μνήμων*; *κόλυμα*, "a hindrance" or "what hinders" (from *κωλύειν*); *νόημα*, "that which is perceived" (from *νοεῖν*), compare *νοήμων*.

(*ff*) Nouns in *-μη* (all fem.) correspond in meaning rather to the neuters in *-ματ* than to the masculines in *-μος*; thus we have *γραμμή*, "a line drawn" (from *γράφειν*), cf. *γράμμα*, "a thing written;" *δέσμη*, "a bundle" (from *δεῖν*), cf. *δεσμός*, "a binding, a band, bond or fetter;" *τιμή*, "honour, price" (from *τίλειν*); *φήμη*, "a report" (from *φάναι*); *μνήμη*, "record," "memory" (from *μιμνήσκειν*), cf. *μνήμα*, "a memorial."

*Obs.* It will be observed that the accentuation of these derivatives is not consistent, and the attempts to explain the inconsistency are not in accordance with the facts, or with a correct view of etymological analysis. One of these explanations is that nouns derived from the perf. pass., 2 perf., and 2 aor. act. are oxytone; but this does not apply to *μνήμη*, or explain *πυγμή*, *δισμή*, *σπιθαμή*, &c. Another explanation is that the

accent remains on the root syllable when it is strengthened by some special ectasis; but this again does not apply to *τιμή*. It seems to us that the variations spring from an original but no longer obvious difference of form. Thus *τιμή* is formed from *τι-μα-ία*, involving the affix *μα = ματ*; whereas *μνήμη*, *γράμμη*, &c. are merely parallel to the forms in *-ματ*, with which they are nearly synonymous, and do not presume their intervention.

(gg) Nouns in *-ος = στ-* (gen. *-εος, -ους*), which are necessarily neuter, stand on precisely the same footing as the nouns in *-ματ*, with which, as we have seen (above, 182), they ultimately agree in flexion. They denote the result or product of the action; thus we have *κῆδος*, "sorrow" (from *κῆδεν*); *γένος*, "birth" (from *γίγνεσθαι*); *φῶς*, "light" (from *φαίνειν*); *τείχος*, "a wall" (from *τεύχειν*, cf. *τεύχος, τοίχος*); *ψεύδος*, "a lie" (from *ψεύδεσθαι*).

(hh) Nouns in *-ος* (masc.) and *-η* or *-α* (fem.) express the action of the verb, and sometimes the result also; as *λόγος*, "a speaking or discourse" (from *λέγειν*); *γραφή*, "a writing or painting," both as the act and as the result or production (from *γράφειν*); *φυγή*, "a fleeing or exile" (from *φεύγειν*); *μονή*, "a remaining," also "an abode" (from *μένειν*); *σπόρος* and *σπορά*, "a sowing" and "the seed" (from *σπείρειν*); *φορά*, "carrying," "bringing," "motion," but *φόρος*, "the thing brought" (from *φέρειν*). The ending *-ια* is confined to nouns of this class derived from verbs in *-εύειν*, as *βασιλεία*, "a reigning" (from *βασιλεύειν*); *μαντεία*, "a prophesying" (from *μαντεύεσθαι*).

*Obs.* The rule for the accentuation of these nouns is generally suggested by the fact that *η* involves a special affix with a consonantal initial, so that *η = ιᾱ = γᾱσᾱ*; thus while we have *σπόρο-ς* we have *σπορ-ά = σπορ-γάσα*, while we have *εὐχο-ς* (gen. *-ους*) we have *εὐχ-ή = εὐχ-γάσα*. But there are many words in *-η* in which this affix must have represented *ιᾱ = σᾱ*; compare *δόξα, μούσα* with *δίκ-η, νίκ-η, κόμ-η, τύχ-η, βλάβ-η*.

## (2) Substantives derived from Adjectives.

Abstract nouns corresponding to our words in *-ness, -dom, -hood, &c.*, are formed in *-ια* (*-εια, -οια*), *-της* (gen. *-τητος*), *-συνη*, *-ας* (gen. *-αδος*)—all feminines—and *-ος* (gen. *-ους*), necessarily neuter—from the corresponding adjectives; thus we have *σοφία*, "wisdom" (from *σοφός*); *ἀλήθεια*, "truthfulness" (from *ἀληθής*); *εὐνοια*, "kindness" (from *εὖνους*); *βραδυτής*, "slowness" (from

βραδύς); μικρότης, "littleness" (from μικρός); δικαιοσύνη, "righteousness" (from δίκαιος); σωφροσύνη, "sound-mindedness" (from σώφρων); μόνας, "oneness, unity, an unit" (from μόνος); τάχος, "temporary swiftness," and ταχύτης, "habitual swiftness" (from ταχύς).

*Obs. 1* Nouns in -της, -τητος are generally paroxytone; the following are oxytone: ποτής, δηϊότης, βραδυτής, ταχυτής, ἀνδρότης; but τραχυτής and κουφοτής are so accentuated only in the Attic dialect.

*Obs. 2* Nouns in -σύνη are generally derived from adj. in -ων, and δικαιοσύνη is the only word in common use formed from an adj. in -ος. Some few of these are formed from substantives; such are δεσποσύνη from δεσπότης, θεμιστοσύνη from θέμις, κλεπτοσύνη from κλέπτης, μαντοσύνη from μάντις, παλαισμοσύνη from πάλαισμα, τεχνοσύνη from τέχνη.

### (3) Substantives derived from other Substantives.

(a) From nouns of agency in -της and -τηρ (-τρος), -εύς, we have other substantives in -τηριον, -τρον, -τρειον, -τρᾶ, signifying the place, means, or instrument of action; thus from πότης we have ποτήριον, "a cup;" from ἐργάστης or ἐργάστηρ we have ἐργαστήριον, "a workshop;" from ἀκέστης, "a mender," we have ἀκέστρα, "a darning-needle;" from ἱατρός, "a surgeon or physician," we have ἱατρεῖον, "a surgery." So also we have τροφεῖον, "the pay for nurture," from τροφεύς; λογεῖον, "the speaking-place" (the stage), from λογεύς; κουρεῖον, "a barber's shop," from κουρεύς.

(b) From nouns of action in -σις, -ος, -η, and the like, we have formations in -ιον, -ειον of the same meaning as the last named; thus from γύμνασις, "exercise," we have γυμνάσιον, "a school for exercise;" from λόγος, "speaking," we have λόγιον, "an oracle;" from φθόρος or φθορά we have φθόριον, "a means of destruction," &c. In the case of compounds this formation is very common; thus we have συμπόσιον, κυνηγέσιον, νανάγιον, κατηγορίον, ἀρχαιρέσιον, λειποτάξιον, &c.

(c) Feminine designations are derived from the masculine nouns, as mentioned above (151, cf. 361, (a), (aa)).

(d) Personal designations signifying locality (*gentile names*) or parentage (*patronymics*) are thus derived from their primitive nouns:

(aa) Gentile names are formed in -εύς, fem. -ίς (gen. -ίδος), -ιτης, fem. -ιτις (gen. -ίτιδος), -άτης, fem. -άτις (gen. -άτιδος), -ήτης,

fem. -ήτις (gen. -ήτιδος), -ώτης, fem. -ώτις (gen. -ώτιδος), or as adjectives in -ιος (-αιος, -ειος), -ανός, -ηνός, -ῖνος, the latter being generally appropriated to places beyond the limits of Greece proper; thus we have Μεγαρεῖς, fem. Μεγαρίς, from Μέγαρα; Ἀβδηρίτης, fem. Ἀβδηρίτις, from Ἀβδήρα; Σπαρτιάτης, fem. Σπαρτιάτις, from Σπάρτη; Αἰγινήτης, fem. Αἰγινήτις, from Αἶγυνα; Σικελιώτης, fem. Σικελιώτις, from Σικελία; Κορίνθιος from Κόρινθος; Ἀθηναῖος from Ἀθῆναι; Ἀργεῖος from Ἄργος; Ἀσιανός from Ἀσία; Ἀβυδηνός from Ἄβυδος; Ταραντῖνος from Τάρας; Φλιάσιος for Φλιούντιος from Φλιούς (above, 107).

(bb) Patronymics are formed with the endings -ίδης (-είδης, -οίδης), fem. -ίς (gen. -ίδος); -άδης, -ιάδης, fem. -άς (gen. -άδος), and in the poets -ίων (gen. -ωνος), fem. -ιώνη and -ῖνη; thus, Δαρδανίδης, fem. Δαρδανίς, a descendant of Δάρδανος; Πηλεΐδης, Πηληϊάδης and Πηλείων, a descendant of Πηλεΐς; Πανθοΐδης, a son of Πάνθοος; Βορεάδης, fem. Βορέας, a child of Βορέας; Κρονίων, a son of Κρόνος; Ἀκρισιώνη, a daughter of Ἀκρίσιος; Ἀδραστινή, a daughter of Ἀδραστος.

(e) Conversely the name of the locality is derived from that of the person; thus we have Ἰταλία from Ἰταλος; Λακωνία from Λάκων. The designation Ἑλλάς is sometimes used as the feminine of Ἕλλην, in the signification "Grecian," and more frequently, with perhaps an ellipsis of γῆ or χθών, it denotes the land in which the Ἕλληνες dwelt. There are also derivative adjectives, Ἑλληνικός, Ἑλληνίος and Ἑλληνίς, and the first and last of these are used as proper names.

(f) Words signifying diminution or exaggeration are thus derived:

(aa) Diminutives are formed in -ιον, -ίδιον, -ις, -ίσκος, -ίσκη, -άριον, -ύλλιον, -υλλίς, -ίδριον, -ύφιον, and in the case of lower animals, in -ιδεύς, all of which seem to belong to the same class as the gentile names and patronymics; thus we have παιδίον, παιδάριον, παιδίσκος, παιδίσκη from παῖς; μειράκιον and μειρακύλλιον from μείραξ; νησίδιον, νησίς and νησύδριον from νῆσος; ἀκανθυλλίς from ἀκανθα; γενετυλλίς from γενέτης; ἰχθύδιον from ἰχθύς; ζωῆφιον from ζῶν; ἀετιδεύς from ἀετός.

Obs. 1 The accentuation of the other diminutives is invariably as given above; for those in -ιον the following rule holds, with the single

exception of *πεδίον*: if the diminutive has more than three syllables, or if all its three syllables are short, it is proparoxytone, as *παιδάριον*, *μειράκιον*, *μόριον*; but trisyllables which constitute a dactyl are paroxytone; as *βιβλίον*, *θηρίον*, *κρανίον*, *φορτίον*, *παιδίον*.

*Obs. 2* Some of these diminutive forms are used without any diminutive meaning; as *θηρίον*, "a wild beast;" *βιβλίον*, "a book;" *φορτίον*, "a burthen;" *πεδίον*, "a plain," &c. Just so a diminutive has become the only designation for the thing, and the primitive is lost, in other languages; e. g. *puella* is the only Latin word for "a girl," *puera* being obsolete; and the French *abeille* represents the Low Latin *apicula*.

(bb) Amplificatives are formed in *-ων* (gen. *-ωνος*) and *-αξ*, as *γαστρώων* from *γαστήρ*, *κεφάλων* from *κεφαλή*, *πλούταξ* from *πλούτος*.

(g) Appropriated places are indicated by derivatives.

(aa) In *-ών* (rarely *-εών*), and from names of plants in *-ωνιά* (*Arcad.* p. 99), as *ἀγών*, "a place of assembly" (cf. *ἀγορά* and *ἀγέλη*), *πυλών*, "a place of gates;" *ἀνδρών*, "a man's apartment;" *γυναικῶν*, "the women's apartment;" *ἵππων*, "the stable;" *περιστερεών*, "a dove-cot;" *δαφνών*, "a laurel-hedge;" *ρόδων* and *ρόδωνιά*, "a bed of roses;" *κρινών* and *κρινωνιά*, "a bed of lilies."

(bb) In *-ιον* (*-αιον*, *-ειον*, *-φον*), chiefly as designations of places and temples dedicated to gods and heroes; as *Ἀπολλώνιον*, *Ἡραῖον*, *Θησεῖον*, *Λητῶν*, *Ἀσκληπιεῖον* or *Ἀσκληπέϊον*. A word of class (aa), *Παρθενών*, properly "the virgin's chamber," was used to denote the temple of *Ἀθηνᾶ Παρθένος* at Athens.

### (β) Derived Adjectives.

**362** Adjectives are derived (1) from substantives, (2) from verbs.

#### (1) Adjectives derived from Substantives.

(a) Qualitative adjectives are formed, probably from the old genitive, by adding *-ιος* for *-σιος*, generally to the root, but more properly to the crude form; thus we have *δημόσιος* from *δήμος*, gen. *δημόσιο*, more recently *δήμοιο*; *ποτάμιος* from *ποταμός*; *πλούσιος* from *πλούτος* (18, d); *εἰρηναῖος* from *εἰρήνη*; *βασιλείος* from *βασιλεύς*; *αἰδοῖος* from *αἰδώς*; *ἡρώος* from *ἥρως*. There is also a common form in *-ικός*; thus we have both *φίλιος* and *φιλικός*; both *εἰρηναῖος* and *εἰρηνικός*; both *βασιλείος* and *βασιλικός*. Some of the adjectives in *-αιος* and *-ειος* do not immediately connect themselves with any known crude form, and we must

suppose that some other crude form or some longer affix is involved; thus we have 'Ομήρειος, "Homeric;" ἀνθρώπειος, "human;" γυναικεῖος, "feminine;" σκοταῖος, "dark;" χερσαῖος, "terrestrial;" where we do not recognize the *e* or *a* in the crude form of the nouns, though the accentuation, as we shall see, shows that this must have been the case in the last three.

*Obs.* In the accentuation of these derivatives it is to be observed that, if there is a combination of *a* or *e* with the *ι* of the affix, the adjective is properispome, otherwise proparoxytone; thus we have ἀγοραῖος from ἀγορά, ἀγελαῖος from ἀγέλη, σπονδαῖος from σπονδή, νομαῖος, "belonging to the pasture," from νομή (to be thus distinguished from νόμαιος, "customary," from νόμος), νυμφεῖος from νύμφη, σπονδεῖος from σπονδή. The exceptions are (1) Of those in -αῖος; (a) proparoxytones like βέβαιος (from root βα), βίαιος (from βία), δίκαιος (from δίκη), μάταιος (from μάτην); (b) properispomes like σκοταῖος, σκοτιαῖος (probably from the dat. or loc. σκοτία, "in the darkness"), χερσαῖος (perhaps from χερσῇ or χερσί), and derivatives from the ordinals δευτέρα, τρίτη, &c., with ἡμέρα implied, as δευτεραίος, τριταῖος, &c.; (c) oxytones like σκαῖος, γηραιός and γεραίος, παλαιός, ἀραιός, δηναῖος, ἡβαιός, κραταῖος, which probably result from an original consonantal ending, cf. the Latin *scævus*; to these may be added δεξιός, σκολιός, βαλιός and πολιός. (2) Of those in -εῖος, the properispomes ἀνδρείος, γυναικεῖος, παιδείος, παρθεναῖος, ἡθείος, ἑταιρεῖος, οἰκέειος, ὀθνεῖος, μεγαλείος, Καδμείος, in which there seems to be an absorption of the ending -ικός, cf. the case of the second perfect. Of the adjectives in -οῖος, ὁμοῖος and γέλοιος are proparoxytone in the Attic dialect only.

(b) Adjectives denoting the material are formed in -εος and -ινος; thus we have χρύσεος, "golden;" χάλκεος, "made of bronze or copper;" ἀργύρεος, "of silver;" ξύλινος, "of wood;" λίθινος, "of stone;" ἀληθινός, "of genuine or true materials." The former seem to be derived from the genitive, the latter from the old locative in -ν. These formations in -νός or -ινός, being in this secondary use oxytone like ἀληθινός, are used also to denote not so much the materials as the time and the place; thus we have χθεσινός, "belonging to yesterday;" θερινός, "in the summer;" ὁπωρινός, "in the autumn;" χειμερινός, "in the winter;" φαιωνός, Æolic φαιωνός, "in the light" (φάει); ὄρεινός, "in the mountain;" and even ταχινός, "with speed" (from τάχει).

(c) Adjectives denoting the complete possession of the quality, and often expressed in English by the affixes -ful or -able, are formed in -ρός (-ερός, -ηρός), -αλέος, -εις (-λεις, -ῆεις, -δεις); as οἰκτρός, "full of οἶκος," *riti-ful*, *riti-able*; λυπηρός, "sorrowful;" θαρσαλέος, "full of confidence;" φθονερός, "full of envy;" χαριεῖς, "graceful;" ὑληεῖς, "abounding in wood;" ἀστεροεῖς, "full of stars."

(d) Adjectives in *-ης* derived from nouns in *-ος* (*-ους*) are generally compounds, as *εὐτείχης*, "well-walled," &c. (above, 193), and to this class we must refer *σαφής*, "clear," from *σα* = *σύν* and *φάος*. There are a few, like *ψευδής*, "false," from *ψεῦδος*, *πλήρης*, "full," *πρηνής*, "prone," which are either derived from simple nouns, or have lost their immediate primitives.

(2) Adjectives derived from Verbs.

(a) Adjectives in *-σιμος* or *-ιμος* express suitability or capability for the action of the verb, and may be regarded as derived either directly from the verb itself or from some abstract noun in *-σις*, *-ις* or *-η*; thus we have *χρήσιμος*, "useful" (cf. *χρήσις*); *ἐδωδιμος*, "eatable;" *πότιμος*, "drinkable;" *θανάσιμος*, "deadly" (cf. *εὐθανασία*); *τρόφιμος*, "nutritious" (cf. *τροφή*).

(b) Adjectives in *-νός*, *-ός*, *-λός*, *-ωλός*, *-ρός* and *-άς* express the meaning of the verb either transitively or intransitively; thus we have *φάνος*, "shining" (cf. *φαινός*); *λοιπός*, "left, remaining;" *στυγνός*, "odious;" *ποθεινός*, "longed for;" *δειλός*, "cowardly;" *δεινός*, "fearful;" *ἀπατηλός*, "deceitful" or "deceiving;" *φειδωλός*, "sparing, parsimonious;" *χαλαρός*, "relaxed;" *ἀνιάρός*, "distressing;" *δρομάς* (gen. *-άδος*), "running;" *φοράς* (gen. *-άδος*), "carrying."

(c) Adjectives in *-μων*, like the nouns of agency in *-μών*, make the action of the verb the prominent attribute of the person; thus we have *αἰδήμων*, "bashful;" *ἐλεήμων*, "compassionate;" *μνήμων*, "mindful;" *ἐπιλήσμων*, "forgetful." There are also many compounds of this form, as *ἵπποβάμων*, *προβατογνώμων*, *ἄλλοτριωπράγμων*, &c.

(d) Regular verbals in *-τός* and *-τέος*, which have been already exemplified (above, 302, d, (h)).

(γ) *Derived Verbs.*

363 Verbs are derived (1) from nouns, (2) from other verbs.

(1) Verbs derived from Nouns.

(a) Verbs which imply *to be* or *to have* that which the name signifies are formed in *-άω*, *-έω*, *-εύω*, *-ώσσω* or *-άττω*, *-άζω* and *-ίζω*; thus from *χολή*, "gall," we have *χολάω*, "I have gall;" from *κόμη*, "long hair," *κομάω*, "I have long hair;" from *τόλμη*,



"daring," *τράχυναι*. "I have daring," *ἔμειχον*. "a friend," *φίλος*. "I am a friend," *ἑμι φίλος*. "a ruler," *κυρῆναι*. "I am a ruler," *ἑμι κυρῆς*. "a minister," *ἐκκλῆναι*. "I am a minister," *ἑμι ἐκκλῆς*. "a slave," *δούλος*. "I am a slave," *ἑμι δούλος*. "I sleep," *κοιμῆναι*. "I am sleeping," and verbs in *-αίνω* are generally causative though we have exceptions. "I minister," *ἐμι δούλω*. "Doric," *δοριῶς* or *δοριῶσα*. "I am Doric in speech or action," *ἐμι δωριῶ*. "Greek," *ἐλλανῶσα*. "I speak Greek or play the Greek," *ἐμι Μῆδω*. "a Mede or Persian," *μεδῶσα*. "I favour the Persians."

(b) Causative verbs, which express that we carry into act that which is proper to the noun, are formed in *-αίνω*, *-ίζω*, *-ίζω*, *-ίζω* (*-αίνω*; thus from *δούλος*, "a slave," we have *δουλόω*, "I make a slave;" from *πόλεμος*, "war," *πολεμέω*, "I make hostile," and *πολεμίζω*, "I make war" but *πολεμέω*, "I am at war," according to *α*,; from *αἷμα*, "blood," *αἱματίζω*, "I make bloody;" from *πλούτος*, "riches," *πλουτίζω*, "I make rich" but *πλουτέω*, "I am rich";; from *ἀρμός*, "a joining," *ἀρμύζω*, "I fit;" from *ἡδύς*, "sweet," *ἡδύνω*, "I sweeten;" from *σῆμα*, "a sign," *σημαίνω*, "I signify;" from *κοῖλος*, "hollow," *κοιλῶω*, "I make hollow."

(c) There are some traces of verbs in *-αίνω* being causative by the side of verbs in *-αίνω*, which retain their usual signification. Thus *τοτέω* means to have signified "I effect by labour," while *τοτέω* always means "I suffer toil." (See Böckh *ad Pind. Pyth.* iv. 236; Hermann, *de dial. Pind.* p. 15; *Orisc.* i. p. 259). It seems that some verbs in *-αίνω* had a causative meaning; this at least is clear in *τοτέω* (above, p. 253). And verbs in *-αίνω* are often immediately connected with nouns in *-ης*; thus we have *ποιμήν*, *ποιμαίνω*, *φρήν*, *εὐφραίνω*, &c.

## (2) Verbs derived from other Verbs.

(a) Frequentatives are formed in *-άζω*, *-ίζω*, *-ύζω* and sometimes in *-έω*, *-άω*, with a change of the root vowel *ε* or *ο* into *ο* or *ω*; thus from *στένω* we have *στενάζω*; from *ώθew*, *ώθίζω*; from *έρπω*, *έρπύζω*; from *φέρειν*, *φορεῖν*; from *στρέφειν*, *στρωφᾶν*.

(b) Inchoatives are formed in *-σκω*; thus we have *ἡβά-σκω* from *ἡβάω*; *μεθύ-σκω* from *μεθύω*, and the like.

(c) Desideratives are either an old future in *-σειω*, of which the corresponding aorist is found in the so-called Æolic optative in *-σεια*, or we have forms in *-σιάω*, *-ιάω*, *-άω*; thus we find from *γελᾶω*, *γελασειώ*; from *πολεμέω*, *πολεμησηώ*; from *δράω*, *δρασειώ*;

from ἀπαλλάσσω, ἀπαλλαξείω; and from κλαίω, κλαύσομαι or the verbal κλαῦσις, κλαυσιάω; from στρατηγέω or the verbal στρατηγός, στρατηγιάω; from the verbal θάνατος, θανατάω. These forms sometimes merely denote an affection, as ἰλιγγιάω, "I have a dizziness," from ἰλιγγος; κελαινιάω, "I grow black," from κελαινός.

#### § V. (2) COMPOSITION.

**364** A compound word is an union of two or more words, represented at least by their roots, and conveying their separate and combined signification, of which, however, the last only is inflected, the inflexions being entirely lost in the first part of the compound. From this definition it follows that composition, in the proper sense of the term, can only exist in an inflected language, and can only apply to combinations of inflected words. It may happen, however, that an uninflected word, especially an ordinary preposition, will assume the functions of a regular prefix. But if this prefix is separable, and if the two parts of the word may exist distinct from one another, it cannot be said that a new form has arisen; and if we wish to give the name of compound to such a combination, we must adopt some term which will imply at least that the process of fusion and derivation has not taken place, and that the elements of the new word may at any time return to their original functions. The Greek grammarians have fully perceived this, and while they call the real or organic compounds, involving a process of derivation, by the name *synthetic*, from σύνθεσις, "composition," they designate the provisional or temporary compounds as *parathetic*, from παράθεσις, "juxtaposition."

**365** The Greek language, more perhaps than any other form of human speech, retained to the last a peculiar facility for the formation of compounds. For while it admits of every form and variety of juxtaposition, and allows the heaping together of a number of separable prefixes, it imposes no limit on the fabrication of new compounds by the fusion together of the longest series of inflected and intelligible words. Thus, while we have not only parathetic compounds of verbs with a single preposition, as παρατίθημι, συντίθημι, but two or more prepositions in the same combination, as προ-κατα-λαμβάνω, ἀντι-επι-βουλεύω, ὑπ-εκ-φεύγω, ὑπ-εκ-προ-φεύγω, ἀντι-παρ-εξ-άγω; the dithyrambic and comic writers were allowed to revel in the most ludicrous coacervations of independent

terms. Thus Philoxenus of Cyrene, among a host of similar compounds, ventured on the following adjective in twenty-five syllables (Athenæus, xiv. p. 643 B): πυροβρομολευκερεβινθοακανθουμκριτοαδυβρωματοπανταναμκτόν, meaning a compound of wheat (πυρός), oats (βρόμος), white chick-peas (ἐρέβινθος), and other matters (not easily distinguishable in the corrupt readings) mixed together in a porridge. And his contemporary Aristophanes, perhaps ridiculing this extravagance, has fabricated a word of seventy-seven syllables with a collective ending (*Ecclesiaz.* 1168—1178): τάχα γὰρ ἔπεισι λεπαδο-τεμαχο-σέλαχο-γαλεο-κρανιο-λειψανο-δριμι-υπο-τριμματο-σιλφιο-πρασο-μελιτο-κατακεχυμενο-κιχλ-επι-κοσσυφο-φαττο-περιστερ-αλεκτρυνον-οπτ-εγκεφαλο-κιγκλο-πελειο-λαγω-σιραιο-βαφη-τραγανο-πτερίγ-ων, "there will soon be placed on the table a fricassee consisting of shellfish-saltfish-skate-shark-remainders-of-heads-besprinkled-with-sharp-sauce-of-lasertitium-leek-and-honey-thrushes-besides-blackbirds-pigeons-doves-roasted-cocks-brains-wagtails-cushats-haresflesh-steeped-in-a-sauce-of-boiled-new-wine-with-the-cartilages-and-wings."

366 In considering the different forms of compound words, it will be convenient to take first the *parathetic* compounds, because they exhibit the first process in the formation of these new words. And we shall then be able to pass on to the *synthetic* compounds, in which the elements or ingredients, originally independent and self-sufficing, have become inseparably united in a word which conveys their meaning in subordination generally to some one part of the compound.

#### § VI. A. *Parathetic Compounds.*

367 The first step towards the *parathesis*, or regular juxtaposition, of two independent and separable words is when some oblique case of a substantive, generally a dative, which is the most adverbial of all the cases, is prefixed to an adjective which it qualifies. This sort of parathesis is naturally of rare occurrence, for it is the tendency of all such juxtapositions, in a language like the Greek, which so easily admits of *synthesis*, to pass on into the form of an inseparable compound. We have, however, some undoubted instances. According to the definition of a true compound in our own language, namely, that it exhibits a change of form or accent, we may call some of the juxtapositions now under

consideration by the name of compounds; for although the two forms are complete and separable, they are written as one word, and are subordinated to a single accent. Thus we have *ναυσικλυτός* for *ναυσὶ κλυτός*, "famous for ships;" *γαστρίμαργος* for *γαστρὶ μάργος*, "greedy in belly;" *τειχεσιπλήτης* for *τειχεσὶ πελάτης*, "one who approaches or draws near to walls," "a besieger of cities" (though the common construction of *πελάτης* is with the genitive); *κυνόσσημα*, "hound's tomb" (the name of several places); *κυνόσουρα*, "dog's tail" (a constellation), &c. In some few cases this sort of parathesis has to be detected in the syntax, as in the case of *λόγῳ παλαιός*, "old in story" (*Æsch. Agam.* 1198; *Soph. Œd. Tyr.* 1395), and *χρόνῳ κλυτός*, "time-honoured" (*Pind. Pyth.* xi. 32; *Æsch. Choëph.* 641); where the separate terms are as distinct and complete in themselves as those in the Latin *pater familias*. Some of these quasi-compounds pass by a regular series of changes into the synthetic combination; compare *δικασ-πόλος* = *δίκας πολέων* with *οἶνο-πόλος*; *νυκτι-πόρος* = *νυκτὶ πορευόμενος* and *ὁδοι-πόρος* = *ἐν ὁδῷ πορευόμενος* with *ποντό-πορος*; *θεός-δοτος* = *θεοῖς δοτός* with *θεόδωρος*, *θεόδοτος*; *ἔγχες-φόρος* = *ἐγχος φέρων*; *σακεσ-παλός* = *σάκος πάλλων*; *φωσ-φόρος* = *φάος φέρων* with *ξίφο-φόρος*; *ὄρεσ-βίος* = *ὄρεσι βιοτεύων*, *ὄρεσ-κῶος* = *ὄρεσι κείμενος*, *ὄρεσσι-βάτης* = *ὄρεσι βαίνων*, &c. with *ἀγρό-νομος* and the like. A converse example is furnished by *καλοκάγαθός*, which, though it has only one accent and has lost the flexion of its first adjective, is merely the three words *καλός καὶ ἀγαθός* melted roughly into one form.

**368** From the use of the oblique case in the first part of the compound to that of the adverb, representing, in some corrupted form, the oblique case of a noun or pronoun, the transition is very easy. And we not only find separable juxtapositions in which one or both members are adverbs, as *οὐκέτι* for *οὐκ ἔτι*; *οὐδεῖς* or *οὐθείς* for *οὐδὲ εἰς*; *Οὔτις*, "Mr Nobody," *Οὐκαλέγων*, "Dreadnought" (as imaginary proper names); *οὐδεμία* for *οὐδὲ μία*; *οὐδέτερος* for *οὐδὲ ἕτερος*; *εὐάγγελος* for *εὖ ἄγγελος*, &c.; or combinations of particles with the article, as *τονῦν*, *τανῦν*, *τοπολλάκις*, *τοπρῶτον*, &c.; but also adverbs like *λάξ*, "with the heels," or *πύξ*, "with the fist," either in combination with words which might stand alone, as *λακ-πατεῖν* for *λάξ πατεῖν*, or in words which have become synthetic compounds, viz. *πύγ-μαχος*, *πυγ-μαχία*,

πυγ-μαχεῖν from πύξ μάχεσθαι. Cf. Pind. *Ol.* vii. 89: πύξ ἀρετὰν εὐρόντα.

369 By far the most common of the uninflected words, which stand at the beginning of parathetic and separable compounds, are the eighteen ordinary prepositions; namely, ἀμφί, ἀνά, ἀντί, ἀπό, διά, εἰς or ἐς, ἐκ or ἐξ, ἐν, ἐπί, κατά, μετά, παρά, περί, πρό, πρόσ, σύν, ὑπέρ, ὑπό: and the student must bear in mind that these are the only prefixes with which a verb forms a parathetic compound, or in which a verb can appear without passing into a derivative form. The exceptions to this rule (see Lobeck *ad Phrynichum*, pp. 560—632) are not such as would affect the general analogy of the language. Some of them are obviously corruptions of genuine forms, others belong to a degraded period of the language, and in one case, that of νοῦν ἔχω with the adverb νοῦν ἐχόντως (264), we have a parathesis with the complete case of the noun, like those mentioned above (367), which has passed into a synthetic compound in νουνεχής. With regard, however, to parathetic compounds with the eighteen ordinary prepositions enumerated above, the following rules are general:

(1) Any verb, whether primitive or derived, may be combined unaltered with any one or more of these prepositions, as καθίστημι, περιπατέω, ἀντιπαρόρρησιάζομαι.

(2) The prepositions so prefixed are liable to elision before vowels, and to the usual affections before consonants; thus we have ἀνέχω, ὑφίστημι, ἐφοράω, προῦχω, and συμβάλλω, συρρέω, συλλαμβάνω, συσσιτέω, συσκευάζω, ἐμπίπτω, ἐλλείπω; but ἐνράπτω and ἐνσεύω.

Exceptions are to be made (a) in the case of περί, which never elides its final ι, though the Æolians write περ in compounds whether a vowel or consonant follows, as in περάπτω, πέροδος, πέρθω, περφερέες (see Böckh, *Not. Crit. ad Pind. Ol.* vi. 38, *ad Fragm.* p. 631; *New Cratyl.* § 178); (b) sometimes in the case of ἀμφί, for we have both ἀμφέπω and ἀμφίεπω; (c) and in epic poetry, where there are traces of the digamma, as in ἀποεῖπε, διαέδεται, &c.

(3) A preposition in composition is liable to tmesis (above, 112), because the preposition is regarded as necessarily a separable adjunct.

(4) For the same reason the augment and reduplication are attached to the verb compounded with a preposition, just as though it had no prefix (above, 308).

*Obs.* Notwithstanding the distinct and separable nature of the constituent parts in a parathetic compound of preposition and verb, we find that in many of these combinations a new and single meaning has superseded those of the preposition and verb as taken by themselves; this is particularly observable, for instance, in the compounds of γινώσκω, "I know," which have acquired specific meanings, as follows: ἀναγινώσκω, "I read;" καταγινώσκω, "I condemn;" ἐπιγινώσκω, "I discover or decide;" μεταγινώσκω, "I change my mind or repent;" συγγινώσκω, "I pardon." In some cases the construction follows the assumed meaning; thus ἐξίσταμαι, "I stand out of," in the sense "I avoid," governs the accusative and not the genitive (below, 430, (bb)).

## § VII. B. *Synthetic Compounds.*

**370** It is the essential characteristic of a synthetic or organic compound, which represents two or more words under the form of one, that the inflexions of the earlier part of the combination should be more or less modified, so as to appear in a dependent, inseparable, and construct state. If this does not take place, there will be a mere parathesis, as in λόγῳ παλαιός, ναυσὶ κλυτός, and the like, unless the last part of the word is modified, so as to affect its independent use. It will also happen that the former or latter of the syllables in contact at the point of junction between the two parts of a compound, or even the latter part itself, will admit of euphonic changes, in the way of ectasis or otherwise. With a view then to the methodical discussion of synthetic compounds, we must consider in order, (1) the modifications of the former part of the compound; (2) the euphonic changes at the point of junction or in the latter part of the compound; (3) the formation or inflexions of the compound considered as one word.

### (1). *Modifications of the former part of the Compound.*

**371** Synthetic compounds are made up generally of the following clauses or constructions: a substantive preceded by its epithet, as μεγάλῳ-πόλις for μεγάλη πόλις, "the great city;" ὀρθό-μαντις, ἀριστό-μαντις, σεμνό-μαντις of prophets (Pind. *Nem.* i. 92; Soph. *Phil.* 1338; *Æd. T.* 556); a noun preceded by a dependent case, as σιδήρῳ-μήτρῳ for σιδήρου μήτηρ (*Æsch. Prom.*

301); a verb or verbal governing a case, when the verbal either precedes, as in ἀρχέκακος from ἀρχή κακῶν; or follows, as in παιδῶγωγος from παιδῶν ἄγωγή; or, finally, some uninflected particle, as in παλίγκοτος from πάλιν and κότος. In considering then the modifications of the former part of the compound, it will be most convenient (a) to class together all the cases in which an ordinary noun, whether substantive or adjective, precedes, and to distinguish those in which (b) the former part is of verbal origin, or (c) is an uninflected particle.

(a) When the former part is an ordinary Noun.

372 Here again we must distinguish (aa) when the first part is an adjective; (bb) when it is the dependent case of a substantive.

(aa) When the former part is an adjective, it is generally represented by its crude form; thus we have μεγάλῳ-δοξος from μεγάλη δόξα; πολὺ-πους from πολλοὶ πόδες; παντο-μίσης from παντὸς μίσους, &c. But adjectives of which the crude form ends in -ες for -οτ (above, 193) generally substitute -ο, as in ἀκριβό-λογος from ἀκριβῆς λόγος; ἀληθό-μυθος from ἀληθῆς μῦθος. And adjectives, in which a liquid precedes the termination, often accept this as the ending of the crude form; thus we have μελάν-δρουν, μελω-χολία, παν-δόκος, παμ-φάγος.

Obs. Exceptions to this rule may generally be referred to something in the construction included in the compound. Thus μεσαι-πόλιος, "half-gray," seems to involve μέση sc. κεφαλῇ, and μεσαί-γεως is derived from μέση γῇ. With regard to μαλακαίποδες Ὀνραι, in Theocr. xv. 103, it has been proposed to read μαλακαὶ πόδας. In καλοκάγαθος we have only a slight modification of the parathesis καλὸς καὶ ἀγαθός. The numerous cases in which we have compounds beginning with καλλι- by the side of others beginning with καλο-, as καλλι-όπη, καλλί-νικος, καλλί-παις, καλλι-γύναιξ, &c., point to another form of the adjective καλός = καδ-λός or καλλός, which we find in the compar. and superl. καλλίων, κάλλιστος, and in derivatives such as καλλύνω. Such forms as ἀκράχολος, διδυμάτοκος, νοθαγενής do not admit of easy explanation.

(bb) When the former part of the compound is a substantive, it is represented by the nearest approximation to the crude form which euphony allows, except in those instances in which the involved construction is still represented by some traces of the original parathesis. We distinguish therefore the following cases:

(α) Whenever the noun included exhibits *o* in its last syllable, the end of the crude form may be that vowel, and it is elided if the second part of the compound begins with a vowel; thus we have *λογο-ποιός* = *λόγου ποιητής*, *νομο-θέτης* = *νόμον τιθείς* and *νομ-άρχης* = *νόμου ἄρχων*, *παιδο-τρίβης* from *παιδὸς τριβή* and *παιδ-αγωγός* from *παιδὸς ἀγωγή*, *φυσιο-λόγος* = *φύσιος λόγος* and *ταξι-αρχος* = *τάξιος ἄρχων*, *σωματο-φύλαξ* = *σώματος φύλαξ*, and *σωματ'-έμπορος* = *σώματος ἔμπορος*.

*Obs. 1* Nouns in *-ματ* not unfrequently drop their termination, and are treated as if the crude form ended in *-μα-*; thus we have *αἰμορράγης*, *αἰμόρρυντος*, as well as *αἱματορρύντος*, *κυμοδέγμων*, *σπερμοφάγος*, *αἱμοπότης*, *στομαλγία*, *χειμάρρον*, &c. The *ν* of the comparative is omitted in *κρεισσοτέρως* (*Æsch. Sept. 766*, read *κρεισσοτεχνῶν*, and cf. *ἀριστοτέρως*, *Pind. Fr. 29*). We have similarly the proper name *Ἑλπινίκη* for *Ἑλπιδονίκη*. But it is a mistake to suppose that *Ἑλλάνικος* is for *Ἑλλανόνικος*, as well for other reasons, as because this omission of the formative letter does not take place when the preceding vowel is long by nature.

*Obs. 2* If the second word had originally an initial digamma, the *-o* is not elided; this applies to compounds in which the second part is the root of *εἶδος*, *ἔπος*, *ἔργον*, or *εἶκω*; and *ἔχω* falls within the rule, with the exception of *καχεξία*. Thus we have *μνηοειδής*, *θυμοειδής*, *δημουργός*, *ὀρθοεπής*, *μενοεικής*, *ραβδοῦχος*, and sometimes with crasis and the accent drawn back, as in *αἰνιγματώδης*, *μυθώδης*, *ιχθυώδης*.

(β) When the noun included exhibits *ω* in its last syllable, that vowel is retained in the compound. This applies to the nouns declined in *-ω* (above, 170), including *γῆ* or *γαῖα* under the form *γεω-*. Hence we have *λεω-φόρος*, *νεω-κόρος*, *ὄρεω-κόμος*, *γεω-μέτρης*, *γεω-γραφία*, *λαγω-βόλος*.

(γ) Nouns of the 1 decl. in *-ᾱ* and *-η* retain this vowel in the compound; thus we have *ἀγορᾱ-νόμος*, *γενεᾱ-λογία*, *νικη-φόρος*, *χρη-φόρος*, *σκιᾱ-γραφία*.

*Obs. 1* Some nouns exhibit *α* or *η* by the side of *ο*; as *βιβλια-γράφος* and *βιβλιο-γράφος*, *ζυγη-φόρος* and *ζυγο-φόρος*, *ξιφη-φόρος* and *ξιφο-φόρος*, *σκεπη-φόρος* and *σκευο-φόρος*. In these cases it is possible that a plural is sometimes represented by the side of the singular.

*Obs. 2* Such compounds as *ελαφη-βόλος*, *θανατη-φόρος* seem to refer to obsolete forms of the included noun. Compare, for the latter, the verb *θανατίζω*.

(δ) Semi-consonantal nouns in *-ι* or *-υ* sometimes terminate the first part of the compound with this characteristic. Thus we have *πτολί-πορθος*, *ὀρχί-πεδον*, *μαντί-πολος*, *λεξι-θιρέω* by the



κίλη of *φυσικὸν λόγος*, &c., and *ἀστυ-νόμος*, *πελεκυ-φόρος*, *δρυ-τόμος*, *ἡμυ-κλιλίπτῃ*, *δακρυρρόω* by the side of *ἰχθυο-φάγος*, *μυο-κτόνος*, *ἡμυ-κλιλίπτῃ*, &c. The same is observable when the first word is *ῥιζὴ* or *μηδὲ*; thus we have *βου-κόλος*, *βου-φορβός*, *ταυ-μαχία*.

(11a). The numerous forms in *αἰγι-*, as *αἰγι-βότης*, the words *ἀργί-πυος*, *χυλιδί-οικος*, *μυσι-πόλος*, seem to involve obsolete forms in *-ος* or *-ως*.

(c) The oblique case of the parathesis is sometimes retained by the former word, although the whole has become synthetic. Some instances have been already mentioned (367). Less obvious cases are *νεώσ-οικοι*, *ἀργει-φόντης*, *ἀνδρει-φόντης*, in the last two of which the involved genitive is explained by the form of the possessive adjectives *Ἀργεῖος*, *ἀνδρεῖος*.

(δ) When the former part is a Verb or Verbal Noun.

373 Here we distinguish the two classes: (aa) when the compound represents the parathesis of a verb governing its case; (bb) when the verb in the first part is reduced to the form of a verbal noun.

(aa) This class is comparatively small: we have *λειπο-ταξία* from *λείπω τάξιν*, *φαινο-μηρίς* from *φαίνω μέρους*, *λάμπ-ουρος* from *λάμπει οὐρά*, *ἀμαρτο-επής* and *ἀμαρτό-λογος* from *ἡμαρτον ἔπει* vel *λόγους*, *φιλ-έλλην* from *φιλεῖ Ἑλληνας*, and the like.

(bb) More usually the verb included appears as a verbal in *-σις* or *-η*; thus we have *λυσί-πυος* from *λύσις πόνων*, *ρίψ-ασπις* from *ρίψις ἀσπίδος*, *πλήξ-ιππος* from *πλήξις ἵππου*, *ἐγερσί-μαχος* from *ἐγερσις μάχης*, *παυσ-άνεμος* from *παῦσις ἀνέμου*, *ἀρχέ-κακος* from *ἀρχὴ κακού*, *ἀρχι-θέωρος* from *ἀρχὴ θεωρίας*, *λαθι-κηδής* from *λαθὴ κήδους*, *φέρ-ασπις* from *φορὰ ἀσπίδος*, *φυγό-μαχος* from *φυγὴ μάχης*, &c.

Oba. The verbal is often so disguised by the weight of the form that we cannot distinguish between the first and second of these classes. Thus *φέρασπις*, *ἐχέμυθος*, *ἐλκεγίτων*, *τερπικέρανος* might seem to involve the verb with its case; but the longer forms *φερίσ-βιος*, *ἐλκεσί-τεπλος*, *τερμεισί-χρος*, &c. indicate a verbal in these cases. Again, *ο* has taken the place of *ι* in *μιξο-βάρβαρος*, *μιξο-πάρθεος*, and other compounds involving *μῖξις*, and the *ο* is elided according to the rule in *μιξ-άνθρωπος*, &c.

(c) When the former part is an uninflected Word.

374 (α) Prepositions are liable to the same changes in organic as in parathetic compounds, i.e. they are assimilated or elided, as the case may be. We have, however, *ἐπιεικής* and *ἐπίτοκος* without elision, even in ordinary Greek.

(β) Adverbs and words used adverbially are treated in the same way as prepositions when they appear in synthetic compounds; but though they have not the power of forming a separable parathesis with verbs, some of them exist as separate words, and must therefore be distinguished from those which exist only in compounds.

(αα) Separable adverbs which enter into composition are *ἄγαν*, *ἄγχι*, *ἄμα*, *ἄρτι*, *εὖ*, *πάλαι*, *πάλιν*, *πᾶν*, *πλήν*, *τῆλε* or *τηλοῦ*, with the substantival words *λάξ*, "with the heels," and *πύξ*, "with the fist," and the numeral adverbs. Of these *ἄγχι* is generally elided, as in *ἄγχώματος*, though it retains its *ι* in *ἄγχίαιος*; *ἄγαν* retains its *ν* before vowels and *υ*, as in *ἀγανακτέω*, *ἀγάννιφος*, assimilates it before *ρ*, as in *ἀγάρρως*, and loses it in other cases, as *ἀγακλειτός*, *Ἀγαμέμνων*; *πάλιν* sometimes loses its *ν* in poetry, as in *παλίσκιος*, but in ordinary language generally retains it with the usual affections, as *παλίγκοτος*, *παλίμβαμος*, *παλίλλογος*, *παλίρρως*, *παλίσσυτος*; *λάξ* and *πύξ*, as has been mentioned above (368), lose their *σ* and have *κ* for *ξ* in composition; the assumed form *τῆλυ* is found only in the proper names *Τῆλυσ* and *Τηλυκράτης*, and in *τηλύ-γετος*, for which some have proposed a different etymology (*ἀταλός* or *τέλος*); but the common form *τῆλε* is found in a great number of words, as *τηλέ-γονος*, *τηλέ-βολος*, *τηλέ-μαχος*, *τηλέ-πυλος*, &c., and the *ε* is elided in *τηλουρός*. The numeral adverbs appear in the following compounds: *δῖς* in such forms as *δι-μήτωρ*, "twice mothered," i.e. "twice born," *δίσ-εφθος*, "twice boiled," *δί-σκαλμος*, "with two row-locks," *δίρ-ῥῦμος*, "with two poles;" *τρίς* in such forms as *τρις-άθλιος*, "thrice wretched," *τρι-γωνος*, "triangular," *τρίρ-ῥῦμος*, "with three poles;" *τετράκις* in such forms as *τετρά-μετρος*, "having four metres," *τετρα-σκελής*, "having four legs," and so of the others.

(ββ) Inseparable prefixes are the following:

α. *ἡμι-*, "half," as *ἡμί-ονος*, "half an ass," i.e. a mule, *ἡμί-εφθος*, "half-boiled," *ἡμι-ωβολιαῖος*, "worth half an obol."

b<sub>1</sub>. δυσ-, corresponding to our *dis-*, or *mis-*, or *un-*, or *ill-*; as δύσ-τηνος, "dis-tressed," δύσ-μορφος, "mis-shapen," δυσ-τυχής, "un-lucky," δύσ-οργος, "ill-natured."

c<sub>1</sub>. ἀ-, the copulative or collective prefix, probably the residuum of ἀ- or σα-, found in ἄμα and σα-φής; this is found in ἀ-κοιτις and ἀ-λογος, "a sharer of the same bed;" ἀ-κόλουθος, "a sharer of the same way;" ἀ-δελφός, "sprung from the same womb;" ἀ-γαλάκτες, "sharers in the same milk;" ἀ-τάλαντος, "of equal weight;" ἀ-οῖος, "belonging to the same stem;" ἀ-πτερος, "equally winged," &c. In Plato, *Theætet.* 149 B, ἄλογος has the negative prefix, and this is often the case with ἄπτερος.

d<sub>1</sub>. ἄ-, the intensive prefix, probably a residuum of ἀνά, in the sense of remoteness, distance, extent; this is found in ἄ-τενής, "exceedingly stretched" (the only instance of this prefix in ordinary Greek); ἄ-χανής, "extremely gaping;" ἄ-σπερχές, "very eagerly;" ἄ-σκελές and ἄ-σκελέως, "very obstinately."

e<sub>1</sub>. ἀ-, ἀνα-, ἀν-, the negative prefix, probably a residuum of ἀνά, in its sense of negation, which flows from that of farness; this is found in a very great number of words, as ἀ-φρων, "without mind, far from mind, foolish;" ἀνά-εδνος, "without a dowry" (there are only four words, this, ἀνά-ελπιος, ἀνά-πνευστος and ἀνά-γνωστος, in which the full form of the negative prefix is found); ἀμ-φασίη, "speechlessness;" ἀν-νέφελος, "without clouds;" and generally when the next word begins with a vowel, as ἀν-ἀριθμος, "numberless," also ἀν-ήριθμος. In this latter case, i.e. when the vowel of the following word is euphonically lengthened, the initial vowel is often dropt in epic poetry; thus we find νώνυμος for ἀνώνυμος, νηλέης for ἀνηλέης, νήποιος for ἀν'άποιος, and even when the following word begins with a consonant, as in νηκερδής.

f<sub>1</sub>. ἀρι- (from the same root as ἄρης), ἐρι- (connected with εὐρύς), δα- and ζα- (corruptions of διά) are used as intensive prefixes; thus we have ἀρι-πρεπής, "exceedingly conspicuous;" ἐρι-βρεμέτης, "extremely noisy;" δά-σκιος, "very shady;" ζά-θεος, "most divine," &c.

(2) *Euphonic changes at the point of junction or in the latter part of the Compound.*

375 When a synthetic compound is considered as an individual word, without reference to its origin, it is liable to euphonic

changes, which may be inconsistent with the development of its separate parts. The most common of these changes is an ectasis at the point of junction or in the first syllable of the final word, which is perhaps due to an euphony of the same kind as that which is observable in the reduplicated perfect and aorist (307). The doubling of  $\rho$  at the point of junction in such words as *ισόρ-ῥοπος*, *κατάρ-ῥυτος*, &c. is invariable (above, 105). Synæresis often takes place when the last vowel of the former word is not elided before the initial vowel of the latter part of the compound; thus we have *ῥαβδούχος* for *ῥαβδό-εχος*; *κακούργος* for *κακό-εργος*; *θεωρός* for *θεά-όρος*; *πυλωρός* for *πυλά-όρος*; *φρουδος* for *πρό-όδος*, &c. But independently of these cases we often have an arbitrary ectasis at the beginning of the latter word, when its initial letter is  $\alpha$ ,  $\epsilon$  or  $o$ , the two former vowels being changed into  $\eta$ , and  $o$  becoming  $\omega$ . The words which most regularly admit of this ectasis in composition are the following: *ἄγω*, *στρατηγός*, *λοχᾶγός*; *ἀγορεύω*, *κατήγορος*; *ἄκη*, *ἀμφηκής*; *ἀκέομαι*, *ἀνήκεστος*; *ἀκούω*, *ὑπήκοος*; *ἄνεμος*, *εὐήνεμος*; *ἀνὴρ*, *εὐήνωρ*; *ἀνύω*, *ἀνήνυτος*; *ἀραρίσκω*, *τριήρης*, *ποδήρης*; *ἐλαύνω*, *χαλκῆλατος*; *ἐλθεῖν*, *ἐπηλυς*; *ἐρέσσω*, *ἐρετμός*, *ὑπηρέτης*, *εὐήρετμος*; *ἐρέφω*, *κατηρεφής*; *ὀβολός*, *τριώβολον*; *ὀδύνη*, *ἀνώδυνος*; *ὄζω*, *δυσώδης*; *ὄλλυμι*, *πανώλης*; *ὀμαλός*, *ἀνώμαλος*; *ἔμνυμι*, *ἀνόμοτος*; *ὄνομα*, *συνώνυμος*; *ὄπωπα*, *δυσωπία*; *ὀρύσσω*, *τοιχωρύχος*; *ὄρος*, *ὑπωρεία*; *ὄφελος*, *ἀνωφελής*. These are found in common Greek; the following are poetical only: *ἀμείβω*, *ἐξημοιβός* and *ἐπημοιβός*; *ἀριθμός* both *ἀνάριθμος* and *ἀνήριθμος*; *ἀρόω*, *ἀνήροτος*; *ἐράω*, *πολυήρατος*; *ἐρίζω*, *ἀμφήριστος*, but *ἀνέριστος*; *ὀδούς*, *ἀμφώδων*, but *ἀμφόδους*, *χαυλιόδους*, &c. The cases of *ἀπολλήγειν*, *Ἰππόδαμμος*, *Παρθεννόπαιος*, &c., *Ἰππομέδων*, *Ἀλφεσσίβοια* are peculiar results of the constitution of the liquids.

*Obs.* The ectasis does not take place in the parathetic compound of preposition and verb; thus we have *ὑπάγω*, *ὑπακούω*, &c. This needs no explanation.

### (3) *Formation or inflexions of the whole Compound.*

**376** A synthetic compound, viewed as an undivided whole, appears either (a) as a noun, or (b) as a verb. And this suggests the main subdivision in this class of words. But when the word as a whole performs the functions of a noun, we have still to

consider (a) whether the included word represented by the last part of the compound is an ordinary noun, or (β) of verbal origin. And when it is an ordinary noun, we must inquire (aa) whether it is a substantive or (ab) an adjective. With an examination of these questions we shall conclude the subject of compound words.

1. The first part of the compound constitutes a Noun.

2. The last part represents a Noun.

3. The last part is derived from a Substantive.

From this it is seen that in this case we must seek a further distinction; for the last part of the compound may be derived from a substantive; it may not only (aa) retain its substantival value, but may (ab) perform the functions of an adjective, and the latter is more common than the former.

1. The substantival value is retained.

The first part of the word is generally an uninflected prefix; but there are cases in which a noun preceded by its epithet or a dependent case becomes a synthetic compound; thus, while we have ὁμό-δουλος, σύν-δουλος, ἡμί-ονος, ἐπί-μετρον, we have ἀκρό-πολις, μεγάλο-πολις, ἱππό-δρομος, ἡλιό-πολις, &c.

Obs. It is doubtful whether such words as συγγραφή, σύγγραμμα, ἔκπεμψις, ἔκπομπή, and the like, are themselves parathetic compounds or are derived from verbal parathetics; most probably the latter. Such words as συγγραφεύς, εἰσαγωγεύς, &c. are manifestly derivatives.

(ββ) An adjectival value is assumed.

1 The substantive retains its form, as in ἄ-παις, "childless;" δυσ-έρως, "ill-starred in love;" μακρό-χειρ, "long-handed;" πολύ-πους, "many-footed;" ἔν-θεος, "possessed by God;" μισό-πιονος, "labour-hating;" φιλό-πατρις, "country-loving;" δεισι-δαίμων, "fearing the lower deities," &c. 2 An adjectival ending is appended, as in σύν-δειπνος, "dining together;" ἀ-χρήματος and ἀ-χρήμων, "money-lacking;" ἄ-στομος, "without a mouth;" ἄ-σωμος and ἀ-σώματος, "incorporeal;" παραλληλό-γραμμος, "bounded by parallel lines;" λεπτό-γεως, "having a light soil;" εὐ-ήθης, "having a good or simple character;" εὐ-μήκης, "of a good length;" ἄν-αλκίς, "cowardly;" ἄ-δακρυς, "tearless," &c.

*Obs.* Nouns in *-ην* and *-ηρ* generally form the compound in *-ενος*, *-ερος*, as *ἄ-λίμενος*, "without harbours;" *εὐ-άστερος*, "bright with stars." But compounds of *φρήν*, and some nouns in *-ηρ*, merely change *η* into *ω*; thus we have *ἄφρων*, *ἔμφρων*, *σώφρων*, *ἀπάτωρ*, *εὐπάτωρ*, *εὐήνωρ*, *ἀμήτωρ*, *προγᾶστωρ*.

(bb) The latter part is derived from an Adjective.

In this case the adjective retains its form and meaning, except so far as the latter is modified by the prefix. Thus, from *ἴσος*, "equal," we have *ἄν-ισος*, "un-equal;" from *διαβατός*, "passable," *δυσ-διαβατός*, "hard to cross;" from *γυμνός*, "naked," *ἡμί-γυμνος*, "half-naked;" from *λευκός*, "white," *ὑπο-λευκός*, "rather white;" from *σοφός*, "wise," *πάν-σοφος*, "all-wise," &c.

(β) The latter part is of verbal origin.

In interpreting a compound, of which the latter part includes the meaning of a verb, we have always to inquire whether the verb involved is to be taken transitively or intransitively. This is sometimes shown by the ending, sometimes by the accent, and sometimes left indeterminate. The endings are as follows:

1 *-ος*, *-ον*. This is the most numerous class of compounds ending with a verbal, and the meaning of the included verb is generally determined by the accent, according to the following rule: When the meaning is transitive, and the first part of the compound is any noun excepting *πᾶς* and *πολύς*, the compound is oxytone if the penultima is long, and paroxytone if the penultima is short; but all transitive compounds are proparoxytone when the first part of the compound is a preposition, an adverb, or one of the nouns *πᾶς* and *πολύς*; and the same is the case with all intransitive compounds. Hence, although words compounded with prepositions, adverbs, *πᾶς* and *πολύς*, do not indicate their meaning by the accentuation, we may tell by the position of the accent whether the other class of compounds represents a transitive or intransitive construction; thus, *λίθο-βόλος* from *λίθων βολή*, "a flinging of stones," means "a person who pelts with stones," but *λιθό-βολος* is "one who is pelted;" *μητρο-κτόνος* would refer to Orestes the matricide, but *μητρό-κτονοι* to the children of Medea, who were slain by their mother. The following examples will illustrate the different classes:

	Transitive Compounds.		Intransitive Compounds.
στρατηγός	ἐλαφηβόλος	ἄβολος	ἀνάγωγος
λοχαγός	λιθοβόλος	τηλέβολος	λιθόβολος
σιταγωγός	δημοβόρος	πολύβορος	ὀμόσπορος
παιδαγωγός	ιοδόκος	πάνδοκος	
βουφορβός	πρωτοτόκος	ἄτοκος	πρωτότοκος
χρησμηδός	ἀνδροφόνος	πολύφονος	νεόφονος
σκυθρωνπός	μητροκτόνος	παντόμιμος	μητρόκτονος
ναυπηγός	κακολόγος	πολύλογος	
νεκροπομπός	σκυτοτόμος	πολύφορβος	
	δελτογράφος		ἀντίγραφος
	ζωγράφος		ιδιόγραφος
	λογογράφος		λεπτόγραφος
	δικογράφος		αὐτόγραφος
βροτολουνγός	ὄψοφάγος	πάμφαγος	χειρόγραφον
χρυσαιμοιβός	ἀριστομάχος	τηλέμαχος	ἄμαχος

*Obs.* There are some exceptions to this rule: (1) The epic compounds ἵπποδαμος, ἐγχείσπαλος, σακίσπαλος, πολίπορθος are proparoxytone, though the meaning involved is undoubtedly transitive. (2) Compounds with ἄρχω and σιλάω are proparoxytone, as ἵππαρχος, ἱερόσυλος. (3) Compounds with ἔχω are proparoxytone or properispome, as ἡνίοχος, δαδοῦχος, &c. (4) By a peculiar refinement, words compounded with ἐργ-άζομαι are oxytone when they signify a bodily or material action, but proparoxytone, or by contraction properispome, when they denote a moral action, or an operation and habit of the mind; thus we have λιθουργός, "a worker in stone;" γεωργός, "a husbandman;" ἀμπελουργός, "a vine-dresser;" but πανούργος, "an unscrupulous rogue;" κακούργος, "a criminal;" περιέργος, "a busy-body," &c.

2 -ης, -ες. These generally express the intransitive meaning of the verb, or at least a condition resulting from it; as θεο-φιλής, "beloved of God;" ἀλουργής, "made of purple;" ἀπρεπής, "unbecoming;" εὐμαθής, "easily taught, docile;" αὐταρκής, "self-sufficing, complete." But ἵππομανής, "horse-maddened" of mares, and "horse-maddening" of a luxuriant meadow, seems to contain both meanings of the verb.

3 -ης or -ας, gen. -ου. Generally substantives denoting the agent, and therefore transitive; as νομο-θέτης, "the law-giver;" εὐ-εργέτης, "the benefactor;" οἶνο-πότης, "the wine-drinker;" ὀρνιθο-θήρας, "the bird-catcher;" πατρ-αλοίας (ἀλοιάω), "the parricide."

4 -ξ. This is rare and generally poetical. If the first part is a substantive, the verb included is generally understood in a transitive sense; otherwise it is passive; thus we have νομο-φύλαξ, "a guardian of the laws;" βου-πλήξ, "striking the oxen;" κυνάμω-τροξ, "eating beans;" but ἀπορ-ρώξ, "broken off;" νεο-σφάξ, "newly slaughtered."

(b) The whole compound constitutes a Verb.

378 It is a fixed law of the Greek language that a synthetic compound never constitutes a verb except as a derivative from one of the synthetic compounds which we have just discussed. In other words: "Verba non possunt nisi per flexuram quandam cum aliis orationis partibus præter prepositiones consociari" (Lo-beck *ad Phrynichum*, p. 560; see above, 369). To express by a single word the combination of a noun or adverb with a verb, it is generally necessary to pass through a series of derivations; thus, from ἵππον τρέφω, "I keep a horse," we have ἵππου τροφή, "the keeping of a horse," from this the synthetic adjective ἵπποτρόφος, "keeping a horse," and from this the derivative verb ἵπποτροφέω; from λίθον βάλλω, "I throw a stone," we have λίθου βολή, "a throwing of a stone," from this λιθοβόλος, "throwing stones," and from this again λιθοβολέω, "I throw stones;" similarly with an adverb, we may have τῇλε βάλλω as two separate words, "I throw once from afar," from this τῇλε βολή, "a throwing from afar," τηλέβολος, "throwing from afar or thrown from afar," τηλεβολέω, "I habitually throw from afar;" or with the fixed case of a noun, as πύξ μάχεσθαι, "to fight with the fists," πύξ μάχη, "a fighting with fists," πύγμαχος, "habitually fighting with fists, a boxer," πυγμαχέω, "I am a boxer," πυγμαχία, "a boxing match;" or with the instrumental case of the noun, as χειρὶ γράφω, "I write with my hand," ἡ χειρὶ γραφή or χειρὸς γραφή, "the writing with the hand," χειρογράφος, "writing with the hand" (which is assumed from the meaning of the verb), and χειρόγραφος, "written with the hand" (which occurs in the word τὸ χειρόγραφον), hence χειρογραφέω, "I write habitually with the hand, I am a copyist," and finally χειρογράφημα, "a thing written with the hand" (in the same sense as τὸ χειρόγραφον). The unity of the compound is generally and regularly indicated by the place of the augment and reduplication (above, 309).



*Obs. 1* As a general rule the synthetic verb is a derivative in *-έω*, according to the examples given, because the weight of the compound noun recommended the shortest form of derivation for the verb; but other derivative forms, though unusual, are not impossible. Thus *τιμάω* being itself a derivative form, its opposite, though derived from *ἄτιμος*, is *ἀτιμάζω* instead of *ἀτιμέω*, and *ἀτίει* is found in Theognis (621), where perhaps the true reading is *ἀτιρεῖ* from *ἀτίρης*. From *ἀτένης* we have *ἀτενίζω*. And there are some few irregularities in other verbs, but the general analogy of the language is indubitable.

*Obs. 2* For the anomalies in the place of the augment or reduplication of synthetic verbs, see above, 310.

PART V.  
SYNTAX OR CONSTRUCTION.

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CHAPTER I.  
ON THE PROPOSITION IN GENERAL, AND ON THE  
SUBJECT IN PARTICULAR.

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§ I. *General Considerations.*

**379** *CONSTRUCTION* or *Syntax* (Σύνταξις) gives the rules for expressing and connecting *Sentences*.

**380** A *Sentence* expressed in words is called a *Proposition* or *Enunciation*.

**381** Every *Proposition* consists of three parts—*Subject*, *Copula* and *Predicate*. Thus, if we say, ὁ Θεός ἐστὶν ἀγαθός, “God is good,” ὁ Θεός is the *subject* or thing spoken of; ἀγαθός is the *predicate* or that which is said of the subject; and ἐστὶν is the *copula* or substantive verb, which always connects the subject with the predicate, with or without the negative particle οὐ, according as the subject and predicate disagree or agree.

a. In the Greek language the copula is very often implied in some form of a finite verb, which contains the predicate also; thus we say, ὁ ἵππος τρέχει = ὁ ἵππος ἐστὶ τρέχων, “the horse is running.”

b. And even the subject may be contained in this verbal form; for τρέχει may be equivalent to ὁ δεινὰ ἐστὶ τρέχων, “a certain person is running;” and σαλπίζει may express ὁ σαλπιγγὴς ἐστὶ σαλπίζων, “the trumpeter is sounding his horn.” With certain verbs this implication of the subject is almost invariable. Thus we almost always understand ἀήρ, Θεός or Ζεὺς with verbs describing natural phenomena; as ὑεῖ, “it or he (Jupiter) rains,” and so

νίφει, "it snows," βροντᾷ, ἀστράπτει, "it thunders, it lightens," συσκοτάζει, "it grows dark," ἔσεισε, "he (Poseidon) shook," i.e. "there was an earthquake." The poets, however, sometimes supply the nominative which is intended.

c. Impersonal verbs explain this usage by the apposition of a sentence which follows; thus, *χρή σε μέμνει* = *τοῦτο—τὸ μέμνει σε—χρεῶν ἐστίν*, or "it is fitting that you remain" = "that you remain is fitting."

d. This explains the fact that the neuter plural, which is strictly speaking an objective case (above, 156), is construed with a singular verb; so that *τὰ ζῶα τρέχει*, "the animals are running," really means, "as to the animals, it runs" or "there is running" (*curritur quoad animalia*).

**382** In Logic, propositions are divided according to their *substance*, their *quality* and their *quantity*. Syntax does not concern itself with the latter divisions, and still less with the modern distinction of *synthetical* and *analytical* propositions; but its rules are dependent on the division of propositions according to *substance*, that is, according as they are *categorical* or *hypothetical*.

**383** Categorical propositions contain a direct assertion or predication, either *unqualified*, as *ὁ Θεός ἐστίν ἀγαθός*, "God is good;" or *qualified*, as *ὁ ἄνθρωπος ἴσως ἀμαρτάνει*, "the man perhaps is in error." The former are called *pure*, the latter *modal* or *adverbial* categoricals. All words and sentences, which thus qualify the main predication, are of the nature of adverbs or secondary predicates (below, 435 sq.).

**384** The hypothetical proposition consists of two sentences. If it is a *conditional* hypothetical, one of these is a categorical proposition, and the other a sentence dependent upon it; as *εἰ τι ἔχει, δίδωσιν*, "if he has anything, he gives." If it is a *disjunctive* hypothetical, both members are categorical, but they are rendered hypothetical by the conjunction which connects them, as *ἢ ἔχει ἢ οὐκ ἔχει*, "he either has or has not;" and if the conditional is then applied, this inference follows: *ἢ δίδωσιν ἢ οὐ δίδωσιν*, "he either gives or does not give."

**385** These differences refer only to the predicate. The subject is regulated by the same laws in every kind of proposition. Con-

sequently, the methodical discussion of syntactical rules should begin with (I) those which concern the subject; and should then consider in their order (II) the categorical proposition, and under this head the different kinds of predicates; (III) the hypothetical proposition, so far as it is relative or adverbial, i.e. of the nature of a secondary predicate, and under this head the doctrine of the moods and negative particles; and (IV) the co-ordinate and subordinate sentences, which assume an external appearance of distinctness and independence, and generally call in the aid of the conjunctions.

## § II. *The Article and Relative.*

**386** The chief instrument of Greek syntax is the demonstrative pronoun *ὅς*. When it appears in the form *ὅς, ἥ, ὅ*, it is called the *relative* pronoun; when in the form *ὁ (ὅς), ἡ, τό*, it is termed the *distinctive* pronoun or *definite article* (above, 229, (4) and (5)).

**387** If we compare the inflexions of *ὅς, ἥ, ὅ*, and *ὁ, ἡ, τό* (above, 237, 238), we shall observe that the latter, in all the objective cases, loses its connexion with the second element, and takes, in its stead, the third element. This points to the fact, that, whereas the relative pronoun signifies *here* in all its cases, the distinctive pronoun expresses this relation only in the nominative, masculine and feminine; while in the objective cases it expresses the opposed relative *there*, and throughout its use corresponds to that of the indicative pronouns *ὅδε, οὗτος* and *ἐκεῖνος*, as opposed to *ὅς, ἥ, ὅ*.

**388** The distinctive pronoun is written *ὅς, ἡ, τό* when it stands by itself, but it loses the nominative sign in the masculine when it stands in apposition to a noun, or serves the purpose of a definite article. This is best explained by the converse practice in modern High German, in which we write *gut-er Mensch*, "a good man," but *de-r gute Mensch*, "the good man."

**389** In the older Greek, as represented by Homer, the pronoun *ὁ, ἡ, τό* is used in its distinctive and demonstrative sense, with an immediate and generally retrospective reference, as in *Il.* 1. 9: *Δητοῦς καὶ Διὸς υἱός· ὁ γὰρ βασιλῆϊ χολωθεῖς, κ.τ.λ.* v. 12: *ὁ γὰρ ἦλθε, κ.τ.λ.* Even when it has an apposition of the noun

referred to (below, 407, (α)), and so is passing on to the common use of a prepositive article, we can see that it retains its pronominal value. This is particularly observable in proper names, whether they follow the article immediately, or with some words interposed; thus we have (*Il.* i. 11): *ὄυνεκα τὸν Χρῦσιν ἡτίμησ' ἀρητήρα Ἀτρεΐδης*, "because Atreides treated disrespectfully *him*—that well-known person, whose wrongs gave occasion to the wrath of Achilles—Chryses, in his capacity of priest," for he came *στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος*. Similarly in v. 33: *ὥς ἔφατ', ἔδδεισεν δ' ὁ γέρων*, "so he spake, but *the other*, the old man, I mean, feared." That this is really the meaning is shown by the passages, in which the noun, whether common or proper, is separated from the article by other words interposed; as in *Il.* i. 348: *ἡ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κλέν*, "*she* unwillingly with *them*, I mean, the woman, went;" and v. 488: *αὐτὰρ ὁ μήνιε νηυσὶ παρήμενος ὠκυπόροισι Διογενὴς Πηλέος υἱός*, "but *he* raged, sitting by his fast ships, I mean, the Jove-born son of Peleus;" and *viii.* 425: *ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις*, "*she* therefore having thus spoken departed, to wit, the swift-footed Iris." As the antecedent to a relative it generally follows the noun to which it gives a demonstrative emphasis, as in *Od.* x. 73: *οὐ γάρ μοι θέμις ἐστὶ κομιζέμεν οὐδ' ἀποπέμπειν ἄνδρα τόν, ὅς κε θεοῖσιν ἀπέχθεται*, "it is not lawful for me to receive or to send away a man, that one, I mean, who is hateful to the blessed gods;" *Il.* xvii. 172: *ἡ τ' ἐφάμην σε περὶ φρένας ἔμμεναι ἄλλων τῶν ὄσσοι Λυκίην ναιετάουσιν*, "assuredly I declared that you were superior in understanding to others, all those, I mean, who inhabit Lycia." And sometimes when the same pronoun follows as relative (below, 392), as in *Od.* xxi. 42, 43: *ἡ δ' ὅτε δὴ θάλαμον τὸν ἀφίκετο διὰ γυναικῶν οὐδὸν τε δρύϊνον προσεβήσατο, τὸν ποτε τέκτων ξέσσειν*, "but *she*, when she came to the vaulted chamber, that one to wit, the divine woman I mean, and the threshold of oak, which the carpenter had formerly smoothed." As the later Greeks used juxtapositions of *ἄλλος* and other particles, even after a preposition, to denote reciprocity, as *πρὸς ἄλλότ' ἄλλον*, "now to one and now to another" (*Æsch. Prom.* 276), so in Homer we find a repetition of this old demonstrative, as in *Il.* x. 224: *ξύν τε δύ' ἐρχομένω καὶ τε πρὸ ὁ τοῦ ἐνόησεν*, "when two go together, then also the one takes thought for the other" (and *vice versa*), i.e. *ὁ πρὸ τοῦ, ὁ πρὸ τοῦ*.

**390** As marking the simple antecedent, the use of  $\acute{o}$  ( $\acute{o}\varsigma$ ),  $\acute{\eta}$ ,  $\tau\acute{o}$  is comparatively rare in Attic Greek. We have indeed such phrases as  $\acute{o}\tau\iota$   $\tau\omicron\iota$   $\mu\acute{o}\rho\sigma\iota\mu\acute{o}\nu$   $\acute{\epsilon}\sigma\tau\iota\nu$ ,  $\tau\acute{o}$   $\gamma\acute{\epsilon}\nu\omicron\iota\tau'$   $\acute{\alpha}\nu$  (*Æschyl. Suppl.* 1055). But generally the Attic writers do not use  $\acute{o}$  ( $\acute{o}\varsigma$ ),  $\acute{\eta}$ ,  $\tau\acute{o}$  as a demonstrative, except when partition coupled with diversity is implied; and then most frequently when the opposition is marked by  $\mu\acute{\epsilon}\nu$ — $\delta\acute{\epsilon}$ ; as  $\tau\acute{\omega}\nu$   $\pi\omicron\lambda\epsilon\mu\acute{\iota}\omega\nu$  (or  $\omicron\iota$   $\pi\omicron\lambda\acute{\epsilon}\mu\iota\omicron\iota$ )  $\omicron\iota$   $\mu\acute{\epsilon}\nu$   $\acute{\epsilon}\theta\alpha\acute{\upsilon}\mu\alpha\zeta\omicron\nu$   $\tau\acute{\alpha}$   $\gamma\iota\gamma\acute{\nu}\omicron\mu\epsilon\alpha$ ,  $\omicron\iota$   $\delta\acute{\epsilon}$   $\acute{\epsilon}\beta\acute{o}\omega\nu$ ,  $\omicron\iota$   $\delta\acute{\epsilon}$   $\sigma\upsilon\nu\epsilon\sigma\kappa\epsilon\upsilon\acute{\alpha}\zeta\omicron\nu\tau\omicron$ ; or without the  $\mu\acute{\epsilon}\nu$ , when only one opposition is referred to; as  $\lambda\acute{\upsilon}\kappa\omicron\varsigma$   $\acute{\alpha}\mu\upsilon\delta\omicron\nu$   $\acute{\epsilon}\delta\acute{\iota}\omega\kappa\epsilon\nu$ ,  $\acute{o}$   $\delta\acute{\epsilon}$   $\epsilon\acute{\iota}\varsigma$   $\nu\alpha\delta\acute{\nu}$   $\kappa\alpha\tau\acute{\epsilon}\phi\upsilon\gamma\epsilon$ . In the oblique cases, to signify "such and such," "such or such" persons or things, we may join the opposed pronouns by  $\kappa\alpha\acute{\iota}$ , or  $\tau\epsilon$   $\kappa\alpha\acute{\iota}$ , or  $\acute{\eta}$ — $\acute{\eta}$ ; as  $\acute{\alpha}\delta\upsilon\nu\alpha\tau\acute{\omega}$   $\tau\omicron\nu$   $\kappa\alpha\acute{\iota}$   $\tau\omicron\nu$   $\beta\epsilon\lambda\tau\acute{\iota}\omega$   $\pi\omicron\iota\epsilon\acute{\iota}\omega$ ; and  $\epsilon\acute{\iota}$   $\tau\acute{o}$   $\kappa\alpha\iota$   $\tau\acute{o}$   $\acute{\epsilon}\pi\omicron\iota\acute{\eta}\sigma\epsilon\nu$ ,  $\omicron\kappa$   $\acute{\alpha}\nu$   $\acute{\alpha}\pi\acute{\epsilon}\theta\alpha\nu\epsilon\nu$ ; and  $\text{Ze}\acute{\upsilon}\varsigma$   $\tau\acute{\alpha}$   $\tau\epsilon$   $\kappa\alpha\iota$   $\tau\acute{\alpha}$   $\nu\acute{\epsilon}\mu\epsilon\iota$ ; and  $\acute{\eta}$   $\tau\omicron\iota\acute{\varsigma}\iota\nu$   $\acute{\eta}$   $\tau\omicron\iota\acute{\varsigma}$   $\pi\acute{o}\lambda\epsilon\mu\omicron\nu$   $\acute{\alpha}\lambda\epsilon\sigma\theta\alpha\iota$   $\mu\acute{\epsilon}\gamma\alpha\nu$ . Adverbially we have  $\tau\grave{\eta}$   $\kappa\alpha\iota$   $\tau\grave{\eta}$ , "here and there;" and  $\pi\rho\acute{o}$   $\tau\omicron\upsilon$  or  $\pi\rho\omicron\tau\omicron\upsilon$ , "before this."

**391** When, in this opposition between two subjects, we refer not to a *thing* but to a *person*, it is customary to substitute  $\kappa\alpha\iota$   $\acute{o}\varsigma$  for  $\acute{o}$   $\delta\acute{\epsilon}$ ; as  $\kappa\alpha\iota$   $\acute{o}\varsigma$ ,  $\acute{\alpha}\kappa\omicron\upsilon\sigma\alpha\varsigma$   $\tau\alpha\acute{\upsilon}\tau\alpha$ ,  $\acute{\epsilon}\omega\sigma\epsilon\nu$   $\alpha\acute{\nu}\tau\omicron\nu$   $\acute{\epsilon}\kappa$   $\tau\eta\varsigma$   $\tau\acute{\alpha}\xi\epsilon\omega\varsigma$ . And persons thus opposed in the nominative are coupled by  $\kappa\alpha\acute{\iota}$ , just as we have seen in the similar use of the objective cases and adverbs; as  $\acute{\epsilon}\pi\iota\acute{o}\rho\kappa\eta\kappa\epsilon\nu$   $\acute{o}\varsigma$   $\kappa\alpha\iota$   $\acute{o}\varsigma$ , "such and such a person (so and so) has perjured himself." In narrating a dialogue,  $\acute{\eta}$   $\delta'$   $\acute{o}\varsigma$  signifies "said he" (like the Latin *inquit*). In Demosth. *de Coron.* p. 248, we have  $\acute{\alpha}\varsigma$   $\mu\acute{\epsilon}\nu$ — $\epsilon\acute{\iota}\varsigma$   $\acute{\alpha}\varsigma$   $\delta\acute{\epsilon}$  for  $\tau\acute{\alpha}\varsigma$   $\mu\acute{\epsilon}\nu$ — $\epsilon\acute{\iota}\varsigma$   $\tau\acute{\alpha}\varsigma$   $\delta\acute{\epsilon}$ .

**392** Originally, no doubt, the relative pronoun was nothing more than an emphatic repetition of this distinctive pronoun. Thus Homer wrote (*Il.* i. 125):  $\acute{\alpha}\lambda\lambda\acute{\alpha}$   $\tau\acute{\alpha}$   $\mu\acute{\epsilon}\nu$   $\pi\omicron\lambda\acute{\iota}\omega\nu$   $\acute{\epsilon}\xi$   $\acute{\epsilon}\pi\rho\acute{\alpha}\theta\omicron\mu\epsilon\nu$ ,  $\tau\acute{\alpha}$   $\delta\acute{\epsilon}\delta\alpha\sigma\tau\alpha\iota$ , "the things we sacked from the cities, these things have been divided." See also *Od.* xxi. 43 (quoted above, 389). And this use of the demonstrative for the relative, which was regularly adopted by the Ionians, was retained occasionally by the older Attic poets: as in *Æschyl. Ag.* 642:  $\delta\iota\pi\lambda\acute{\eta}$   $\mu\acute{\alpha}\sigma\tau\upsilon\gamma\iota$ ,  $\tau\eta\nu$  "*Αρης φιλεῖ*. But in the stricter Attic syntax,  $\acute{o}$  ( $\acute{o}\varsigma$ ),  $\acute{\eta}$ ,  $\tau\acute{o}$ , like  $\acute{o}\delta\epsilon$ ,  $\omicron\acute{\iota}\tau\omicron\varsigma$  and  $\acute{\epsilon}\kappa\acute{\epsilon}\omega\varsigma$ , is opposed to  $\acute{o}\varsigma$ ,  $\acute{\eta}$ ,  $\acute{o}$ , as its correlative or antecedent; and while the latter, as relative pronoun, is limited in its application to some sentence containing a finite verb, with which it is intimately connected, the former, as a definite article, may stand before any word or sentence, which is capable of

performing the functions of subject or epithet, and may even convert to this use the relative sentence itself.

**393** That the student may see at the outset how entirely the proper understanding of Greek syntax depends upon the use of the relative and article, it may be convenient to mention beforehand their various applications.

(a) The article marks the subject as opposed to the predicate.

(b) When the relative sentence has a definite antecedent, it is equivalent to the sentence preceded by the article. Thus *ὁ ποιητής* is equally represented by *ὁ ἄνθρωπος*, *ὁ ποιῶν*, and *ὁ ἄνθρωπος, ὃς ποιεῖ*.

(c) But if the antecedent is not definite, the relative sentence is the dependent member of a hypothetical proposition. And here the student will observe, that *whatever holds good of a relative pronoun is equally applicable to an adverb or conjunction of relative origin*. Thus, *ὅστις ποιεῖ ταῦτα, ἀγαθός ἐστιν* = *εἰ τις ποιεῖ ταῦτα, ἀγαθός ἐστιν*. And *ἡ δίδωσιν ἡ οὐ δίδωσιν* = *εἴτε δίδωσιν εἴτε οὐ δίδωσιν* stands on the same footing; for *ἡ*, like *εἰ*, is a relative particle.

(d) The student will also observe, that the indefinite antecedent is sometimes expressed without any effect on the relative clause. Thus in *ἄνδρες τε καὶ ἵπποι*, which means, "*where* horses, *there* men," *τε* is an indefinite antecedent to the relative *καί*; and in *εἰ τις ταῦτα ποιῶν, ἀγαθὸς ἂν εἴη*, which means, "*as often as* any one did these things, he would *so often* be a good man," the particle *ἂν* is the indefinite antecedent to the relative *εἰ*.

### § III. Use of the Article Proper.

**394** The chief employment of the definite article is to distinguish the subject from the predicate; for, from the nature of the case, the subject is considered to be something definite, of which something general is predicated or denied. Thus we write *ὁ πόλεμος οὐκ ἄνευ κινδύνων, ἢ δ' εἰρήνη ἀκίνδυνος*, because we mean to imply that all that is contained in the general phrase *ἄνευ κινδύνων*, "without dangers," must be negated in speaking of the particular thing called *πόλεμος*, "war," and that all that is contained in the general attribute *ἀκίνδυνος*, "undangerous," "safe," may be predi-

cated of the particular thing called *εἰρήνη*, "peace." But although this is the general rule, and though the machinery of the secondary and tertiary predicates requires, as we shall see, this distinction of the subject from the predicate by means of the article, special cases arise in which (*α*) the subject is not marked by the article, or (*β*) the article appears with the predicate.

(*α*) The Subject is not marked by the Article.

(*α*) If the predicate is so wide and general that the limitation of the subject is presumed in the terms of the proposition, the article is omitted with the latter; thus in the celebrated aphorism of Protagoras, *πάντων μέτρον ἄνθρωπος*, "man is the common standard of all things," the universality of the predicate *πάντων μέτρον* sufficiently limits the subject *ἄνθρωπος*, and the article, which might have been prefixed to the latter, is omitted to give greater terseness to the saying. Similarly in the phrase quoted above, although the opposition of *ὁ πόλεμος* to *ἡ εἰρήνη* makes it necessary to prefix the article to both, the proposition *πόλεμος οὐκ ἄνευ κινδύνων* might stand without the article, because, as we shall see, the noun with its case is specially adapted to form a predication, and there could be no doubt as to the meaning; but unless the copula were inserted, the subject *εἰρήνη* could not dispense with the article in the other proposition, stated independently.

(*β*) If the subject is a proper name, the article is generally omitted, unless there is some emphasis or reference to a previous mention of the name. Thus we have *Θουκυδίδης Ἀθηναῖος* *ἔγραψε τὸν πόλεμον*, "Thucydides of Athens wrote a history of the war;" *Ἀστυάγης Μήδων βασιλεύς*, "Astyages, a king of the Medes;" *Μίνος ναυτικὸν ἐκτέσαστο*, "Minos got together a fleet." But *ὁ Κῦρος πολλὰ ἔθνη κατεστρέψατο*, "the well-known Cyrus subdued many nations;" and in repeated mention, as (Xen. *Anab.* VII. 2, § 12): *μετὰ ταῦτα Ξενοφῶν ἔπραττε, κ. τ. λ.* (§ 13): *ὁ δὲ Ξενοφῶν ἔλεγε, κ. τ. λ.* Even when a definite emphasis is given to the proper name by the addition of an explanatory term, the proper name is generally without the article; as *Θουκυδίδης ὁ Ἀθηναῖος*, "Thucydides, the well-known or celebrated Athenian;" *Κῦρος ὁ τῶν Περσῶν βασιλεύς*, "Cyrus, that well-known king of the Persians." But a special emphasis or reference may demand the article with both, as in Demosth. *adv. Macart.* § 26: *ἡ Φυλομάχη*



ἡ μήτηρ ἡ Εὐβουλίδου καὶ ὁ Πολέμων ὁ πατήρ ὁ Ἀγνίου ἀδελφοὶ ἦσαν. Thucyd. IV. 46: αὐτοὺς ἐς τὴν νῆσον τὴν Πτυχίαν διεκόμισαν. The proper name and its apposition are sometimes combined under the influence of one article; as τὸ Αἰγάλεων ὄρος, τὸ Σούνιον ἄκρον; but if they are of different genders, a complete and distinct apposition is necessary, whether the proper name precedes, as in Thucyd. III. 116: ἐπὶ τῇ Αἴτνῃ τῷ ὄρει; or follows, as in Thucyd. III. 85: ἐς τὸ ὄρος τὴν Ἰστώνην.

(c) If the subject is of itself sufficiently definite, the article may be omitted; e. g. in such words as οὐρανός, γῆ, θάλασσα, ἥλιος, σελήνη, ἄνεμος, ἄρης, βασιλεὺς (of the king of Persia), θεοί, πόλις, ἄγροι, and names of relationship, though this is more common in poetry than in prose; thus we have

μέγας δὲ βασιλεὺς οὐχὶ διὰ τοῦτον κομᾷ;  
(Arist. *Plut.* 170),

"and does not Great-king pride himself, owing to this God?" for here a particular "great king," i. e. the Shah of Persia, is referred to: so that μέγας βασιλεὺς is almost equivalent to a proper name. Compare the compound Μεγαλόπολις for ἡ μεγάλη πόλις. There are, however, instances of the use of βασιλεὺς ὁ μέγας with the article, when the king of Persia is intended (see Herod. I. 188).

(d) The article is necessarily omitted, if the subject, though certain, is indefinite; as

ἵππος ἔτεκε λαγών, "a certain mare (*equa nescio quæ*) brought forth a hare;"

γυνή τις ὄρνιν εἶχε, "a woman," i. e. some one in particular (*mulier quædam*), "had a hen."

(e) The article is also omitted, if it is implied that the subject and predicate are so intimately connected that either may be predicated of the other; as

οὐκ ἄρα σωφροσύνη ἂν εἴη αἰδώς (Plato, *Charm.* 161 A),  
i. e. "σωφροσύνη and αἰδώς would not appear to be identical."

(β) The Article appears with the Predicate.

(a) In the case just mentioned, when the subject and predicate are convertible, they may both have the article, if they are expressed by infinitives or other words which do not become nouns

without such a prefix; thus we have ἀρ' οὐ τὸ μανθάνειν ἐστὶ τὸ σοφώτερον γίγνεσθαι περὶ ὃ μανθάνεις; (Plato, *Theaet.* 145 E), i.e. "does not learning amount to becoming wiser about the object of learning?—are not these convertible terms?"

(b) Both subject and predicate have the article when they appear with a verb of calling or naming; as οἱ ἵπποβοῦται ἐκαλέοντο οἱ παχέες τῶν Χαλκιδέων (Herod. v. 77), "the equestrian order of the Chalcidians were called the men of substance." And so also in the oblique construction; as τοὺς ἡλιθίους λέγεις τοὺς σώφρονας; (Plato, *Gorg.* 491 E), "do you call fools temperate?—do you designate the foolish and the temperate by one name?" Similarly ἀνακαλοῦντες τὸν εὐεργέτην τὸν ἄνδρα τὸν ἀγαθόν (Xen. *Cyrop.* III. 3, § 4), "giving the name of good man to their benefactor." Cf. Plat. *Lach.* 195 D; *Gorg.* 491 C; *Resp.* 531 B; Xen. *Anab.* VI. 4, § 7.

(c) The predicate has the article when it appears as an apposition; as ἱκανὸν ἐγὼ παρέχομαι τὸν μάρτυρα, ὡς ἀληθῆ λέγω, τὴν πεινίαν (Plat. *Apol.* p. 31 C), "my poverty, which I adduce as a witness that I speak the truth, is a sufficient witness." Similarly τὸν βοῦν ἔλαβε τὸ νικητήριον (Xen. *Cyrop.* VIII. 3, § 33), "he took the ox as his prize."

(d) The predicate may have the article in reference to a preceding mention of the same word; thus in Herod. I. 68, where the reference is to the terms of the oracle in the preceding chapter, we have τοὺς ἀνέμους, τὸν τε τύπον καὶ τὸν ἀντίτυπον and τὸ πῆμα ἐπὶ πῆματι, though the same words appear in the oracle as subjects and without the article.

**395** Independently of the relation of subject to predicate, the article is prefixed in all cases analogous to the last mentioned, namely, when we are referring directly to some person or thing, which has been already mentioned; thus, ἐπιπίπτει χιῶν κατακειμένων δὲ ἀλεινῶν ἦν ἡ χιῶν ἐπιπεπτωκυῖα, "there was a fall of snow, but the snow after it had fallen was warm as they were lying down;" ἡ παιδιὰ χάριν ἀναπαύσεως ἐστὶν τὴν δ' ἀνάπαυσιν ἀναγκαῖον ἡδέϊαν εἶναι, "amusement is for the sake of rest, but it is necessary that the rest should be pleasant."

**396** For a similar reason the article is used when the person or thing designated, though not mentioned before in the passage,

is so well known that the mere mention of it appears as a repeated reference; thus Xen. *Anab.* I. 2, § 10: *Ξενίας τὰ Λύκαια ἔθυσσε καὶ ἀγῶνα ἔθηκε τὰ δὲ ἄθλα ἦσαν στλεγγίδες χρυσαῖ ἐθεώρει δὲ τὸν ἀγῶνα καὶ Κῦρος*, "Xenias performed the (well-known) sacrifice called Lycæa, and established a contest; but the prizes (because every contest involved prizes) were golden scrapers; and Cyrus also was a spectator of the contest (i.e. that which had been already mentioned)." Thucyd. II. 59: *ἡ νόσος ἐπέκειτο ἄμα καὶ ὁ πόλεμος*, "the (well-known) plague and the (Peloponnesian) war attacked them at the same time." Demosth. *de Coron.* § 30: *τὸ μέρος τῶν ψήφων οὐ λαβών*, "not having obtained the (prescribed fifth) part of the votes." *Ibid.* § 53: *οἱ μὲν πρυτάνεις τὴν βουλὴν ἐκάλουν εἰς τὸ βουλευτήριον ὑμεῖς δὲ εἰς τὴν ἐκκλησίαν ἐπορεύεσθε*, "the (regular) prytanes summoned the (ordinary) council into the (usual) senate-house, but you proceeded to the (fixed place of) assembly (i.e. the Pnyx)."

*Obs.* The application of this rule is of very wide extent, and grammarians have endeavoured to reduce the examples, which are numberless, to different classes; for example, Middleton would refer the last example to the class of "*monadic nouns*, i.e. nouns indicating persons or things, which exist singly, or, of which if there be several, only one, from the nature of the case, can be the subject of discourse." But he admits that this use is very nearly allied to that of the two preceding examples, when the article refers to some object of which there are many, but no one of which is so familiar to the mind of the hearer as that which is indicated in the particular case. It appears to us unnecessary to discriminate the different examples of these usages, which may all be explained on the same principle as the article prefixed to the subject of a proposition, namely, that the definite article limits what might have been a general predicate to some particular object present or presumed to be present to the thoughts of the speaker and his hearers; so that *ἡ νόσος* means "it, you know what I mean, the plague of Athens:" and so on. When this use of the article occurs in the subject of the proposition, it is of course difficult to say in some cases to which cause the limitation is attributable—the general logical difference between subject and predicate, or the speciality of the reference. But in such cases as *ἡ νόσος ἐπέκειτο* there can be no doubt as to the speciality; for otherwise the article would have been omitted according to 394, (d), and *νόσος* or *νόσος τις ἐπέκειτο* would have been written in the sense, "a disease or a certain illness made an inroad." In the class of words mentioned in 394, (α), (c), we may similarly prefix the article to terms otherwise approximating to proper names. Thus in Eurip. *Orest.* 412, *δουλεύομεν θεοῖς ὅτι ποτ' εἰσὶν οἱ θεοί*, the meaning is, "we serve gods, whatever those gods are," i.e. *the gods whom we serve*. And in Aristot. *Eth. Nic.* IV. 2, *ἀγαπῶσι τὰ αὐτῶν ἔργα οἱ γονεῖς καὶ οἱ ποιηταί*, the meaning

is, "those individuals who happen to be parents or poets love their own works;" for here the subjects of the proposition are quite equivalent to relative sentences or participles with the article prefixed, such as οἱ τεκνοποιούντες καὶ οἱ ποιητικῇ χρώμενοι τέχνη.

**397** As a general rule, if a noun in the genitive is dependent on another noun, and if the main noun has the article, the genitive has it likewise, whether it is included between the former and its article, or placed by its side; thus we have, Plato, *Polit.* p. 281 A: τὸ τῆς τοῦ ξαίνοντος τέχνης ἔργον, "the work of the art of him who cards wool." *Theætet.* 178 D: ἡ τοῦ γεωργοῦ δόξα, ἀλλ' οὐχὶ ἡ τοῦ κιθαριστοῦ, κυρία, "the opinion of the husbandman, and not that of the harp-player, is decisive." *Thucyd. init.*: Θουκυδίδης ξυνέγραψε τὸν πόλεμον τῶν Πελοποννησίων καὶ Ἀθηναίων, "Thucydides wrote a history of the war between the Peloponnesians and Athenians." *III.* 43: φθονήσαντες τῆς οὐ βεβαίου δοκίσεως τῶν κερδῶν τὴν φανεράν ὠφελίαν τῆς πόλεως ἀφαιρούμεθα, "feeling a grudge on account of the uncertain opinion of their being corrupted, we are deprived of the manifest advantage of the state."

The only exceptions to this rule, which is distinctly given by Apollonius (*de Syntaxi*, i. 4, § 42, pp. 83, 84 Bekker), are (a) when one of the nouns is a proper name, or (b) such a word as βασιλεύς, meaning the king of Persia, (c) when the dependent noun is some word, which, in the particular instance, rejects the article, or (d) when the main word could not admit a definite prefix: thus we find such phrases as (a) ὁ Ἀριστάρχου γνώριμος, "the acquaintance of Aristarchus;" (b) ὁ βασιλέως οἰκέτης, "the king's servant;" (c) ἡ ἀδικός τε καὶ ἄτεχνος συναγωγὴ ἀνδρὸς καὶ γυναικός, "the unjust and unscientific bringing together of a man and a woman;" (d) πολλοὶ τῶν σοφῶν, "many of the wise," for οἱ πολλοί, as we shall see, would have a different meaning.

**398** The idiom of the Greek language requires the article with many words, which in English do not require or admit that prefix.

(a) The article is used with words accompanied by the indicative pronouns ὅδε, οὗτος and ἐκεῖνος, and it is even prefixed to correlative pronouns, such as τοιοῦτος and τοσοῦτος. Thus we have τήνδε τὴν πόλιν or τὴν πόλιν τήνδε—οὗτος ὁ ἀνὴρ or ὁ ἀνὴρ οὗτος—κατ' ἐκείνουν τὸν χρόνον or κατα τὸν χρόνον ἐκείνουν—ὁ

τοιούτος ἀνὴρ—τὴν ἀπολογία τὴν τοιαύτην—ἐκ τῶν τοσούδε ἀγώνων—ταῖς τηλικαῖσδε σμικρὰς ἐξαρκεῖ λόγος Soph. *El.* Col. 1118)  
—τὴν ὀρθότηα τῶν τοιούτων ἢ ἰσότης αὐ ἐξεργάζετο τοῦ τε τοσούτου καὶ τοῦ τοιούτου, i.e. of quantity and quality Plato. *Leges*, II. p. 667 D, —οἷον τὸ τοιούδε λέγω Pl. *Phaed.* 65 A —καταλείπεται τῆς βουλῆς ἢ ἐνέργειας ἐν ταῖς τοιαύταις δημοκρατίαις ἐν αἷς αὐτὴς συνίστην ὁ δῆμος χρηματίζει περὶ πάντων Aristot. *Pol.* VI. [IV.] 15, § 12.

*Obs. 1* The general rule for the use of the article with the subject, as distinguished from the predicate, explains the absence of the article in those cases where the indicative pronoun does not appear in an adjectival relation to the noun, but the noun is either an apposition or a predicate. Thus we say, ταύτην ἔχει τέχνην, not “he has this art,” but “he has this as an art;” τοῦτο παραδείγματι χρῶνται, not “they adduce this example,” but “they adduce this as an example;” κίνησις αὕτη μέγιστη δὴ ἐγένετο, “this was the greatest commotion that ever happened,” not “this commotion was the greatest;” αὕτη ἔστω ἰκανὴ ἀπολογία, “let this be a sufficient defence,” not “let this defence be sufficient.” But conversely the substantive has the article if the indicative pronoun appears as a guide to the predicate, and not as a subject; thus we find (Plato, *Resp.* I. p. 338 B): αὕτη ἡ Σωκράτους σοφία, αὐτὸν μὲν μὴ ἐθέλειν διδάσκειν, παρὰ δὲ τῶν ἄλλων περιύοντα μαθάνειν, “the (well-known) cleverness of Socrates is this—not to be willing to teach of himself, but to go about and get instruction from others.”

*Obs. 2* The pronoun may stand between the article and its noun, if the former is followed by some definitive word or phrase; as Thucyd. VIII. 80: αἱ τῶν Πελοποννησίων αὗται νῆες. Plat. *Protag.* p. 313 B: τῇ ἀφικομένῳ τούτῳ ξένῳ. Xen. *Anab.* IV. 2, § 6: ἡ σταθὴ αὕτη ὁδός. Dem. *Phil.* II. § 21: οὐ γὰρ ἀσφαλεῖς ταῖς πολιτείαις αἱ πρὸς τοὺς τυράννους αὗται λίαν ὀμιλῖαι.

(b) The article is used with the possessive pronoun, especially in Attic prose, whenever a definite person is intended; thus ὁ ἐμὸς υἱός means “my son,” being some individual indicated by the context or otherwise; but ἐμὸς υἱός is “a son of mine,” any individual of whom that relationship can be predicated. In the dramatists the article is often omitted, as in Soph. *El.* 597: εἰ καὶ σῆς δίχα γνώμης λέγω, which would certainly have been τῆς σῆς γνώμης in prose. The possessive generally stands between the article and noun, as above; but it may follow, as in Soph. *El.* 566: πατὴρ ποθ' οὐμός. 588: πατέρα τὸν ἄμόν. Plat. *Soph.* 225 D: κατὰ γνώμην τὴν ἐμήν, especially when there is an emphatic repetition, as in Soph. *El.* 625: τὰμ' ἔπη καὶ τὰργα τὰμά.

*Obs. 1* The possessives are sometimes used for the personal pronouns in the objective meaning of the genitive; thus we have διὰ τὴν σὴν φε-

λίαν, "on account of friendship for you;" ἡ ἡμετέρα εὐνοια, "good will towards us;" τὰμὰ νουθηήματα, "the admonitions given to me."

*Obs. 2* Unless the objects referred to belong to different persons or otherwise require to be specially distinguished, the Greek idiom substitutes the article alone for the possessive which would otherwise have accompanied it; thus we find (*Xen. Anab.* i. 8, § 3): Κύρος ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλὰ εἰς τὰς χεῖρας ἔλαβεν, "Cyrus having mounted the (i. e. his own) horse took the (i. e. his own) darts into the (i. e. his own) hands;" for no other person is mentioned, and therefore these particulars are appropriated to the subject of the sentence.

(c) The possessive pronoun being merely an adjectival form derived from the genitive of the personal pronoun, we find that the latter, and the indicative pronouns when they take the place of possessives, are also brought under the control of the article. With regard to the position of these genitives, the following laws have been observed:

(α) The first and second pronouns are generally used in the enclitic forms μου, σου, and these, together with αὐτός, as a mere pronoun of reference, are either placed before the article, or follow the substantive without any repetition of the article; thus we have ὁ ἐμὸς λόγος or μου ὁ λόγος or ὁ λόγος μου: ὁ σὸς δοῦλος or σου ὁ δοῦλος or ὁ δοῦλός σου: αὐτοῦ τὸ σῶμα or τὸ σῶμα αὐτοῦ.

(β) The genitives of the reflexive and demonstrative pronouns are either placed between the article and its substantive, or follow the latter with a repetition of the article; thus we have ὁ ἐμᾶντοῦ λόγος or ὁ λόγος ὁ ἐμᾶντοῦ: τὸ ἐαυτοῦ σῶμα, or, with an insertion of the nominative, τὸν αὐτὸς αὐτοῦ πατέρα ἀπήλασεν: τὰ ὑποζύγια τὰ ἐκείνου, and the like.

*Obs. 1* To these general rules there are as usual some exceptions. Occasionally we find the genitives μου, σου, αὐτοῦ, αὐτῶν between the article and the noun; sometimes the form ἐμοῦ is used for the enclitic μου; and sometimes the reflexive is placed after the noun, without a repetition of the article; thus we have (*Arist. Lys.* 416): τῆς μου γυναικὸς τοὺς πόδας: (*Thucyd.* iii. 91): ἐς τὸ αὐτῶν ξυμμαχικόν: (*Arist. Lys.* 301): τὰς λήμας ἐμοῦ: (*Id. Nucl.* 905): τὸν πατέρ' αὐτοῦ.

*Obs. 2* The genitive αὐτῶν is sometimes added to the plural possessives ἡμέτερος, ὑμέτερος, σφέτερος: as τὰ ἡμέτερα αὐτῶν ἔργα; τοῖς ὑμετέροισι αὐτῶν ὀφθαλμοῖς; τὰ σφέτερα αὐτῶν πράγματα. This is more rare with the singular possessives, though we find such phrases as (*Soph. El.* 252): τὸ σὸν καὶ τοῦμὸν αὐτῆς. See below, 407, (γ).

(δ) With cardinals and the adjectives πολὺς, ὀλίγος and ἄλλος, the article introduces some special modification of the meaning.

Thus we find that the article indicates, in accordance with our idiom, some well-known number of functionaries, as *οἱ ἐννέα ἀρχόντες*, "the nine archons;" *οἱ τριάκοντα*, "the thirty tyrannical oligarchs;" or some number already noticed, as *τῶν εἰκοσι πρὶν οὐ παρουσῶν*, "since the twenty ships previously mentioned, were no longer on the spot." But it is also used apparently to fix the gender of the uninflected cardinals, as *ἐγένοντο μὲν λόχοι τῶν ὀπλιτῶν ἀμφὶ τοῖς ὀρλοῦντα. ὁ δὲ λόχος ἕκαστος σχεδὸν εἰς τοὺς ἑκατὸν*, where we should not express the article in English. And the same use is found even when the gender is fixed by the noun, as *ἦν δὲ ὅτε ἐτελείτα ἀμφὶ τα πεντήκοντα ἔτη* Xen. *Anab.* ii. 6. § 15), "he was about fifty years old when he died." Of the other adjectives, *πολὺς* signifies "much," but *ὁ πολὺς*, "the well-known or usual amount," and *οἱ πολλοὶ*, *οἱ πλείους* or *οἱ πλείστοι*, "the majority or the greater number," "the commonalty;" *ὀλίγος* signifies "few," but *ὁ ὀλίγος*, "the well-known or previously specified paucity," and *οἱ ὀλίγοι*, "the lesser number," "the nobles;" *ἄλλος* signifies "another," but *ὁ ἄλλος*, *οἱ ἄλλοι*, "the other," "the rest." With the ordinals the use of the article does not differ from the English idiom.

(e) The adjective *πᾶς* in the singular number, without the article, and sometimes with the indefinite *τις*, signifies "every" or "every one," with reference to all the units in a collection and without making any distinction between one and the other; thus (*Soph. Aj.* 1366): *πάνθ' ἵμοῖα πᾶς ἀνὴρ αἰτῷ ποιεῖ*, "in all things alike every man labours for himself;" (*Plat. Protag.* p. 324 A): *ἐνθα δὴ πᾶς παντὶ θυμοῦται*, "on this every man is angry with his neighbour," i.e. "they are all angry one with another;" (*Arist. Eth. Nic.* init.): *πᾶσα τέχνη καὶ πᾶσα μέθοδος*, "every art and every science" without distinction; (*Herod.* iii. 79): *ἐκτείνον πάντα τινὰ τῶν μάγων τὸν ἐν ποσὶ γενόμενον*, "they killed every one of the magi who came in their way;" but *ἕκαστος*, which signifies "each" or "every" with reference to a definite individual, requires that the noun with which it is joined should have the article, whenever we can say in English, "each of the" persons or things, and then *ἕκαστος* precedes the article; but if it means "each person or thing severally," or "the persons or things each by itself," we have *ἕκαστος* prefixed to the substantive without an article, or following the substantive and its article; thus, *καθ'*

ἐκάστην τὴν ἡμέραν, "on each of the days" (Isocr. *Areopag.* § 78), but καθ' ἐκάστην ἡμέραν, "on every day" (Æsch. in *Cies.* § 165); ἐν ἐκάστοις τοῖς κινδύνοις, "in each of the dangers" (Plat. *Apol.* p. 39 A), but ἡ τάξις ἐκάστη ἐφ' ἑνὸς ἵτω (Xen. *Cyr.* v. 3, § 36), "let the ranks advance, each of them one deep." And αὐτὸς ἕκαστος may follow πᾶς τις to individualize the reference; as in Thucyd. VII. 70: πᾶς τις ἐν ᾧ προσετέτακτο, αὐτὸς ἕκαστος, ἡπείγετο πρῶτος φαίνεσθαι, "every one where he was posted bestirred himself, each for himself, to appear the first." In the plural and without the article πάντες signifies "all;" as πάντες θεοὶ ἅμα καὶ πᾶσαι, "all gods and goddesses together." With the article prefixed to the accompanying noun, and either preceding or following according to the intended emphasis, πᾶς whether in the singular or the plural denotes "all the" circumstances included in the noun; as πᾶσαν ὑμῖν τὴν ἀλήθειαν ἐρῶ, "I will tell you all the truth;" βοηθῆσαι τῇ πόλει πάσῃ, "to assist the city in general;" λέγω ἐν ἀπάσαις ταῖς πόλεσιν ταῦτόν εἶναι δίκαιον, "I maintain that in all the cities there is the same definition of justice;" τὰ μεγάλα πάντα ἐπισφαλῆ, "great things are all of them precarious." Following the article, πᾶς, whether in the singular or plural, denotes "the whole," "the total;" as τὰ πάντα μέρη τὸ πᾶν εἶναι ὁμολόγηται, "it has been admitted that the totality of the parts is the whole;" ἀνθρώποισι τοῖς πᾶσι κοινόν ἐστι τοῦξαρμάρτάνειν, "to err is common to the whole race of men."

*Obs. 1* Πᾶς with or without an article may be appended to a noun, in the sense of "in all" or "altogether;" as Ἀθηναῖοι ἐς τὴν Σικελίαν ἐπεραιούντο τριήρεσι ταῖς πάσαις τέσσαρσι καὶ τριάκοντα, "the Athenians passed over into Sicily with thirty-four triremes in all;" παντάσιν ἀν διαφθαρεῖν ἐν πασῇ πολεμίᾳ τῇ Σικελίᾳ, "they would be altogether destroyed in Sicily as a whole, or altogether, hostile to them."

*Obs. 2* Πᾶς, in the singular, may bear the sense "every" or "in every case," even when it refers to a term defined by the article; as πᾶς ὁ κλύων τοῦ λέξαντος χαίρει μᾶλλον, "the hearer in every case, every listener, takes more pleasure than the speaker;" οὐ γὰρ πᾶς ὁ δι' ἡδονῆν τι πράττων ἐστὶν ἀκόλαστος, "he who does a thing on account of pleasure is not in every case an intemperate man;" ὁ ἀκρατὴς μεταμελητικὸς πᾶς, "the incontinent man is always, in every case, liable to repentance."

**399** Reverting to the fact that the substantive, which generally accompanies the article, was originally added to make the reference intended more distinct, we shall understand the idiomatic



omission of the substantive in those cases, in which there can be no doubt as to the particular word to be supplied. These omissions fall into two classes; (a) when a substantive just named would otherwise be repeated in the same sentence; (b) when the substantive is some general term, which is implied in the words accompanying the article.

(a) The following are examples of the former class of omissions, where the article is generally expressed in English, according to its original value, by a demonstrative pronoun: *μετρία ἡ θεῷ δουλεία, ἄμετρος δὲ ἡ τοῖς ἀνθρώποις*, "the service of God is moderate, but that of men is immoderate;" *οἱ πολέμοι καὶ τὴν ἡμετέραν δύναμιν φοβούνται καὶ τὴν τῶν συμμάχων*, "the enemies fear both our power and that of our allies;" *πολλοὶ ἀμφισβητοῦσι πότερόν ἐστιν ἐλέσθαι τὸν βίον τὸν τῶν ἰδιωτευόντων μὲν, ἐπιεικῶς δὲ πραττόντων, ἢ τὸν τῶν τυράννων*, "many doubt whether it is right to choose the life of those who live in privacy but are tolerably well off, or that of those who exercise arbitrary power."

(b) The most common of the words which are presumed or taken for granted are the following:

(a) Names of relationship, as *υἱός, παῖς, θυγατήρ*, more rarely *πατήρ, μήτηρ, ἀνὴρ, γυνή, ἀδελφός*, when a proper name is followed immediately by another name in the genitive case, as *Ἀλέξανδρος ὁ Φιλίππου*, "Alexander the son of Philip;" *Ἑρμῆς ὁ Μαίας τῆς Ἀτλαντος*, "Hermes the son of Maia, the daughter of Atlas." Sometimes the article is also omitted, as in *Δημοσθένης Δημοσθένους*.

*Obs.* Students must be on the guard, lest they should confuse the genitive which follows the article with the name of an Attic deme, when the preceding word is also in the genitive; thus *Φορμίων ὁ Δίωνος τοῦ Φρεαῤῥίου δούλος* means "Phormion the slave of Dion of Phrearrhi." Another confusion to which learners are liable is occasioned by the mention of a well-known dramatist in the genitive with the name of one of his characters; as *ὁ Θεόδεκτου Φιλοκλήτης*, "the Philoctetes of Theodectes;" *ὁ Καρκίνου ἐν τῇ Ἀλόπῃ Κερκύων*, "the Cercyon in the Alope of Carcinus."

(β) General terms referring to location, possessions or employments, especially when they are expressed in the neuter plural: such are *γῆ, χώρα, οἰκία* or *οἶκος, ἱερόν, χρήματα* and *πράγματα*; as *ἡ ἡμετέρα*, "our own land;" *ἡ πολεμία*, "the enemies' country;"

ἡ οἰκουμένη, "the inhabited world;" πορεύεσθαι εἰς τὴν Ἀλεξάνδρου, "to go into Alexander's territory;" εἰς φίλου, εἰς διδασκάλου, εἰς Πλάτωνος, "to a friend's, to a teacher's, to Plato's house;" εἰς ᾧδου, ἐν ᾧδου, "to, in the mansions of death;" εἰς τὸ τῶν σεμνῶν θεῶν, "to the temple of the Eumenides;" ἕκαστός τις ἀποδημήσας φοβεῖται περὶ τῶν οἴκοι, "every one when abroad is afraid for his affairs (πράγματα) at home;" τὰ ἡμέτερα μικρά ἐστιν, "our property (χρήματα) is small;" κληρονόμος τῶν πατρῴων, "heir to his father's property." The omission of *πρᾶγμα* or *πράγματα* is regular, whenever we wish to express as generally as possible all that belongs to or proceeds from the person or thing signified by the accompanying word; thus we have τὰ τῶν θεῶν, "all that proceeds from or belongs to the gods;" τὰ τῆς πόλεως, "the state and all that belongs to it;" τὰ τοῦ πολέμου, "war and its consequences;" τὰ κατ' ἐμὲ πάντα, "all that belongs to me;" τὰ καθ' ἡμέραν, "every-day affairs;" τὸ τῆς ἐλευθερίας, "what relates to liberty;" τὰ τοῦ νηπίου, "childish things;" τὰ τῆς εἰρήνης, "the things which make for peace;" τὰ τῆς οἰκοδομῆς, "things wherein we may edify (improve religiously) one another;" τὸ περὶ τι, τὸ κατὰ τι, "the particular circumstance;" τὸ πρὸς τι, "relation;" τὰ παρά τινος, "whatever proceeds from a person," information, commands, presents, and the like.

(γ) The word *ἄνθρωπος* is constantly omitted when we wish to express association, dependence, time or locality, with reference to certain persons; hence we have οἱ ἀμφὶ τινα, περὶ τινα, οἱ σὺν τινι, μετὰ τινος, "a man's associates or party;" οἱ κατὰ τινα, "a man's contemporaries;" οἱ ἀπὸ τινος, "his descendants or sect;" οἱ ὑπὸ τινι, "his dependents;" οἱ ἐν τῇ πόλει, ἐκ τῆς πόλεως, "the inhabitants of a certain city;" οἱ ἐνθάδε, "the people of this place;" οἱ κατ' ἐκείνουν τὸν χρόνον, "the people of that time." In the later writers such phrases as οἱ περὶ τὸν Δημοσθένη means not only "the party or associates of Demosthenes," but "Demosthenes and his party," and even Demosthenes himself, considered as the representative of a particular party in the state.

(δ) Certain terms expressing the words or works, the sentiments or condition of a person—such as *ῥῆμα*, *ἔργον*, *γνώμη*, *πάθος*, *μοῖρα*—are inferred from the structure of the sentence or the gender of the article; hence we have τὸ τοῦ Θεμιστοκλέους εὖ ἔχει, ὃς τῷ Σεριφίῳ ἀπεκρίνατο (Plat. *Resp.* I. p. 329 E), "the saying (*ῥῆμα*).

of Themistocles is happily expressed, who made answer to the man of Seriphos," &c.; τὰ φίλων οὐδέν, ἢν τις δυστυχῇ, "if one is unfortunate, the doings (ἔργα) of one's friends are naught;" ἐὰν ἡ ἐμὴ νικῇ (Plat. *Resp.* III. 397 D); "if my opinion (γνώμη) prevails;" κατὰ γὰρ τὴν ἐμὴν (Id. *Phileb.* p. 41 B), "according to my opinion at least;" δοκεῖς μοι τὸ τοῦ κυνὸς πεπονθέναι, "you seem to me to have experienced what happened (πάθος) to the dog;" ἐπ' ἴσῃ καὶ ὁμοίᾳ, "on fair and equal terms (μοίρα)," and the like. Similarly we have τρέχειν τὸν περὶ ψυχῆς, "to run the race (δρόμον) for life," like Hector; τὴν ἐναντίαν τίθεσθαι (Plat. *Lach.* p. 184 D), "to give the opposite vote (ψηφός);" and in this last case even when there is a difficult metaphor, as in Soph. *Aj.* 798: τήνδε δ' ἔξοδον ὀλεθρίαν Αἴαντος ἐλπίζει φέρειν, "he fears that this going forth gives (φέρειν, *Æsch. Eumen.* 680) the death-vote (ὀλεθρίαν ψηφόν, cf. *Æsch. Sept.* 180) of Ajax."

(ε) The terms way and day (ὁδός, ἡμέρα) are constantly indicated only by the gender of the article or an adjective; thus, ἡ εὐθεία, "the straight (ὁδός) way;" with verbs of going, as ἵεναι τὴν ἐπὶ τὸ τεῖχος, ἄγειν τὴν ἐπὶ θανάτῳ; or in adverbial phrases, as τὴν ταχίστην, τὴν πρώτην (*Xen. Mem.* III. 6, § 10). Similarly ἡ τρίτη, "the third day (ἡμέρα) of the month;" ἡ ἐπιούσα, ἡ ἐξῆς, ἡ ὑστεραία, "the following day." To this class belongs the omission of χεῖρ with ἡ δεξιὰ, ἡ ἀριστερά.

(ζ) The word τέχνη, "art," is regularly omitted with adjectives in -ική; as ἡ ῥητορική, ἡ ποιητική, ἡ ἰατρική, ἡ χαλκευτική, &c. In citations and in the grammatical writers we have regular omissions in literary references; as τῇ δευτέρᾳ τῶν Ἑλληνικῶν, "in the second book (βιβλίος) of the Hellenics;" τὸ περὶ τῆς ἀστρολογίας, "the treatise (βιβλίον, σύγγραμμα) about astronomy;" ἡ ὀρθή, "the right case, *casus rectus* (πτῶσις);" ἡ παραλήγουσα, "the penultimate syllable (συλλαβή);" ἡ ὀξεία, "the acute accent (προσῳδία);" ἡ διὰ πασῶν, "the accordant string (χορδή)," &c.

400 From these different idioms we may ascend to the following general rules respecting the use of the article:

(α) All predicable and hypothetical words or sentences may be turned into subjects, or their epithets, by prefixing the article to them; as

## a. Adjectives :

*οἱ ἀγαθοὶ εὐδαιμονοῦσι*, "the good (men) are happy."

## b. Participles :

*ὁ τύπτων*, "he who strikes."

## c. Infinitives :

*τὸ εὖ πράσσειν*, "the faring well," i.e. "success" or "prosperity."

## d. Adverbs :

*οἱ πάλαι*, "the (men) of olden time—the then men."

## e. Cases of nouns without a preposition :

*ὁ Διός*, "the (son) of Zeus."

## f. Cases of nouns with a preposition :

*οἱ ξὺν τῷ βασιλεῖ*, "those with the king."

## g. A categorical sentence :

*τὸ οὐχ ὁρᾶ οὐκ ἐπίσταται ἐστίν, εἴπερ καὶ τὸ ὁρᾶ ἐπίσταται*,  
"if *he sees* is (equivalent to) *he knows*, *he sees not* must  
be (equivalent to) *he does not know*."

## h. A dependent sentence :

*ἣ πρὶν ἄρξαι αὐτὸν ἀρετή*, "the virtue he showed before he  
came to the throne."

## i. A conditional clause :

*τὸ ἢν πείσωμεν ὑμᾶς*, "the alternative that we shall per-  
suade you."

## k. A relative sentence :

*οὐδὲν τῶν ὅσα ἐς αἰσχύνην ἐστὶ φέροντα*, "none of all those  
things which tend to shame."

## l. The oblique case of a personal pronoun :

*τὸν ἑαυτὸν ἐγκωμιάζων*, "praising the himself," i.e. "his wor-  
thy self."

(β) Hence, we may place between a substantive and its article any words or phrases which may thus be converted into subjects or epithets, and that too, if necessary, by repeated insertions ; as

ἡ (((τῶν ((τὰ (τῆς πόλεως) πράγματα)) πραττόντων))) ἀρετή,  
 "the virtue of (((those who manage ((the affairs of (the state."))

(γ) Consequently, whatever words or phrases have the article prefixed, or stand between the article and its substantive, describe and define, i. e. they are epithets; and conversely, if the article is prefixed to a substantive, and the adjectival word or phrase, which agrees with it, neither has the article prefixed nor stands between the article and substantive, that word or phrase is not an epithet, but a predicate. Thus, οἱ ψευδεῖς λόγοι or οἱ λόγοι οἱ ψευδεῖς, means "the false words or sayings;" and similarly in the oblique cases.

But in the following passages ψευδεῖς is a predicate :

Either (A) primary (below, 416), in οἱ λόγοι ψευδεῖς εἰσίν,  
 "the words are false."

Or (B) secondary (below, 441), in οἱ λόγοι ψευδεῖς ἐλέχθησαν, "the words were spoken and they were false" = "the words which were spoken were false" (cf. Plat. *Resp.* 364 B: οἱ λόγοι θαυμασιώτατοι λέγονται, "the words which are spoken are most wonderful").

Or (C) tertiary (below, 489), in ὁ μάντις τοὺς λόγους ψευδεῖς λέγει, "the prophet speaks words, and they are false" = "the words which the prophet speaks are false" (*Soph. Ed. Tyr.* 426).

*Obs.* The qualifications to these general rules, arising from special usages, have been given in the preceding articles; but it is important to remark generally, that when several words are connected together by copulative conjunctions, the domain of the article is extended to more than one of the words thus combined, although they do not fall within the same definition, but may even be opposed to one another; thus while ὁ καλὸς καὶ ἀγαθὸς or ὁ καλοκάγαθός is really equivalent to a single epithet, as the synthetic form of the final combination fully shows, we find the same appearance of one article prefixed in the most direct oppositions of epithets; thus Plato, *Euthyphr.* p. 7 C: περὶ τοῦ μείζονος καὶ ἐλάττονος, περὶ τοῦ βαρυτέρου καὶ κονφοτέρου; *Ib.* p. 6 D: τὸ τε δίκαιον καὶ τὸ ἄδικον, καὶ καλὸν καὶ αἰσχρὸν, καὶ ἀγαθὸν καὶ κακόν; *Gorg.* p. 459 D: ἄρα τυγχάνει περὶ τὸ δίκαιον καὶ τὸ ἄδικον, καὶ τὸ αἰσχρὸν καὶ τὸ καλόν, καὶ ἀγαθὸν καὶ κακόν, οὕτως ἔχων ὁ ῥητορικός; where we find that the article is prefixed to the first of the two epithets, to both of them, or to neither. The same is observable in the enumeration of distinctive nouns; as Xen. *Anab.* i. 7, § 2: συγκαλέσας τοὺς στρατηγούς καὶ λοχαγούς. *Thucyd.*

1. 36: τῆς τε Ἰταλίας καὶ Σικελίας καλῶς παράπλου κείται. Plat. *Phaed.* p. 111 c: τὸν γε ἥλιον καὶ σελήνην καὶ ἄστρο ὁρᾶσθαι λέγεται οἷα τυγχάνει ὄντα. And even when there is an opposition of two persons, as Eurip. *Herc. F.* 140: τὸν Ἡράκλειον πατέρα καὶ ξυνάρορον ἐρωτῶ, "I ask the father and wife of Hercules." Or when two classes are opposed, as Xen. *Anab.* 1. 5, § 11: ἀμφιλεξάντων τι τῶν τε τοῦ Μένωνος στρατιωτῶν καὶ τοῦ Κλεάρχου, "the soldiers of Menon and those of Clearchus having had a difference."

#### § IV. *The Relative and its Attraction.*

401 The relative may be either in the nominative case, expressing the subject of the verb which follows it, or in some oblique case, expressing the object of the verb or the subordinate relation of some noun. But, as a general rule, it agrees with its antecedent in gender, number and person; as

οἵπερ τὸ πλεόν τῆς αἰτίας ἔξομεν, οὔτοι καὶ καθ' ἡσυχίαν τι αὐτῶν προῖδωμεν (Thucyd. i. 83), "let us, who will have the greater part of the blame, quietly consider beforehand somewhat of the results."

τί ποτ' οὖν ἔστιν ὅτῳ πιστεύει τὸ μαιράκιον (Plat. *Alcib.* i. 123 ε), "what is it that the boy trusts to?"

δεινόν γέ σ' οὔσαν πατρός, οὗ σὺ παῖς ἔφυς  
κείνου λελῆσθαι (Soph. *El.* 341),

"it is shameful that you, being from the father, whose born child you are, should forget him."

The relative may also be dependent on some participle, or may agree with the participle in the genitive absolute; as

πολλά σοι διηγήσομαι, ἃ σὺ ἀκούων ἐκπλαγήσει (Plat. *Euthyphr.* p. 6 c), "I will narrate to you many things, which hearing (i. e. on hearing which) you will be astonished."

ἄμαχόν τε καὶ ἀνίκητον θυμός, οὗ παρόντος ψυχῇ πᾶσα ἀφοβός τε καὶ ἀήττητος (Plat. *Resp.* p. 375 b), "the will is irresistible and invincible, which being present (and in the presence of this) every soul is fearless and not to be overcome."

Or the relative may depend on some adjective; as

οὐχ ἃ κρείσσων ἦδει ὦν, ταῦτα προῦκαλεῖτο τοὺς συνόντας,  
ἀλλ' ἅπερ εὖ ἦδει ἑαυτὸν ἥττονα ὄντα (Xen. *Cyr.* i. 4, § 4),  
"he did not challenge his companions to those exercises

in regard to which he knew himself to be superior, but to those wherein he was conscious of his own inferiority."

*Obs.* In regard to the gender and number of the relative pronoun there are the following exceptions to the general rule that it agrees with its antecedent.

(a) If the antecedent, though neuter or feminine, refers to a male person, the relative may be masculine; as Διὸς τέκος, ἣ τε παρίστασαι (of Minerva, Hom. *Il.* x. 278): τέκνων, οὓς ἤγαγε (Eurip. *Suppl.* 12): ὦ μελὶα ψυχῇ, ὃς μὴδ' ἦσθῃ (of Philoctetes, Soph. *Phil.* 714).

(b) A collective noun, though neuter or feminine, serves as the antecedent to a masc. plur. relative, when men are referred to; as τὸ ναυτικόν, οἳ ὥρμουν (Thucyd. iii. 4). Or conversely, the sing. masc. relative, in the general form ὅστις or ὃς ἄν, may follow a masc. plur. antecedent; as ἀνθρώπους τίνονται, ὅτις κ' ἐπίορκον ὁμόσση (*Il.* xix. 260), or with a plur. demonstr. following; as ὅστις γὰρ αὐτὸς ἡ φρονεῖν μόνος δοκεῖ ἡ κ.τ.λ., οὗτοι διαπυχθέντες ὥφθησαν κενοί (Soph. *Ani.* 707).

(c) A plural relative follows a singular antecedent, when the latter is supposed to indicate a class rather than an individual; as θησαυροποιὸς ἀνὴρ, οὓς δὴ (that class of men whom) καὶ ἐπαινεί τὸ πλῆθος (Plat. *Resp.* p. 554 A).

(d) The relative is neuter, without regard to the gender of its antecedent, when the latter is regarded as an object in general; as ἡ ἡμέτερα γῆ ἐγέννησεν ἄνθρωπον, ὃ (a creature or animal which) συνέσει ὑπερέχει τῶν ἄλλων (Plat. *Menez.* p. 237 D).

(e) With verbs of being, naming, believing, and the like, as the relative refers both to the antecedent and to the predicate in its own sentence, it may take its gender and number from the latter; as ἡ τοῦ ρεύματος ἐκείνου πηγὴ, ὃν ἱμερον Ζεὺς ὠνόμασεν (Plat. *Phædr.* p. 255 c): τὸν οὐρανόν, οὓς δὴ πόλους καλοῦσιν (Id. *Cratyl.* p. 405 c).

(f) When the predicate of the antecedent is neuter, this gender is adopted by the relative; as δίκη ἐν ἀνθρώποις πῶς οὐ καλόν (a noble thing), ὃ (which thing) πάντα ἡμέρωκε τὰ ἀνθρώπινα (Plat. *Legg.* p. 937 D).

402 To mark the fact, that the connexion between the definite antecedent and the relative sentence is identical with that between the definite article and the clause to which it gives a fixed value, Greek syntax allows the relative to agree with its antecedent in case also, if the antecedent is in the genitive or dative, and the relative would otherwise appear in the accusative, thus making one *objective* relation suffice for both clauses; accordingly we find

μεταδίδως αὐτῷ τοῦ σίτου οὐπερ αὐτὸς ἔχει, for ὅνπερ.  
εὐ προσφέρεται τοῖς φίλοις οἷς ἔχει, for οὓς.

This usage is called the *attraction* of the relative into the case of its antecedent.

*Obs. 1* If an antecedent demonstrative pronoun is affected by a preposition, the antecedent may be omitted and the preposition transferred to the attracted relative; as

μετεπέμπετο ἄλλο στράτευμα πρὸς ᾧ πρόσθεν εἶχε, for  
πρὸς ἐκείνῳ ὃ πρόσθεν εἶχε.

Hence we have phrases such as οὐνεκα for τούτου ἕνεκα ὅτι; ἀνθ' ὧν for ἀντὶ τούτων ὅτι, &c.

*Obs. 2* But if the antecedent is retained with its preposition, the latter is not repeated with the relative; as τὸν πλοῦν ἐποιησάμην ἐν τῷ πλοίῳ ᾧ Ἡρώδης οὗτος.

**403** The correlatives οἷος, ὅσος, ἡλίκος, when they should appear regularly in the accusative, may also be attracted into the genitive or dative; as τοιαύτας ἐπιδόσεις αἱ πόλεις οὐ λαμβάνουσιν, ἢν μή τις αὐτὰς διοικῇ τοιούτοις ἦθεσιν, οἷοις Εὐαγόρας εἶχεν (Isocr. *Eua.* 48). Μήδων, ὅσων ἐώρακα, πολὺ οὗτος ὁ ἐμὸς πάππος κάλλιστος (Xen. *Cyr.* i. 3, § 2).

*Obs. 1* As in the case of the other relatives (402, *Obs. 2*), the preposition of the antecedent clause is not repeated with the correlative; as οὐ περὶ ὀνόματος ἢ ἀμφισβήτησις, οἷς τοσούτων πέρι σκέψις, ὅσων ἡμῖν πρόκειται.

*Obs. 2* The phrase οἷος εἰ, οἷός ἐστιν, is sometimes absorbed by attraction into the antecedent clause, and becomes a mere epithet; thus we have

ἔραμαι οἷον σοῦ ἀνδρός for ἔραμαι ἀνδρὸς τοιούτου οἷος σὺ εἰ.

And this attraction may be declined throughout the cases; as

G. δέομαι οἷον σοῦ ἀνδρός, "I want such a man as you."

D. πιστεύω οἷψ σοὶ ἀνδρί, "I trust such a man as you."

A. φιλῶ οἷον σὲ ἄνδρα, "I love such a man as you."

And if an antecedent noun is wanting, οἷος or ἡλίκος is still placed in the case of the antecedent with the article prefixed; as

τοῖς οἷοις ἡμῖν τε καὶ ὑμῖν χαλεπὴ πολιτεία ἐστὶ δημοκρατία (Xen. *Hellen.* ii. 3, § 25), for

τοιούτοις ἀνδράσιν οἷοί ἐσμεν ἡμεῖς τε καὶ ὑμεῖς.

ἐκεῖνο δεινὸν τοῖσιν ἡλίκοις νῶν (Arist. *Eccl.* 465), for

τηλικούτοις ἀνδράσιν ἡλίκοι ἐσμεν ἐγὼ τε καὶ σύ.

But Demosthenes (*Fals. Leg.* 421, 16), neglecting the attraction, writes: Σόλων ἐμίσει τοὺς οἷος οὗτος ἀνθρώπους.



*Obs. 3* The relative is similarly absorbed into the antecedent clause, and becomes a mere epithet, in *ἔστιν ὅς, ὅστις = ἐστί τις ὅς*, which runs through the cases, except the nom. pl. masc. and fem., and may be interrogative as well as categorical<sup>1</sup>. Thus we have *τῆς ἄλλης Ἑλλάδος ἔστιν ἃ χωρία* (Thucyd. i. 12), "some places;" *ἔστιν οὕστινας τεθαύμακας ἐπὶ σοφίᾳ* (Xen. *Mem.* i. 4, § 6); "have you admired any men for their wisdom?" The same remark applies to the past tense; as *ἦν οὗς ἤλανεν* (Xen. *Anab.* i. 5, § 7): and to adverbial constructions like *ἔστιν οὐ* or *ὅπου*, "somewhere;" *ἔσθ' ὅτε*, "at some time;" *ἔστιν ὅπως, ἢ or ὅπῃ*, "in some way or other;" *οὐκ ἔσθ' ὅπως*, "in no way;" *οὐκ ἔσθ' ὅπως οὐ*, "in every way."

There is a similar omission of the antecedent in the phrases *ὁσημέραι = ἔσαι ἡμέραι εἰσίν, quotidie*, "every day;" *ὅσα ἔτη, quotannis*, "every year;" *ὅσοι μῆνες*, "every month."

*Obs. 4* The relative sentence *οἷός ἐστιν* is omitted after *τοιούτος* in such phrases as *οὐ γὰρ δὴ ἀρμονία γέ σοι τοιούτον ἐστιν ᾧ ἀπεικάζεις* (Plat. *Phæd.* 92 B, where some read *ὅ*) for *τοιούτον ἐστιν, οἷόν ἐστιν ἐκείνῳ ᾧ ἀπεικάζεις*.

*Obs. 5* The correlative *οἷος* is sometimes repeated in the same clause for the sake of emphasis, when we should substitute the antecedent for one of the two; thus we have *οἱ ἔργα δράσας οἷα λαγχάνει κακά* (Soph. *El.* 751), "what a disaster he meets with after having done such deeds;" *οἷος οἷων αἴτιος ὧν τυγχάνει* (Plato, *Symp.* p. 195 A), "what kind of person he is to be the cause of such things;" *πρὸς οἷαν ἐμπειρίαν καὶ τόλμαν μετὰ οἷας ἀνεπιστημοσύνης καὶ μαλακίας γενήσοιτο* (Thucyd. v. 7), "with what ignorance and cowardice it would have to contend against such skill and boldness."

**404** Sometimes the antecedent is attracted into the case of the relative; as in Eurip. *Orest.* 1629:

Ἑλένην μὲν ἦν σὺ διολέσαι πρόθυμος ὦν  
 ἡμαρτες, ὀργὴν Μενελέῳ ποιούμενος,  
 ἥδ' ἐστίν, ἦν ὁρᾷ' ἐν αἰθέρος πτυχαῖς,  
 σεσσωσμένη τε κοῦ θανούσα πρὸς σέθεν,

where we have a sample of both constructions.

This sort of inverse attraction is very common in such phrases  
 as

*ἡμφιεσμένοι θαυμαστὰ δὴ ὅσα* (Plat. *Symp.* 220 A),  
 and *θαυμαστῶς ὡς ἐπέισθην ὑπ' αὐτοῦ* (Id. *Phæd.* 92 A).

So in demonstrative particles: *βῆναι κείμεν ὅθεν περ ἦκει* (Soph. *Ed. Col.* 1227) for *κείμεν ὅθεν*.

**405** We find the same and similar peculiarities in the use of those correlative phrases which have emanated from the direct

<sup>1</sup> It is an error to suppose that *ἔστω αἰ* or *ἔστω αἰ* is allowable (see Haase, *Lucubrations Thucydidæ*, pp. 72—75).

interrogative: for as the relative answers to the definitive sentence, so does the indirect to the direct question. Thus *τίς ἐστίν*; would be answered by *οὐκ οἶδα ὅστις ἐστίν*. And from the intimate connexion between the interrogative and the negative sentence, we find *ὅστις* after the negative *οὐδεὶς*, as in *οὐδεὶς ἐστίν ὅστις οὐ*, which may assume the case of the correlative throughout, the verb *ἐστί* being omitted; thus,

- N. *οὐδεὶς ὅστις οὐκ ἂν ποιήσειε ταῦτα*  
for *οὐδεὶς ἐστίν ὅστις οὐ κ. τ. λ.*  
G. *οὐδενὸς ὅτου οὐ κατεγέλασε*  
for *οὐδεὶς ἦν ὅτου οὐ κ. τ. λ.*

and so on.

Compare this with interrogative sentences, such as *τίνα οἶσθε ὄντινα οὐκ ἀποστήσεται*; (Thucyd. III. 34) for *τίς ἐστίν, ὄντινα οὐκ οἶσθε ἀποστήσεται*;

*Obs. 1* When this coalition of clauses takes place in comparative sentences, there is still greater harshness in the construction. Thus we have in Herodotus, VII. 145: *τὰ δὲ Γέλωνος πρήγματα μεγάλα ἐλέγετο εἶναι, οὐδαμῶν Ἑλληνικῶν τῶν οὐ πολλὸν μέζω*, "the power of Gelo was said to be great, much greater than that of any Greek state" (*οὐδαμὰ ἦν Ἑλληνικά, ὣν οὐ πολλὸν ἦν μέζω*). And there is a still more remarkable passage in Sophocles, *Ajax*, 1416: *τῷδ' ἀνδρὶ πονῶν τῷ πάντ' ἀγαθῷ κοῦδενί πῶ ποτε λῳόνι θνητῶν Αἴαντος, ὅτ' ἦν τότε φωνῶ*, where Hermann reads *γ' ᾧ τινι* for *πῶποτε*, and supposes that Sophocles meant *καὶ οὐδεὶς λῳῶν ἦν θνητῶν*, but having written by attraction *ᾧ τινι*, he was obliged to substitute *Αἴαντος* for *οὐ*. If this is the true reading and explanation, the attraction is carried to its utmost limit. Dindorf omits the line *Αἴαντος ὅτ' ἦν τότε φωνῶ*, and reads in the preceding line, *κοῦδενί πω λῳόνι θνητῶν*, comparing *Trach.* 811, *πάντων ἄριστον ἄνδρα τῶν ἐπὶ χθονὶ κτείνασ', ὅποιον ἄλλον οὐκ ὀψεί ποτέ*. But the *ὅτ' ἦν τότε φωνῶ* seems to be supported by the Homeric phrase *εἴ ποτ' ἔην* or *εἴ ποτ' ἔην γε* (*Il.* III. 180, XI. 762; *Od.* xv. 268, XIX. 315), which obviously means "when I (he) formerly existed," implying that this is no longer the case in the same sense or to the same extent.

*Obs. 2* The student must learn from the first to distinguish between those usages according to which the relative or adjectival sentence is attracted into or absorbed by the antecedent, and the converse practice according to which the antecedent loses its power, and the relative passes over into a primary predicate, and even into a secondary predicate, or adverbial phrase. Thus, we have seen above, that the qualitative relative *οἷος* may become by attraction a mere epithet (403, *Obs. 2*), and *οἷός ἐστι* may be omitted between its antecedent *τοιοῦτος* and another relative (403, *Obs. 4*). But conversely, by an idiom which has passed from the Ionic into the Attic dialect, *οἷός τε*, with an omission of its antecedent

τοῖός τε, becomes a mere predicate, equivalent to δυνατός; for οἷός τε εἰμι = δυνατός εἰμι = δύναμαι. Or, if τοιοῦτος, τοσοῦτος remains as the predicate, ὥστε is substituted for οἷός τε with either the finite verb or the infinitive, so that the relative becomes a mere adverbial adjunct, or secondary predicate. The apparent contradiction in these cases arises from the fact, that the pronouns τοιοῦτος, τοσοῦτος, &c., however apparently definite, are, as expressing a kind or class, and not individuals, really indefinite antecedents. So that, in fact, the participle without the article may express this sort of consecutive or illative sentence. For ἔχων = τοιοῦτος ὥστε ἔχειν may be expressed in Latin by *qui habeat* or *talis ut habeat*, and we shall see that the prolepsis, or tertiary predicate in the oblique case, may approximate to this. And here the English language is liable to a confusion; for "who has" is used indifferently for *qui habet* and *qui habeat*: but this will not justify the teacher who allows his pupils to suppose that Greek syntax permits the same laxity.

### § V. *The Noun as Subject.*

**406** The substantive, which forms the subject of a proposition, is often used (α) with an extension of its meaning even in the singular, (β) with a limitation of its meaning in the plural, (γ) with a change of application in either number, (δ) in the genitive as part of a periphrasis.

#### (α) Singular for Plural.

(α) This is effected in regard to the names of animals by prefixing the feminine article; thus ἡ ἵππος signifies "cavalry," Herod. i. 80; similarly ἡ κάμηλος is "a troop of camels;" and ἡ βοῦς, "a herd of oxen" (above, 166, (5)).

(β) Without any change of gender names of materials may denote in the singular a collection of objects made from them; as ἀργυρος, χρυσός, χαλκός, "silver-, gold-, copper-utensils;" κέραμος, "earthenware;" χάραξ, "palisades," &c. Similarly ἐσθής, "garments;" στρώμη, "bedding;" ἀμπελος, "vines," &c.

(γ) Ethnic names sometimes denote collective plurality; as ὁ Πέρσης, ὁ Μακεδών, "the Persian or Macedonian army." Similarly ὁ πολέμιος, ὁ πῆλας, "our enemies, our neighbours."

(δ) The singular name of an implement may denote a collection of persons using it; as δόρυ, "an army;" ἀσπίς, "a body of heavy-armed men;" κώπη, "a crew of rowers."

(e) In poetry inanimate objects often express plurality though the form is singular; thus *κύμα* means "the sea;" *δάκρυ*, "tears;" *ἄκτις*, "the sun's light," &c.

(β) Plural for Singular.

Conversely, the plural is used where a single object is intended:

(a) When something plural is implied; thus *γάμοι* means "a marriage-feast," i.e. the festivities of a marriage prolonged through several days; *ταφαί*, "a funeral;" *ρύποι*, "filth," i.e. a collection of filthy objects; *πλοῦτοι*, "wealth," i.e. collected treasures; *νύκτες*, "night," i.e. the midnight hours. Hence names of feasts, as *τὰ Διονύσια*, *τὰ Ἐλευσίνια*, are in the plural.

(b) In the poets the plural is used to denote a single object; as *γονεῖς καὶ τοκεῖς*, of a father and mother; *τὰ παιδεύματα*, of a single child; *τὰ φίλτατα*, of a single relative; *οἱ φίλοι*, of a single friend.

(c) In the first person the poets use or imply *ἡμεῖς* when *ἐγώ* is intended; as Eurip. *Herc. F.* 858: *ἥλιον μαρτυρόμεσθα δρῶσ' ἂ δρᾶν οὐ βούλομαι*; Id. *Andr.* 142: *δεσποτῶν ἐμῶν φόβῳ ἡσυχίαν ἄγομεν*; Id. *Troad.* 904: *ὥς οὐ δικαίως, ἦν θάνω, θανούμεθα*.

(d) Even proper names may be used in the plural to express persons of a particular class; thus, *Γοργαῖ τε καὶ Φίλιπποι*, "persons like Gorgias or Philippus" (Aristoph. *Av.* 1701); *ὄρων αὖ Φαίδρους, Ἀγάθωνας, Ἐρυξιμάχους, Πανσανίας, Ἀριστοδήμους τε καὶ Ἀριστοφάνας*, "when I see here a Phædrus, an Agathon, &c." (Plat. *Sympos.* p. 218 A).

(γ) Change of application.

Either in the singular or plural the name of an object may denote the place where it is sold; thus *ἰχθῦς* and *ὄψον* mean "the fish-market;" *λάχανα*, "the vegetable-market;" *σίδηρος*, "the iron-monger's shops;" *ἐλαιον*, "the oil-market;" *μύρον*, "the perfume-market." In Homer *θῶκος* signifies "an assembly," and *κίπρος*, or, as some write it in this case, *κοπρός*, "a farm-yard."

(δ) Periphrasis of the Subject.

Single objects, especially persons, are designated by the Greek poets and sometimes by the prose writers in a periphrasis with the genitive.

(a) The epic poets make the governing word fill the place of an epithet appropriated to the person; as μένος Ἄρης, "the impetuous Ares;" ἱερὸν μένος Ἀλκινόοιο, "the divinely impetuous Alcinous;" ἱερὴ ἰς Τελεμάχοιο, "the divinely vigorous Telemachus;" σθένης Ἑκτορος, "the strong Hector;" Πατροκλῆος λάσιον κῆρ, "the manly-hearted Patroclus."

(b) The tragic poets use a periphrasis with δέμας, "body;" κάρα, "head or face;" ὄμμα, "eye;" to express characteristics or to strengthen endearments; thus, Ἀγαμέμνονος δέμας, "the stately Agamemnon;" ὦ κοινὸν αὐτάδελφον Ἰσμήνης κάρα, "O my own dear sweet sister Ismene;" ὦ φίλτατ' Αἴας, ὦ ξύναιμον ὄμμ' ἐμοί, "O dearest Ajax, O sweet brother."

(c) Both in the poets and the prose writers the word χρῆμα is used periphrastically to denote conspicuous magnitude; as σὺνός μέγα χρῆμα (Herod. i. 36), "a great monster of a boar;" κλέπτου τὸ χρῆμα τάνδρός (Aristoph. *Vesp.* 933), "the monster of a man is a thief."

(d) The poets combine two nearly synonymous words in a periphrase; thus, εὐνῆς λέκτρον, "the bed's lair;" νηὸς σκάφος, "the ship's hull;" ἀρμάτων ὄχοι, "the chariot's carriage;" μάχης ἀγών, "the fight's struggle," meaning really the object mentioned in the genitive.

(e) In speaking of persons we have sometimes a periphrase with the genitive; as υἱες Ἀχαιῶν, "sons of the Achæans;" παῖδες Ἑλλήνων, "children of the Hellenes;" or the word ἄνδρες used with the apposition or adjective; as ἄνδρες Ἀθηναῖοι, "men of Athens;" ἄνδρες δικασταί, "gentlemen of the jury."

## § VI. *Apposition to the Subject.*

407 It is a general rule of grammar that nouns which belong to the same regimen are placed side by side (*apponuntur*) in the same case. This *apposition*, as it is called, is found equally in the subjects and in the predicates of sentences; and as it need only be discussed once for all, it may find its proper place here, especially as it more generally agrees in its nature with the epithet as distinguished from the predicate.

(α) There can be little doubt that the use of the article, which is the instrument of Greek syntax as distinguishing the subject from the predicate, may be traced back to an apposition of the name of the thing to the pronoun of reference. This, as we have seen (above, 389), appears clearly from such a passage as the following (Hom. *Il.* i. 11): οὐνεκα τὸν Χρύσην ἡτίμησ' ἀρηγήρα, "because Atreides dishonoured *him*, the well-known person, namely, Chryses, being a priest;" where the position of ἀρηγήρα, without another article, makes it impossible to regard that word as the defining circumstance. The case is, in fact, the same as when we say in Attic Greek (Xen. *Hier.* vii. 3): τούτῳ διαφέρει ἀνὴρ τῶν ἄλλων ζώων, τῷ τιμῆς ὀρέγεσθαι, "man differs from other animals in this, namely, in aiming at honour."

(β) In ordinary Greek the words in apposition may always be regarded as containing some explanatory addition, and it often happens that the parallel terms may be transposed without affecting the meaning. Thus in the phrase Κροῖσος, Λυδῶν βασιλεὺς, ἀπέβαλε τὴν ἀρχήν, it is a matter of indifference whether we render it, "the king of the Lydians, namely, Croesus," or "Croesus, being king of the Lydians."

(γ) The intimate connexion between the apposition and the epithet is shown by the cases in which the former is inserted between the noun and its article, so as to become, in effect, an epithet (above, 400, (β)). Thus in Plat. *Symp.* p. 196 c, ἃ ἂν ἐκὼν τις ἐκόντι ὁμολογήσῃ, φασὶν οἱ πόλεως βασιλῆς νόμοι δίκαια εἶναι, we might write, νόμοι, πόλεως βασιλῆς, "the laws, being the state's sovereigns," or construe it as it is, "the state's sovereigns, namely, the laws."

(δ) Some difficulty is occasioned when this form of inserted apposition exhibits (α) an adjective, or (β) participle at the end. Thus,

(α) We have in Pind. *Nem.* vii. 53:

κόρον δ' ἔχει  
καὶ μέλι καὶ τὰ τέρπν' ἀνθε' ἀφροδίσια.

Here it is clear that ἀφροδίσια is not, like *τερπνά*, an epithet of ἀνθεα, and the omission of the article before μέλι shows that τὰ *τερπνά* ἀνθεα constitute a parenthetical apposition to the last word:

"both honey and those sweet flowers, the joys of love, produce satiety." So also in Eurip. *Bacch.* 978,

ἀνοιστρήσατέ νιν  
ἐπὶ τὸν ἐν γυναικομίμῳ στολᾷ  
δόλιον Μαινάδων σκόπον λυσσώδη,

we must regard the last words as an explanatory apposition to the preceding line, "urge them against him in the counterfeit woman's robe, a deceitful spy of the Mænads in his own opinion, but really mad himself." And in the same play (995),

τὸν ἄθεον, ἄνομον, ἄδικον,  
Ἐχίονος γόνου γηγενή

must be rendered "the godless, lawless, unrighteous one, namely, Echion's earth-born son."

(b) The participle at the end causes the greatest difficulty, and can hardly be explained without supposing that the noun which precedes the participle is not only an apposition, but affects, by a sort of attraction, the gender of the article. The following passages will show that this must be the case; Thucyd. i. 11: *δηλοῖται τοῖς ἔργοις ὑποδεέστερα ὄντα τῆς φήμης καὶ τοῦ νῦν περὶ αὐτῶν διὰ τοὺς ποιητὰς λόγου κατεσχηκότος*, "they are proved by the facts to fall short of the tradition, and of that which is now established as the story about them, owing to the poets." Id. i. 96, § 2: *ἦν δ' ὁ πρῶτος φόρος ταχθεὶς τετρακόσια τάλαντα καὶ ἐξήκοντα*, "that which was first fixed as the tribute was 460 talents." Id. iii. 56, § 1: *αὐτοὺς ἐτιμωρησάμεθα κατὰ τὸν πᾶσι νόμον καθεστῶτα*, "we have taken vengeance on them according to that which is established as the law by all men." Id. v. 11, § 1: *τὸν Βρασίδαν οἱ ξύμμαχοι ἔθαψαν ἐν τῇ πόλει πρὸ τῆς νῦν ἀγορᾶς οὔσης*, "the allies buried Brasidas in the city before what now serves as the forum." Soph. *Philoct.* 1316:

ἀνθρώποισι τὰς μὲν ἐκ θεῶν  
τύχας δοθείσας ἔστ' ἀναγκαῖον φέρειν,

"men must needs bear what is given to them as dispensations from the gods." Plat. *Sophist.* p. 231 B: *ἐν τῷ νῦν λόγῳ παραφανέντι*, "in that which has now shown itself as our definition." In all these cases it will be seen that the participle really bears the stress of the sentence, and that the noun is an apposition or expla-

nation added, to which the participle has been attracted. The most common example of this construction is furnished by the passive participle of *καλῶ*, which is almost regularly used in this way; thus Soph. *Œd. Tyr.* 8: ὁ πᾶσι κλεινὸς Οἰδίπους καλούμενος, "I, who am cited by all as the illustrious Œdipus." Plat. *Symp.* 190 E: συνέλκων πανταχόθεν τὸ δέρμα ἐπὶ τὴν γαστέρα νῦν καλουμένην, "drawing together the skin from all sides to that which is now designated as the belly." On the other hand, we have this participle as the equivalent of a relative sentence in such phrases as (Plat. *Phædr.* 243 B): ποιήσας πᾶσαν τὴν καλουμένην παλινφδίαν, "having composed all the so-called palinode," i. e. that which is called the palinode.

*Obs.* It may be regarded as a difficulty by the young student to appreciate thoroughly the distinction between these two usages. Perhaps the simplest mode of explaining it is to suppose that in all cases where the *verbum vocandi passivum* seems to be used as merely a copula, the predicated name or designation is really a secondary predicate of manner, which may be rendered "as" or "by the name of," just as when we render στρατηγὸς ἡρέθη, "he was chosen *as* general." This really amounts to an apposition, especially in the participial construction which we are considering. For example, in Thucydides, II. 15, we have at the end: καλεῖται δὲ διὰ τὴν παλαιὰν ταύτη κατοίκησιν καὶ ἡ ἀκρόπολις μέχρι τοῦδε ἔτι ὑπ' Ἀθηναίων πόλις, "the acropolis too, on account of the old settlement there, is still designated *as the city* by the Athenians." And a little above we read in the same chapter: τῇ κρήνῃ τῇ νῦν μὲν, τῶν τυράννων οὕτω σκευασάντων, Ἐννεακροῦνφ καλουμένη, τῷ δὲ πάλαι, φανερῶν τῶν πηγῶν οὐσῶν, Καλλιρρόῃ ὠνομασμένη, which we must render in the same way, for the genitives absolute serve the same purpose as the sentence with διὰ in the direct predication, and explain the reason for the change of name: "the fountain, which is now, from the tyrants having so fashioned it, designated as the conduit of the nine pipes, but was formerly, because the sources were visible, known by the name of (named *as*) the fair stream."

(ε) An apposition is sometimes expressed by means of ὥσπερ, καθάπερ, οἷον. Thus Hom. *Od.* IV. 160: τοῦ νόῳ, θεοῦ ὥς, τερπόμεθ' αὐδῇ, "in whose voice, as [in the voice] of a goddess, we take delight." Xen. *Cyr.* I. 4, § 15: Κύρῳ ἥδετο οὐ δυναμένῳ σιγᾷ, ἀλλ', ὥσπερ σκύλακι γενναίῳ, ἀνακλάζοντι, "he delighted in Cyrus, when he was unable to remain silent, but gave tongue, like a thorough-bred whelp." This rule of apposition applies also to cases where the comparison is incidental only; thus Thucyd. VI. 68: πρὸς ἄνδρας πανδημεῖ τε ἀμυνομένους καὶ οὐκ ἀπολέκτους, ὥσπερ ἡμᾶς, i. e. ὥσπερ ἡμεῖς ἐσμέν.



(ζ) In the apposition to a pronoun it matters not whether the pronoun is expressed or understood; thus, on the one hand we may say, *ἐκείνου, τοῦ σοφιστοῦ, πάντες καταγελῶσι*, "all laugh at that man, the sophist;" on the other hand we may say, *οἱ μὲν Ἀλκμήνης καὶ Σεμέλης υἱοὶ εὐωχοῦνται ἀφρόντιδες· ὁ δὲ Μαίας τῆς Ἀτλαντίδος διακονοῦμαι αὐτοῖς*, "the sons of Alcmena and Semele feast without care, but I (ἐγὼ understood) the son of Maia wait upon them."

(η) As the possessive adjective is derived from and represents the genitive of the personal pronoun or noun, we find an apposition of the genitive when the possessive pronoun or any possessive adjective is used; thus, *διαρπάζουσι τὰ ἐμὰ τοῦ κακοδαίμονος*, "they plunder the goods of me the unhappy man" or "my goods, unhappy that I am;" *ἄπιτε ἐφ' ὑμετέραν τῶν βαρβάρων χώραν*, "go back to the land of yourselves the barbarians," i.e. "go back to your own land, ye barbarians;" *τὰ ὑμέτερ' αὐτῶν κομείσθε*, "you shall get back the things of yourselves (ὑμῶν αὐτῶν)," i.e. "your own property." And this is the true explanation of Eur. *Hipp.* 605: *ναὶ πρὸς σε τῆς σῆς δεξιᾶς εὐωλένου*, where it is a common error to translate *εὐωλένου* as an epithet of *δεξιᾶς*. Similarly when there is no pronoun, *ἐν δέ τε Γοργεῖνι κεφαλῇ δεινοῖο πελώρου*, "and on it the Gorgonian head of a terrible monster," i.e. "of that terrible monster the Gorgon;" *παππῶν δὲ καὶ οὗτος ὄνομ' ἔχει τοῦμοῦ πατρός*, "he also has the name of his grandfather, who is my father;" *Ἀθηναῖος ὦν πόλεως τῆς μεγίστης καὶ εὐδοκιμωτάτης*, "being of Athens, the greatest and most famous of cities."

(θ) It is not uncommon to have apposition in a partitive or distributive sense, namely, when the whole is not expressed in the genitive, but in the same case with its parts; thus Thucyd. II. 47: *Πελοποννήσιοι καὶ οἱ ξύμμαχοι τὰ δύο μέρη ἐσέβαλον ἐς τὴν Ἀττικὴν*, "the Peloponnesians and their allies, that is to say, two thirds of them, invaded Attica," instead of *τῶν Π. τὰ δ. μ.* Soph. *Antig.* 21: *οὐ γὰρ τάφου νῶν τῷ κασιγνήτῳ Κρέων τὸν μὲν προτίσας τὸν δ' ἀτιμάσας ἔχει*; "has not Creon honoured one and dishonoured the other of our two brothers in regard to their sepulture?" Xen. *Anab.* II. 1, § 15: *οὗτοι μὲν ἄλλος ἄλλα λέγει*, "of these one says one thing, one another." Id. *Vectig.* IV. § 4: *καὶ νῦν δὲ οἱ κεκτημένοι ἐν τοῖς μετάλλοις ἀνδράποδα οὐδεὶς τοῦ πλείους ἀφαιρεῖ*, "and

now of those who possess slaves in the mines no one diminishes the number."

(ι) To this form of apposition belongs the *σχήμα καθ' ὅλον καὶ μέρος*, i.e. when the totality is mentioned first, and the particular part is afterwards specified. Thus Hom. *Il.* xvi. 597: τὸν μὲν ἄρα Γλαῦκος στήθος μέσον οὐτάσε δουρί, "Glaucus wounded him, that is, the middle of his breast, with his spear." Eurip. *Heracl.* 63: βούλει πόνον μοι τῇδε προσθεῖναι χερσί; "do you wish to impose labour on me, that is, on this hand of mine?"

(κ) The partitive reference of the apposition is sometimes made more distinct by the addition of the genitive of a pronoun; as Xen. *Cyr.* iv. 5, § 37: κοινὰ γὰρ ἡμῖν ὄντα τὰ παρόντα, πολλὰ αὐτῶν ἔστιν ἀσύντακτα for κοινῶν ὄντων, κ.τ.λ., without αὐτῶν. Plat. *Apol. Socr.* p. 18 c: ἐπιστεύσατε παῖδες ὄντες ἔνιοι ὑμῶν for ἐπίστευσαν ὑμῶν ἔνιοι παῖδες ὄντες.

(λ) A noun in the nominative may appear as the apposition rather to the idea conveyed by the verb, that is, the predicate, than to the nominative or subject of the proposition, which is the grammatical construction. Thus Eurip. *Hel.* 994: κεισόμεσθα δὲ νεκρῷ.....ἀθάνατον ἄλγος σοί, ψόγος δὲ σὺ πατρί, "we shall lie as two corpses, (as so lying we shall be or our lying so will be) an everlasting grief to you, and blame to your father." Id. *Heracl.* 71: βιαζόμεσθα καὶ στέφη μιαινεται, πόλει τ' ὄνειδος καὶ θεῶν ἀτιμία, "we are haled away by force, and our suppliant chaplets are defiled, a circumstance which is a reproach to the city and a dishonour to the gods." Id. *Orest.* 490: σάρκες δ' ἀπ' ὀστέων ἀπέρρεον, δεινὸν θέαμα, "the flesh fell off from the bones, a terrible sight," i.e. not the flesh, but its falling off.

## § VII. *The Pronouns as Subject.*

**408** The only pronouns, which can be used properly and directly as the subjects of propositions, are the personal pronouns *ἐγώ, σύ, ἡμεῖς, ὑμεῖς*, which, whether expressed or implied, are always the nominatives respectively of verbs of the first and second person; the distinctive pronoun *ὅς* or *ὁ*, which in certain cases appears as the nominative of verbs in the third person, though it is generally superseded by some noun or subsides into the prepositive



such a passage as the following (Plat. *Gorg.* p. 473 A): *νῦν μὲν οὖν ἂν διαφερόμεθα, ταῦτ' ἐστὶ σκόπει δὲ καὶ σὺ· εἶπον ἐγὼ που ἐν τοῖς ἔμπροσθεν τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι κάκιον εἶναι· σὺ δὲ τὸ ἀδικεῖσθαι καὶ τοὺς ἀδικούντας ἀθλίους ἔφην εἶναι ἐγώ, καὶ ἐξηλέγχθην ὑπὸ σοῦ.* To bring out this opposition or emphasis more strongly, the predicative *αὐτός* often takes the place of the personal pronouns in the nominative or is appended to them in the accusative. Thus we find such usages as the following: *Πρόξενος εἶπεν, ὅτι αὐτός εἰμι ὃν ζητεῖς* (Xen. *Anab.* II. 4, § 16), "Proxenus said, I am the very person whom you seek;" *αὐτός, ὃ Φαῖδων, παρεγόνου Σωκράτει, ἢ ἄλλου του ἤκουσας* (Plat. *Phæd.* init.), "were you by the side of Socrates yourself, Phædo, or did you hear of his death from some one else?" *αὐτὸς ἔφα* (of Pythagoras), "he said it himself," *ἵπσε δὶξίτ*, "it is the great master's own saying" (cf. Arist. *Nub.* 219). And in the oblique cases we have this addition when there is an emphatic reference to the subject; as (Xen. *Cyr.* IV. 6, § 2): *ἤκω πρὸς σὲ καὶ δίδωμί σοι ἐμᾶντὸν δούλον, σὲ δὲ τιμωρὸν αἰτοῦμαι ἐμοὶ γενέσθαι.* In old Greek we find *αὐτόν μιν* (*Od.* IV. 244) when the third person is expressed emphatically in an oblique case; but the short and simple pronoun of the third person being disused in Attic Greek, *αὐτοῦ*, *αὐτῷ*, *αὐτόν*, &c. have taken its place, without any emphasis intended or expressed.

*Obs.* In replies to questions the first personal pronoun is used alone with an understood reference to the verb of the question; as (Plat. *Gorg.* p. 454 c): *καλεῖς τι πεπιστευκέναι; ἐγωγε, ἰ. ε. καλῶ.* (*Ibid.* b): *οὐ δοκεῖ σοι δίκαιον εἶναι ἐπ' ἀνέρεσθαι; ἔμοιγε, ἰ. ε. δοκεῖ.* And similarly when there is merely an interruption, as (Soph. *Æd. C.* 1441): *εἰ χρὴ θανοῦμαι—μή σὺ γ' (ἰ. ε. θάνης), ἀλλ' ἐμοὶ πιθοῦ.*

#### (b) The Reflexive.

410 Besides the emphatic combination of *αὐτός* with the personal pronouns, especially in the oblique cases *ἐμᾶντοῦ*, *σεαυτοῦ*, *ἐαυτοῦ*, we have a reflexive usage which is not only independent of *αὐτός*, but even uses that pronoun as its proper antithesis, namely, as a substitute for the simple demonstrative. This is when the unemphatic personal pronoun is used as the subject of the objective sentence. Thus *τολμήσω τήνδε πείραν ἔτι*, with the unemphatic *ἐγώ* understood, is a regular subjective proposition: "I shall still venture on this attempt." But it becomes objective and depends

on another verb if we say (Soph. *El.* 471), *δοκῶ με πείραν τήνδε τολμήσειν ἔτι*, "I think that I shall still venture on this attempt." Here then the personal pronoun *ἐγώ* becomes the reflexive *με*, i. e. a reference to the subject of the main verb, which is also the subject of the independent infinitive. This usage being much less common in the first and second persons than the third, it has been customary to restrict the term reflexive to the pronoun *ἵ, οὐ, οἱ, ἐ, σφεῖς*, &c. which expresses the subject of the objective sentence, whenever it is the same as the subject of the main verb; and here *αὐτός* plays an important part; for while it is opposed to the reflexive when it expresses the object of the dependent sentence, *αὐτός* becomes the subject of the objective sentence when the subject requires this emphatic addition, and when the indicative pronouns are used to express the object of the dependent clause. These distinctions, which are of great importance, will be best shown by examples.

(aa) In epic Greek the reflexive was merely an indicative pronoun, equivalent to *ὅδε* or the old *μιν*, as we see from the following passage (Hom. *Il.* i. 234 sq.):

*ναὶ μὰ τὸδε σκῆπτρον, τὸ μὲν οὔποτε φύλλα καὶ ἕζους  
φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν,  
οὐδ' ἀναβηλήσει· περὶ γάρ ῥά ἐ χάλκος ἔλεψεν  
φύλλα τε καὶ φλοιόν· νῦν αὐτέ μιν υἱὲς Ἀχαιῶν  
ἐν παλάμῃς φορέουσι.*

(bb) In old Attic even the nominative *ἵ* is used when the nominative of the subject is required in the objective sentence, as in the fragment of Sophocles (*ap. Apoll. Dysc. de pron.* p. 70 B): *ἡ μὲν ὡς ἱ θάσσον', ἡ δ' ὡς ἱ τέκοι παῖδα*, "one of the women said that *she* (i. e. herself), the other that *she* (i. e. herself) brought forth a fleeter son." And it seems that this word must be restored in Plat. *Symp.* p. 175 c.

(cc) When the subject of the objective sentence has to appear in the accusative, which is the usual case, the employment of *ἐ* and *σφᾶς* is regular, and the other oblique cases are used to express the different relations of the subject, while *αὐτός* appears for the relations of the object. Thus (Plato, *Sympos.* 174 A): *τοιαῦτ' ἄττα σφᾶς* (i. e. himself and Socrates) *ἔφη (ὁ Ἀριστοδήμος) διαλεχθέντας ἵναί.* *τὸν οὖν Σωκράτη ἑαυτῷ* (i. e. Socrates himself) *πῶς προσέ-*

χοντα τὸν νοῦν κατὰ τὴν ὁδὸν πορεύεσθαι ὑπολειπόμενον, καί, περιμένοτος οὖ (i. e. Aristodemus), κελεύειν προῖεναι εἰς τὸ πρόσθεν, ἐπειδὴ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ...οἱ (Aristodemus) παῖδα ἀπαντήσαντα ἄγειν οὐ κατέκειντο οἱ ἄλλοι...καί ἑ (Aristodemus) ἔφη ἀπονίζειν τὸν παῖδα...μετὰ ταῦτα σφᾶς (Aristodemus and the party) μὲν δειπνεῖν...τὸν οὖν Ἀγάθωνα πολλάκις κελεύειν μεταπέμψασθαι τὸν Σωκράτη, ἑ (or ἱ, i. e. Aristodemus) δὲ οὐκ ἔαν. Perhaps the most elaborate example of this distinction is found in Thucydides, iv. 98, 99, where it runs through two chapters; thus in 98, § 1, σφᾶς, the accusative after ἀδικούντας, refers to the Athenians, the subject of the main sentence, οἱ Ἀθηναῖοι ἔφασαν; in § 3, αὐτοί is again the Athenians emphatically opposed to the Boeotians; "they themselves" or "for their part;" ἐκ σφετέρου, "from their own," because they had appropriated Delium; αὐτοί, "the Athenians themselves," opposed to ἐκείνους, "the Boeotians;" ἐπὶ τὴν σφετέραν, "the country of the Athenians;" § 5, ἐκείνους, "the Boeotians;" σφίσιν, "the Athenians;" ἐν τῇ ἐκείνων, "in the country of the Boeotians;" § 99, οἱ δὲ Βοιωτοὶ ἀπεκρίναντο, εἰ μὲν ἐν τῇ Βοιωτίᾳ εἰσιν, ἀπιόντας ἐκ τῆς ἑαυτῶν ἀποφέρεισθαι τὰ σφέτερα, εἰ δὲ ἐν τῇ ἐκείνων, αὐτοὺς γυγνώσκειν τὸ ποιητέον, "the Boeotians replied, that if the Athenians were in Boeotia, they should go away from their (the Boeotian) territory and take away their own (the Athenian) property (i. e. the dead bodies), but if they were in their (the Athenian territory), they themselves (the Athenians) knew what they had to do." Again, οὐκ ἂν αὐτοὺς βίᾳ σφῶν κρατῆσαι αὐτῶν, "they (the Athenians) would not get hold of them (the dead bodies) in spite of themselves (the Boeotians);" οὐδ' αὖ ἐσπένδοντο δῆθεν ὑπὲρ τῆς ἐκείνων, "nor did they make a truce of course on behalf of the territory of them" (those others—the Athenians). The opposition between σφεῖς and αὐτοί is strongly marked in another passage (Thucyd. iii. 31), where we should read, ἔν or ἔπως ἐφορμούσι σφίσιν αὐτοῖς δαπάνη γίγνηται, "in order that expenditure may be caused to them (the Athenians) while blockading themselves (the Peloponnesians)."

(*dd*) Although there is regularly this opposition between σφεῖς and αὐτοί, the latter may take the place of the former, which is then understood, and the indicative pronoun ἐκείνος must then be substituted for the latter. We have had an example of this in the passage cited already (Thucyd. iv. 98, § 3): ὕδωρ τε ἐν ἀνάγκῃ

κινήσαι, ἣν οὐκ αὐτοὶ ὕβρει προσθέσθαι, ἀλλ' ἐκείνους προτέρους ἐπὶ τὴν σφετέραν ἐλθόντας ἀμυνόμενοι βιάζεσθαι χρῆσθαι, "they had touched the water through a necessity, which they (the Athenians) did not incur wantonly of themselves, but that in repelling the others (the Boeotians), they having first invaded their (the Athenian) territory, they were compelled to make use of it." Another example, much briefer, is found in Thucyd. iv. 28, § 2: οὐκ ἔφη αὐτὸς ἀλλ' ἐκείνον στρατηγεῖν, "Cleon said that not he himself (ὁ αὐτός), but the other (Nicias) held the office of general."

(c) The Indicative Pronouns.

411 As αὐτός corresponds in syntactical value to the Latin *is* and its derivatives *idem* and *ipse*, so the indicative pronouns ὅδε, οὗτος, ἐκείνος are equivalent to the Latin *hic*, *iste*, *ille* as distinguishing the three positions *here*, *near to the here*, *there*; or *where I am*, *where you are*, *where he is*; which are virtually the relations of the first, second and third personal pronouns. In accordance with this we find that ὅδε is actually used for the first and οὗτος for the second personal pronoun; as Eurip. *Alc.* 690: μὴ θνήσχ' ὑπὲρ τοῦδ' ἀνδρός, οὐδ' ἐγὼ πρὸ σοῦ, "do not die for me, and I will not die for you." Soph. *Oed. C.* 451: οὔτι μὴ λάχῃσι τοῦδε συμμάχου, "assuredly they shall not obtain me for their ally." *Ibid.* 1623: ὦ οὗτος, οὗτος Οἰδίπους, τί μέλλομεν; "what ho! what ho! Oedipus, (or thou Oedipus!) why loiter we?" τί τοῦτο λέγεις, "what is that which you say?" And σύ is sometimes added, as οὗτος σύ (*Oed. T.* 532), "you there." But we have οὗτος ἐγὼ ταχύτατι (*Pind. Ol.* iv. 37), "there you have me, such a person as you see, am I for swiftness," when the proof is before the persons addressed. That ἐκείνος is the most emphatic pronoun for the third person we have just seen in its opposition to αὐτός. There are several idiomatic applications of this general distinction of the indicative pronouns.

(aa) In enumerations of particulars οὗτος generally means "the latter," i.e. the nearer, and ἐκείνος "the former," i.e. the more remote, where the Latin writers make the distinction still greater by opposing *hic* and *ille*. Thus we have in Plato, *Resp.* p. 337 c: ὡς δὴ ὅμοιον τοῦτ' ἐκείνῳ, "as if indeed *this* (what you say) were like *that* (what I had previously stated)." But the converse is often the rule, and the reference is interchanged. Thus Lysias, p. 146, 15: ὥστε πολλὸν ἂν δικαιότερον ἐκείνοις τοῖς γράμμασιν ἢ τούτοις πιστεύ-

οὔτε ἐκ μὲν γὰρ τούτων ῥάδιον ἦν ἐξαλειφθῆναι τῷ βουλομένῳ, ἐν ἐκείνοις δὲ ἀναγκαῖον ἦν ὑπὸ τῶν φυλάρχων ἀπενεχθῆναι. Demosth. *de Chers.* § 72: δεῖ τὸ βέλτιστον αἰεὶ, μὴ τὸ ῥᾶστον ἅπαντας λέγειν ἐπ' ἐκεῖνο μὲν γὰρ ἡ φύσις αὐτῇ βαδιέεται, ἐπὶ τοῦτο δὲ τῷ λόγῳ δεῖ προάγεσθαι διδάσκοντα τὸν ἀγαθὸν πολίτην.

(bb) In a continued narrative ὅδε generally refers to the particulars about to be mentioned, "the following," but οὗτος to what has been already told, "that before you." And the same distinction applies to τοιοῦτος and τοιόσδε; thus Herod. III. 119: ἡ δὲ βουλευσαμένη ἀπεκρίνατο τάδε, "made the following reply;" πυνθόμενος δὲ Δαρεῖος ταῦτα, "but Darius having heard these words (i. e. the words which I have told you);" Thucyd. I. 31: οἱ Κερκυραῖοι ἔλεξαν τοιάδε, "made the following sort of speech;" 36: τοιαῦτα μὲν οἱ Κερκυραῖοι εἶπον· οἱ δὲ Κορίνθιοι μετ' αὐτοὺς τοιάδε. We sometimes find this opposition when the words stand side by side in the same sentence, as Plat. *Phædo*, p. 76 E: εἰ μὴ ταῦτά ἐστιν, οὐδὲ τάδε. Id. *Meno*, p. 90 C: ὅταν τοῦτο λέγωμεν, τότε λέγομεν. In consequence of this reference of οὗτος to what has preceded, we often find καὶ οὗτος and adverbially καὶ ταῦτα in the sense "and this too," "and that too," especially in concessive sentences. The uses of οὗτος and ὅδε are, however, occasionally interchanged, and we even find them in the same sentence and with reference to the same object, as in Soph. *El.* 981: τούτῳ φιλεῖν χρὴ, τῷδε χρὴ πάντας σέβειν.

(cc) In reference to single objects οὗτος implies general familiarity, and ἐκεῖνος special distinction. Thus Xen. *Anab.* I. 5, § 8: τούτους τοὺς πολυτελεῖς χιτῶνας, "those (well-known, before you in thought and recollection) sumptuous tunics" of the Persians. But Περικλῆς ἐκεῖνος, "that famous Pericles." Hence we have ἐκεῖνος used with either of the other indicative pronouns, as Eurip. *Med.* 98: τόδ' ἐκεῖνο, "this well-known saying." Id. *Orest.* 804: τοῦτ' ἐκεῖνο, "that well-known circumstance familiar to you." Plat. *Sympos.* p. 223 A: ταῦτ' ἐκεῖνα τὰ εἰωθότα, "what you say is that common experience." And a sentence or head of discourse may conclude with καὶ ταῦτα μὲν δὴ ταῦτα, "so much for this," i. e. for what you have heard.

(dd) In forensic language οὗτος or οὗτοςί is generally, like the Latin *iste*, a designation of the opposite party—"the person before



you;" as Demosth. *Lacr.* 924, 12: Λακρίτῳ τούτῳ εἵληχα τὴν δίκην ταύτην κατὰ τοὺς αὐτοὺς νόμους τούτους. But there is occasionally some confusion in the use of the pronouns, which the speaker must have remedied by personal demonstration. Thus in Demosth. *pro Phormione*, 946, 26; 947, 1, 14; 948, 5, 29, &c. Phormio is called οὗτοςί, and the opposite party, Apollodorus, is designated as οὗτος; and so also in 948, 7, 10. But Phormio is οὗτος in 947, 23, and ὅδε in 948, 14; and Apollodorus is οὗτοςί in 951, 8, though Phormio had been designated by the same pronoun just before (l. 7).

#### (d) The Indefinite Pronouns.

##### (aa) τις.

**412** Besides its common use as a sort of indefinite article (304, (d)), *τις* is employed in the sense of our substantive "one," meaning the same as the German *man* and the French *l'on*, namely, "any-body," with reference very often to the first or second person, as (Aristoph. *Thesm.* 603): ποῖ τις τρέψεται; "whither shall one turn oneself?" i.e. "whither shall I flee?" Id. *Ran.* 552, 554: κακὸν ἔκει τινι—δώσει τις δίκην, "some one (i.e. you) will be punished." Or it may seem to mean "every one," as in Soph. *Aj.* 245: ὥρα τιν' ἤδη ποδοῦν κλοπὰν ἀρέσθαι, "it is time for every one (for all of us) to steal away." Herod. viii. 109: καὶ τις οἰκίην ἀναπλασάσθω, "let every one build up his house." It is also used in the collective sense, "many a one," as in the fragment of Archilochus: ἤμπλακον, καὶ πού τιν' ἄλλον ἦδ' ἄτη κιχήσατο, "I have erred, and I suppose that this error has befallen many another person." The indefinite may also be used in the emphatic sense, "somebody" or "something of consequence," as Theocr. xi. 79: κήγών τις φαίνομαι ἡμέες, "and I too seem to be somebody." And very frequently we find λέγειν τι, "to say something of weight or moment, to speak to the purpose" (Soph. *Œd. T.* 1475; *Trach.* 865; Xen. *Mem.* ii. 1, § 12). To these phrases οὐδέν or τὸ μηδέν εἶναι, "to be a cypher," "a nobody;" οὐδέν λέγειν, "to speak idly, not to the purpose," are idiomatically opposed. To numerals signifying a definite number *τις* is appended in the sense of our "about," "nearly;" as πόσοι τινὲς παρήσαν; "about how many were there?" διακόσιοί τινες, "about 200, some 200." In the same way the indefinite pronoun follows a definite article or pronoun; as in Soph. *Œd. T.* 106:

τοὺς αὐτοάντας χειρὶ τιμωρεῖν τινάς, "to punish the murderers (for we know he was murdered) whoever they may be" (for they have not been discovered). And so with the distributive *ὁ*; as in Arist. *Aves*, 1444: *ὁ δέ τις τὸν αὐτοῦ φησὶν ἐπὶ τραγωδία ἀνεπτερώσθαι*, "and another father, some one or other, another somebody, says that his son has taken a tragic flight." In short, *τις* may be attached to any words which we wish to render vague or general; thus we have *μέγας τις*, *μικρός τις*, *ὀλίγοι τινες*, *πᾶς τις*, *εἷς τις*, and *τις εἷς*, *αὐτός τις* and *τις αὐτός*, *ἕκαστός τις*, *ὁποῖόν τι*, *πάνυ τι*, *πολύ τι*, *οὐδέν τι*, *σχεδόν τι*, and the like.

(bb) *ὁ δεῖνα*.

The other indefinite, *ὁ δεῖνα*, is only used when we refer to some individual, whose name we do not know or do not wish to mention. And it is often found in much the same sense as *ὃς καὶ ὅς*. Thus Dem. *de Fals. Leg.* p. 394, 1: *οὔτε κατειπεῖν τούτων εἶχε καλῶς, οὐδ' εἰπεῖν ὅτι, ἀλλ' ἔχουσιν ὁ δεῖνα καὶ ὁ δεῖνα, οὔτε φυγεῖν τὸ ἀνάλωμα*, "he could neither with propriety inform against these men and say, Oh but this and that person have it, nor escape the expenditure." Id. *Lept.* 488, 24: *τὸν δεῖνα μεμφόμενος καὶ τὸν δεῖνα ἀνάξιον εἶναι φάσκων, ὧν οὐδὲν ἐκείνοις προσήκεν*, "finding fault with this man and depreciating that man, with whose merits they had nothing to do." Id. *Syntax*, 167, 25: *ὁ δεῖνα τοῦ δέινος τὸν δεῖνα εἰσήγγειλεν*, "such a one, the son of such a one, impeached such a one." And it may be used even when the person or thing is present, as in Aristoph. *Ran.* 918: *τί δὲ ταῦτ' ἔδρασ' ὁ δεῖνα;* "but why did what 's his name do this?" although Æschylus is present; or when somebody is even addressed by name, as in Antiphanes (*ap. Athen.* 423 D): *ὁ δεῖν' Ἰάπυξ, κέρασον εὐζωπέστερον*, "I say you, Japyx, if that 's your name, give us a little stronger mixture;" or without a name, like the Latin *heus tu!* in Eupolis (Meineke, p. 521): *τὸ δεῖν' ἀκούεις;* "I say you, what 's your name, do you hear?"

(e) The Interrogative Pronouns.

**413** Although *τίς* appears as the nominative case in a proposition which, if it were not interrogative, would be categorical, and though it may even have an article prefixed (e.g. *τὸ τί*, Arist. *Pax*, 696; *τὸ ποῖον*, Æsch. *Prom.* 249), it may be doubted, whether it is not always resolvable ultimately into a predicate. Thus, if we

ask, *τίς ἤκει*; "who has arrived?" the logical analysis of the sentence is, "he (the subject) is come, and I wish you to predicate or tell me his name." As however the form of the interrogative sentence is quite parallel to that of the answer, and the interrogative pronoun in the former occupies the same place as the subject in the latter—for *τίς ἤκει*; corresponds formally to *ὁ ἄγγελος ἤκει*—we may class the interrogatives with those pronouns which furnish a substitute for the subject of a proposition.

The following are the chief peculiarities in the use of the interrogative:

(aa) The interrogative is often interchanged with its correlative, as in Arist. *Ran.* 198: *οὗτος τί ποιεῖς; ὅτι ποιῶ; τί δ' ἄλλο γ' ἢ ἵζω 'πὶ κώπῃν, οἵπερ ἐκέλευσάς με σύ;* "you there, what are you doing? What am I doing? what else but sitting on the oar, where you told me to sit?"

(bb) Like the correlative *οἷος* (403, *Obs.* 5), the interrogative is often repeated in the same sentence; as in Hom. *Il.* xxiv. 298: *τίς πόθεν εἰς ἀνδρῶν;* Eurip. *Troad.* 248: *τὶν' ἄρα τις ἔλαχεν;* That this is really equivalent to the two interrogatives coupled by a conjunction—"who and whence art thou?" "who has gained the first choice by lot, and whom has he chosen?"—appears from parallel passages in which the full construction is retained; as *Od.* xv. 423: *ἡρώτα δὲ ἔπειτα τίς εἵη καὶ πόθεν ἔλθοι;* Soph. *Phil.* 56: *τίς τε καὶ πόθεν πάρει;*

(cc) Either by itself or with this repetition, the direct interrogative is used by the Greeks in a dependent part of the sentence, and even after an oblique case of the article. There is no parallel to this in Latin or English, and we must always express it by breaking up the sentence, as in the following examples. Plat. *Protag.* p. 312 C, D: *εἴ τις ἔροιτο ἡμᾶς, τῶν τί σοφῶν εἰσὶν οἱ ζωγράφοι ἐπιστήμονες.....ὁ δὲ σοφιστὴς τῶν τί σοφῶν ἐστίν;* "if any one were to ask us, in what does that cleverness consist, in which painters are learned? and in what does the cleverness of that class consist, to which the sophist belongs?" Id. *Sympos.* p. 206 A: *τῶν τίνα τρόπον διωκόντων αὐτὸν καὶ ἐν τίνι πράξει ἡ σπουδὴ ἔρως ἂν καλοῖτο;* "in what manner do those pursue it, and in what kind of action, whose eagerness would be called love?" Soph. *Aj.* 77: *τί μὴ γένηται;* "what is that which you fear lest it happen?"

Xen. *Mem.* i. 4, § 14: ὅταν τί ποιήσωσι, νομεῖς αὐτοὺς σοῦ φροντίζειν; "what must the gods do to make you believe that they care for you?" Plat. *Phæd.* p. 105 B: ὃ ἂν τί σώματι ἐγγένηται θερμὸν ἔσται; "what is that by which any body, in which it takes place, will be warm?" Demosth. *Philipp.* i. § 10: πότε οὖν ἂ ἡμεῖς πράξετε; ἐπειδὴν τί γένηται; "when will you do what is necessary? what must have happened first?" Xen. *Mem.* ii. 2, § 1: καταμεμάθηκας τοὺς τί ποιοῦντας τὸ ὄνομα τοῦτο ἀποκαλοῦσιν; "have you observed what those persons are in the habit of doing, to whom people give this reproachful name (i.e. that of ungrateful)?" Isocr. *Antid.* 222: τοὺς πῶς διακειμένους λάβοιεν ἂν οἱ τοιοῦτοι μαθητάς; "in what state would those be, whom such persons would get for their disciples?" Xen. *Cyr.* iii. 1, § 19: ποίαν καὶ σὺ τὴν πατρὸς ἦτταν λέγων, οὕτως ἰσχυρίζῃ σεσωφρονίσθαι αὐτόν; "what kind of a defeat sustained by your father is this, by which you assert that he has been sobered?" Plat. *Resp.* p. 474 B: ἀναγκαῖον διορίσασθαι τοὺς φιλοσόφους τίνας λέγοντες τολμῶμεν φάναι δεῖν ἄρχειν, "it is necessary to define, who are those whom we call philosophers, and of whom we maintain that they ought as such to be rulers in our state?" And in the same way if the interrogative is repeated in the same sentence; as in Xen. *Mem.* ii. 2, § 3: τίνας ὑπὸ τίνων ἂν εὕροιμεν ἂν μείζονα εὐεργετημένους ἢ παῖδας ὑπὸ γονέων; "whom could we find more benefited, and by whom, than children by their parents?" Or in a still more dependent clause, as in Plat. *Resp.* p. 332 C: εἰ οὖν τις αὐτὸν ἤρετο, ἢ τίσιν οὖν τί ἀποδιδούσα ὀφειλόμενον καὶ προσήκον τέχνη ἰατρικὴ καλεῖται; "if any one were to ask him, to what things does that which is called the art of medicine impart that which is due and appropriate, and in what does this, which it imparts, consist?" Where the answer is ἡ σώμασι (in answer to τίσι;) φάρμακά τε καὶ σιτία καὶ ποτά (in answer to τί;).

(dd) To the same class of idioms we may refer the negative question, which forms a mere parenthesis, amounting to an exaggerative statement; as in Demosth. *de Coron.* p. 241: τί κακὸν οὐχὶ πασχόντων; for πᾶν ὅτιοῦν κακὸν πασχόντων. So also Eurip. *Phæen.* 906: τί' οὐ δρῶν, ποῖα δ' οὐ λέγων ἔπη; for πάντα δρᾶν καὶ πάντα λέγων. Without a negative the questions πῶς δοκεῖς; πόσον δοκεῖς; are used parenthetically to express something extraordinary or wonderful; as in Eurip. *Hippol.* 446: τοῦτον λαβοῦσα

(πὼς δοκεῖς;) καθύβρισεν, "having taken this man, she insults him in a most extraordinary manner;" Id. *Hec.* 1160: κᾶτ' ἐκ γαληνῶν (πὼς δοκεῖς;) προσφθεγμάτων, "and then, after the most gentle conversation that could be imagined;" Arist. *Eccles.* 399: κᾶπειθ' ὁ δῆμος ἀναβοᾷ (πόσον δοκεῖς;), "and then the people bawled out with the most surprising vehemence" (cf. *Ran.* 54; *Ach.* 12, 24; *Nub.* 881; *Phil.* 742).

*Obs.* The force of the negative interrogation may be expressed by the correlative; for in Soph. *Antig.* 2, ὅποῖον οὐχὶ κακόν means "every sort of evil."

(*ee*) The interrogative phrases τί παθών; τί μαθών; τί ἔχων; are of common occurrence, when we wish to ask for the cause of a surprising or unexpected act. The general effect of these phrases is nearly identical; but strictly τί παθών; means "from what external cause?" "what has happened to produce the effect?" τί μαθών; means "on what inducement?" "what motive has influenced the mind?" τί ἔχων; means "with what reason to allege?" "holding forth what?" as the following examples will show: Aristoph. *Nub.* 341: λέξον δὴ μοι, τί παθοῦσαι, εἴπερ νεφέλαι γ' εἰσὶν ἀληθῶς, θνηταῖς εἴξασι γυναιξίν; "tell me what has happened to them, if indeed they are clouds, that they look like mortal women?" Id. *Ach.* 826: τί δὴ μαθὼν φαίνεις ἄνευ θρυαλλίδος; "what has come into your head, that you show people up without a wick?" Plat. *Phaed.* p. 236 E: τί δὴτ' ἔχων στρέφεις; "what excuse have you got for hanging back?"

*Obs.* It is to be remarked, with regard to this use of ἔχων, that in the poets its place is affected by the metre, as Aristoph. *Nub.* 131: τί ταῦτ' ἔχων στραγγεύομαι; *Eccles.* 1143: τί δῆτα διατρίβεις ἔχων; and that, while the older scholars regard it as a mere pleonasm, Hermann considers it as an expression of continuance; and this is probably its use in those passages in which it appears without an interrogation; as Aristoph. *Av.* 341: ληρεῖς ἔχων, "you talk nonsense continually." Plato, *Gorg.* 490 E: φλυαρεῖς ἔχων. *Euthydem.* 295 C: ἔχων φλυαρεῖς. With regard to τί μαθών; it is to be remarked that in a number of passages we have ὅτι μαθών, where we are not to suppose that the interrogative has merely passed into its correlative; but ὅτι signifies "that," "because," and μαθών, by itself, must denote "intentionally, deliberately, with a fixed purpose and design." Thus Plato, *Euthydem.* 283 E: εἰπον ἂν, ὅτι μαθὼν μου καὶ τῶν ἄλλων καταψεύδει τοιοῦτο πρᾶγμα, "I would have said that you intentionally bring such a false charge against me and others." *Apol.* 36 B: τί ἄξιός εἰμι παθεῖν ἢ ἀποτίσαι ὅτι μαθὼν ἐν τῷ βίῳ οὐκ ἡσυχίαν ἤγον, "what do I deserve to suffer or pay, because I designedly did not keep quiet during my life?"

(ff) With certain particles the interrogative has a special meaning; thus,

τί γάρ; "for why? why indeed? what is there in that?" is used when we wish to express the effect of something observed, or to indicate that the circumstance is not surprising; as Eurip. *Med.* 689: τί γάρ σὸν ὄμμα χρώς τε συντέτληχ' ὄδε; "but stay—why is thine eye bedimmed and thy complexion changed?" *Orest.* 482: Μενέλαε, προσφθέγγει νιν, ἀνόσιον κάρα; "Menelaus, dost thou speak to him, the impious wretch?" τί γάρ; φίλον μοι πατρός ἐστιν ἔκγονος; "why do you ask? there is nothing surprising in it. He is the son of a father dear to me."

τί δέ; "but why? what next?" expresses surprise and remonstrance; as Eurip. *Hippol.* 1413: τί δ'; ἔκτανες τᾶν μ' ὡς τότε ἦσθ' ὠργισμένος; "what! wouldst thou have slain me in thy rage?"

τί μὴν; "why? of course; why really do you ask?" expresses assent which might have been taken for granted; as Plat. *Phædr.* p. 229 A: ὁρᾷς οὖν ἐκείνην τὴν ὑψηλοτάτην πλάτανον; τί μὴν; "how can I help seeing it? Of course I do."

τί ποτε; or, in epic Greek, τίποτε; "what in the world? what ever? why ever?" expresses impatience and a certain amount of embarrassment, as Hom. *Il.* i. 202: τίπτ' αὐτ' εἰλήλουθας; "why in the world are you come again?"

τί δῆτα; "why then?" expresses a kind of indignation; as *Æsch.* *Ag.* 1259: τί δῆτ' ἐμαυτῆς καταγέλωντ' ἔχω τάδε; "why then do I keep these ornaments as a mockery of myself?"

### § VIII. *The Adjective as Epithet or Subject.*

414 The adjective, being either a general attributive word from which nouns or verbs may be derived, or else itself a derivative from some substantive or verb, may in any case be used as a predicate of any order. These usages will be discussed in their proper place. But it is also capable of being joined as attribute or epithet to any noun substantive, and in certain cases this junction is so regular that the substantive is not required, and the adjective becomes to all intents and purposes a substantive qualified to perform all the functions of the subject in a sentence. Both these usages require notice in this part of the Syntax.

Whether as epithet or as predicate, the adjective properly agrees with its substantive in gender, number and case; but it is sometimes construed according to the sense rather than the form of the expression. Thus we find (Thucyd. III. 79): ἐπὶ μὲν τὴν πόλιν ἐπέπλεον, ἐν πολλῇ ταραχῇ καὶ φόβῳ ὄντας, because the inhabitants are presumed in the word πόλιν. Similarly in *Æsch. Agam.* 189, we have βλαβέντα in the neut. pl. to agree with λαγίνας γένναν, because this implies λαγῶ καὶ τὰ τέκνα αὐτῆς, and in the same play (545) τιθέντες immediately follows δρόσοι, because it refers also to ὄμβροι implied in ἐξ οὐρανοῦ as opposed to ἀπὸ γῆς.

(a) The Adjective as Epithet.

(aa) The epithet may either appear without the article, as λευκὸς ἵππος, "a white horse," or it may stand between the article and the noun, as ὁ λευκὸς ἵππος, "the white horse," or it may follow the noun with an article to itself, as ὁ ἵππος ὁ λευκός, "the horse the white one."

(bb) Two or more epithets may be joined to the same substantive without any copulative conjunction; as Hom. *Il.* XVI. 801, 2: δολιχόσκιον ἔγχος, βριθύ, μέγα, στιβαρόν, κεκορυθμένον. Two epithets to the same noun are very common, especially in poetry; as *Il.* XVI. 428: αἰγυπιοὶ γαμφώνυχες ἀγκυλοχεῖλαι. *Æsch. Eumen.* 343: αἰμοσταγές, ἀξιόμισον ἔθνος. *Ibid.* 873: τῶν ἀρεφάτων περπτῶν ἀγώνων. *Agam.* 237: τρίτοσπονδον εὐποσμον παιᾶνα. Pind. *Ol.* IX. 44: ὁμόδαμον λίθινον γόνον. Soph. *Antig.* 1: ὃ κοινὸν αὐτάδελφον Ἰσμήνης κára. And Sophocles has not hesitated to introduce three epithets in addition to two qualifying genitives in *Æd. Col.* 1662: τὸ νερτέρων εὖνον διαστὰν γῆς ἀλύπητον βάθρον, which means "the painless threshold of the gods below which mercifully made an opening in the earth to receive him." In *Æsch. Agam.* 145, we have *three*, and immediately after, 149, 150, *six* epithets to one noun.

(cc) On the other hand the conjunction is inserted, although our idiom does not admit it, when πολλός is prefixed to some other adjective denoting goodness or badness; as Herod. VIII. 61: πολλά τε καὶ κακὰ ἔλεγεν, "he uttered many reproaches." Xen. *Mem.* II. 9, § 6: συνειδώς αὐτῷ πολλὰ καὶ πονηρά, "being conscious to himself of many wicked actions." Plat. *Resp.* p. 615 D: πολλά τε καὶ ἀνόσια εἰργασμένους, "having done many impious deeds." But

in a particular emphasis the conjunction may be omitted, as in the well-known epitaph (*Anthol. Pal.* VII. 348): *πολλὰ πιών, καὶ πολλὰ κάκ' εἰπών.*

(*dd*) In the poets an epithet sometimes does not agree grammatically with the noun to which it refers, but with some other word in close connexion with it. Thus in Pind. *Pyth.* vi. 5: *Πυθιόνικος ἐτοῖμος ὕμνων θησαυρός* means *ἐτοῖμος θησαυρός Πυθιονίκων ὕμνων*, "a treasure or store of hymns for Pythian victories, ready to be paid out." Soph. *Antig.* 780: *τόδε νεῖκος ἀνδρῶν ξύναιμον* means *τόδε νεῖκος ξυναίμων ἀνδρῶν*, "this quarrel of near relations." Eurip. *Orest.* 991: *τὸ πτανὸν δίωγμα πᾶλων* means *τὸ τῶν πτανῶν πᾶλων δίωγμα* or *οἱ πτανοὶ πᾶλοι οἱ ἐδίωκον*. Soph. *Trach.* 508: *ὑψικέρω τετράρορον φάσμα ταύρου* means *φάσμα ὑψικέρωτος τετράρορου ταύρου*. Id. *Agam.* 1123: *πολιᾶς πόντου θινός* means *πολιοῦ πόντου θινός*. Eurip. *Phæn.* 1370: *λευκοπηχεῖς κτύποι χειρῶν* means *κτύποι λευκοπηχῶν χειρῶν*, &c. And this idiom is carried so far that even a predicative participle agrees with the nominative rather than with the dependent genitive to which it necessarily refers; as in Soph. *Æd. Tyr.* 1375: *ἡ τέκνων ὄψις, βλαστοῦς' ὅπως ἐβλασθεν* for *βλαστούντων*.

(*ee*) By a further development, an epithet compounded with *a-privativum* may be followed by a genitive of relation, with which a part of it is connected as governing noun or attribute; thus in Hom. *Od.* iv. 783: *ἄσιτος ἄπαστος ἐδητύος ἡδὲ ποτήτος*, "without food or tasting with regard to eating and drinking." Soph. *Æd. Tyr.* 191: *Ἄρης ἄχαλκος ἀσπίδων*, "Mars un-brazen with regard to shields" (i. e. without the bronze of shields, or shields of bronze, his usual paraphernalia), is the designation of a destructive pestilence. Id. *Aj.* 314: *ἀψόφητος ὀξέων κωκυμάτων*, "without the noise of shrill wailings."

(*ff*) Conversely, the governed genitive may be contained in the epithet together with the real epithet of the main noun, as in Æsch. *Choëph.* 21: *ὀξύχειρ κτύπος = ὀξύς κτύπος χειρῶν*. Or the compound epithet may involve successive genitives in regimen, as Æsch. *Suppl.* 30: *ἐσμός ἀρσενοπληθής = ἐσμός πλήθους ἀρσένων*. Or even when the whole phrase is itself in regimen, as Soph. *Ant.* 1009: *ἀνδροφθόρου αἵματος λίπος = λίπος αἵματος φθορᾶς ἀνδρός*.

(*gg*) An epithet is used to show that the substantive is not used in its proper sense, as Eurip. *Phæn.* 221: *ἀκάρπιστα πεδία*,



"unfruitful plains," i.e. the sea; *Ibid.* 790: κῶμος ἀναυλότατος, "a revel most entirely without flutes" (the flute being the regular accompaniment of the *comus*), i.e. war; *Orest.* 319: ἀβάκχευτος θίασος, "a company not of Bacchanals" (the θίασος being properly a troop of Bacchic revellers), i.e. the Furies; *Æsch. Agam.* 82: ὄναρ ἡμερόφαντον, "a dream appearing in day light," i.e. a feeble old man; *Ibid.* 1231: δίπους λέαινα, "a biped lioness," i.e. a cruel woman; *Sept.* 81: κόνις ἀναυδὸς ἄγγελος, "dust, a voiceless messenger;" *Suppl.* 872: δίπους ὄφης, "a biped serpent," i.e. a man; *Eumen.* 172: πτηνὸς ὄφης, "a winged serpent," i.e. an arrow; *Ibid.* 236: μηνυτὴρ ἄφθεγκτος, "a voiceless informant," i.e. blood; *Choëph.* 486: πέδαι ἀχάλκευτοι, "fetters not made of bronze," i.e. the robe in which Agamemnon was enveloped.

(b) The Adjective as Subject.

We have already seen that the substantive is regularly omitted in certain cases, so that an adjective remains as the only expression of the subject (399, (ζ)), and that all predicable words may become subjects (400, (α)). Besides these general exemplifications of the principle, there are certain adjectives which are regularly used as substantives. These are

(α) In the masculine, adjectives denoting a personal relation, with which we might supply *ἄνθρωπος*, *ἄνθρωποι* (399, (γ)), as *φίλος*, "a friend;" *ἐχθρός*, "a foe;" *πολέμιος*, "a national enemy;" *ξένος*, "a foreigner," especially one with whom we are on friendly terms; *ἐναντίος*, "an opponent;" *θνητός*, *βροτός*, "a mortal" or specially "a human being;" *μῶρος*, "a fool;" *ἐμφρονες*, *ἄφρονες*, "the wise," "the foolish;" *ἀγαθοί*, *κακοί*, "the good," "the bad," or "the noble," "the ignoble," &c. The neuter very rarely denotes an individual, as *τὸ ἄρρεν*, "the man;" *τὸ θῆλυ*, "the woman."

(β) In the neuter, and almost always with the article,

(αα) Adjectives indicating space or locality, as *μέσον*, "the middle;" *ἔσχατον*, "the extreme;" *ὀμαλόν*, "the level;" and with prepositions, *εἰς ἓν*, "to one place or spot;" *ἀφ' ὑψηλοτέρου*, "from higher ground;" *ἐπὶ πολὺ*, "to a considerable extent;" *ἐπὶ βραχύ*, "for a short distance;" *τὰ ἐπιθαλάσσια*, *τὰ παράλια*, "the coast;" *τὰ καρτερά*, "the strong places;" *τὰ ἄκρα*, "the heights;" *τὰ στενά*, "the narrow passes;" *ὀρεινά*, "woodland," &c.

(bb) Adjectives indicating time, as ἐπὶ πολὺ, "for a long time;" ἐπὶ πλεῖστον, "for the longest time;" ἐς αἰδιον, "for everlasting;" ἐξ ἑωθινοῦ, "from the dawn," &c.

(cc) Adjectives equivalent to collective nouns, as τὸ ἄρρεν, "the males;" τὸ θῆλυ, "the females;" τὸ Ἑλληνικόν, "the Greeks in general, the Hellenic world, Greekdom;" ἱππικόν, "cavalry;" ἐπιτιτικόν, "men-at-arms;" ναυτικόν, "sailors" or "a fleet;" τὸ νέον, "the young men;" τὸ κράτιστον τοῦ στρατεύματος, "the élite of the army."

(dd) Adjectives equivalent to nouns denoting qualities or states, as τὸ βασιλικόν, "royalty;" τὸ φιλοχρήματον, "avarice;" τὸ ἀσφαλές, "a state of security;" τὸ ξυγγενές, "relationship;" τὸ ξηρόν, τὸ ὑγρόν, "dryness," "moistness;" but τὰ ξηρά, τὰ ὑγρά, "dry, moist substances," &c.

*Obs.* As denoting particular objects the neuter adjective is rarely used as a substantive, but it seems that γεπαρά means presents or gifts (γέφα) in two passages of Æschylus (*Suppl.* 672, *Agam.* 722), and it is clear that λυτήριον is equivalent to λύτρον in Pind. *Pyth.* v. 99: τὸ καλλίνικον λυτήριον δαπανᾷν (see *New Cratylus*, §§ 297, 305).

## § IX. *The Comparative Degree.*

**415** By its nature an adjective in the comparative degree is more likely to appear as a predicate than as an epithet. But as this form is used in both applications of the adjective, and as the construction is the same in both, it will be as well to consider it here once for all.

Whether as epithet or predicate the comparative adjective must express one of two things; (a) the degree in which the quality is possessed by the subject; (b) the relation between the quality possessed by one subject and that possessed by another. If in either of these applications a standard of comparison is introduced, it may be represented by a genitive case signifying, as we shall see, "in relation to, with regard to," the object mentioned, as οὗτος σοφώτερός ἐστιν ἐκείνου, "this man is wiser, stands in a higher grade of wisdom, in relation to that man;" but we say in English, "this man is wiser than the other," where "than" is another and later mode of spelling "then," so that the phrase means "this man is wiser, then (comes) the other." Or the standard of comparison is

introduced by the conjunction *ἢ* (epic *ἢ*, *ἢέπερ*), signifying "as," "in the manner or degree in which," like the Latin *quam* and the German *als* (a mutilated form of *al-sô*); thus, *ἀρελοσιν ἢέπερ ὑμῶν ἀνδράσιν ὠμίλησα*, "I have kept company with men brave in a higher degree, as compared with the manner or degree in which you are brave," that is, as we say, "braver than you." The different applications of these two modes of expressing the standard of comparison will be seen in the following illustrations of the two significations of the comparative degree.

(a) The Comparative as referring to a single Subject.

(aa) When we wish to indicate merely the degree in which the quality is possessed by the subject, we may use the comparative degree by itself; as *ἀγροικότερόν (γελοιότερόν) ἐστὶν εἰπεῖν*, "it is somewhat, in a certain degree, rude or ridiculous to say" (Plato, *Apol.* p. 30 E, 32 D; *Gorg.* 509 A): *μῶν ὑστέραι πάρεσμεν* (Aristoph. *Lys.* 69); "we have not come too late, have we?" *ἄσσον ἴτε* (Hom. *Il.* i. 335), "approach nearer;" *ἡμεῖς ἐκαστέρῳ οἰκέομεν* (Herod. vi. 108), "we live too far off;" *νεώτερόν τι*, "something too new, something violent," whence *νεωτερίζω*, "I adopt harsh measures;" and this is very common in such phrases as *ἄμεινον*, *βέλτιον*, *λῆον*, *κάλλιον*, *χειρόν*, *κάκιόν ἐστι*, and the like.

(bb) The same force of the comparative may be expressed by a compound with *ὑπο-*, as *ὑπόμαργος*, "somewhat crazy;" *ὑπολευκόχρως*, "whitish," "pale;" *ὑπόφαιος*, "somewhat gray;" *ὑπόχλωρος*, "greenish yellow;" but even these are used in the comparative degree, as Herod. iii. 145: *ἦν οἱ ἀδελφεὸς ὑπομαργότερος*, "he had a brother rather mad than otherwise."

(cc) When two qualities are contrasted in the same subject, they may both be expressed by the comparative degree, as Hom. *Od.* i. 164: *πάντες κ' ἀρησαίαντ' ἐλαφρότεροι πόδας εἶναι ἢ ἀφνειότεροι χρυσοῖο*, "all would pray to be swift of foot in a high degree, as compared with being in a high degree rich in gold." Herod. iii. 65: *ἐποίησα ταχύτερα ἢ σοφώτερα*, "I have acted in the manner distinguished by haste, as compared with the manner distinguished by wisdom," i. e. with more haste than wisdom. Plat. *Resp.* iii. p. 410 D: *μαλακώτεροι γίγνονται ἢ ὡς κάλλιον αὐτοῖς*, "they prove themselves effeminate in a higher degree, as compared with the

manner that would be more honourable for them" (for *κάλλιον* see (aa)).

(dd) When we wish to contrast the present with the previous or general possession of the quality by the subject, we use the reflexive pronoun to indicate the standard of comparison; as (Plat. *Resp.* p. 411 c): *ἀνδρείότερος γίγνεται αὐτὸς ἑαυτοῦ*, "he grows braver in relation to himself," i. e. than he was before, or than he generally is. Id. *Lach.* p. 182 c: *πάντα ἄνδρα ἐν πολέμῳ καὶ θαρράλεώτερον καὶ ἀνδρείότερον ἂν ποιήσειεν αὐτὸν ἑαυτοῦ αὐτῇ ἢ ἐπιστήμῃ*, "this science would make every man in war more confident and courageous than he would otherwise be."

(ee) The possession of a quality by a subject may be exaggerated by a reference of the capacity of the individual to the general case, or to the general conceptions and expectations of men, which thus serve as a standard of comparison; hence we have such phrases as *μεῖζον φορτίον ἢ καθ' αὐτὸν ἀράμενος* (Dem. *Erist. Philipp.* p. 156, 5), "having taken on him a burden beyond his strength;" *λόγου μείζων, κρείσσω* (Herod. II. 148; Thucyd. II. 50), "transcending the powers of description;" *μεῖζον ἐλπίδος* or *εὐχῆς* (Æsch. *Agam.* 257; Lucian, *Herod.* I.), "too great to be hoped or prayed for;" *ἐλπίσαντες μακρότερα μὲν τῆς δυνάμεως, ἐλάσσω δὲ τῆς βουλῆσεως* (Thucyd. III. 39), "forming hopes which exceeded their power, though they fell short of their wishes;" *μεῖζον ἢ κατ' ἄνθρωπον, ἢ κατ' ἄνδρα*, or *ἢ κατ' ἀνθρώπων φύσιν* (Plat. *Resp.* p. 359 d; Herod. VIII. 38; Soph. *Ant.* 768), "greater than in accordance with human power;" *ἐπιθυμῖαι μείζους ἢ κατὰ τὴν ὑπάρχουσαν οὐσίαν* (Thucyd. VI. 15), "desires greater than in accordance with the property on which he had to rely."

### (b) The Comparative as contrasting two Subjects.

(aa) The subject, which marks the contrast or serves as the standard of comparison, is subjoined in the genitive, or in the same case after *ἢ*; as Plat. *Resp.* p. 360 d: *λυσitteλεῖν οἶται πᾶς ἀνὴρ πολλὸν μᾶλλον τὴν ἀδικίαν τῆς δικαιοσύνης*, "every man thinks that injustice is much more profitable than justice." Herod. VII. 10: *μέλλοις ἐπ' ἄνδρας στρατεύεσθαι πολλὸν ἀμείνονας ἢ Σκύθας*, "you are going to march against men much braver than the Scythians."

(bb) If the case which should follow the ἤ is the dative, sometimes even if it is the genitive, the ἤ is omitted and the genitive substituted, or retained alone; as Thucyd. VII. 63: ταῦτα τοῖς ὀπλίταις οὐχ ἥσσον τῶν ναυτῶν παρακελεύομαι, "I give these injunctions to the men-at-arms no less than to the sailors (ἤ τοῖς ναύταις)." Dem. *Lept.* § 135: τὸ δοκεῖν ἐξηπατηκέναι τοὺς ἀγαθὸν τι ποιήσαντας ὑμῖν αἰσχίον τῶν ἄλλων, "to be thought to have deceived those who have done you good service is more disgraceful to you than to others (ἤ τοῖς ἄλλοις)." Eurip. *Dic. fr.* x. 4: καὶν ἀμείνωνος πατὴρ Ζηνὸς πεφύκη, "even though he has sprung from a more noble father than Jove (ἤ Ζηνός)."

(cc) When the comparison is not with a single subject, but with a sentence involving a verb, the contrast is expressed either by ἤ with the nominative or with the simple genitive of the noun; thus on the one hand we find (Dem. *de Coron.* § 178), ἡμῶν ἀμείνων ἢ κείνοι προορωμένων (i. e. ἢ κείνοι προορῶνται), and on the other hand (Thuc. VIII. 52), οἱ Πελοποννήσιοι πλείοσι ναῦσι τῶν Ἀθηναίων παρήσαν (i. e. ἢ οἱ Ἀθηναῖοι or ἢ αἱ οἱ Ἀθηναῖοι παρήσαν).

(dd) The standard of comparison is implied but not expressed in such phrases as οἱ νεώτεροι, οἱ πρεσβύτεροι, in speaking of classes of men; and in an antithesis like the following (Thucyd. V. 111): οἵτινες τοῖς μὲν ἴσοις μὴ εἰκονσι, τοῖς δὲ κρείσσοσι καλῶς προσφέρονται, πρὸς δὲ τοὺς ἥσσους μέτριοί εἰσι, πλείστ' ἂν ὀρθοῦντο.

(ee) In the contrast between two subjects there is sometimes an exaggeration of the comparative adjective by the addition of μᾶλλον; as in Eurip. *Hec.* 377: θανῶν ἂν εἴη μᾶλλον εὐτυχέστερος ἢ ζῶν, to which we find parallels in old English, as in Shakspeare (*Timon*, IV. 1): "He shall find the unkindest beast more kinder than mankind." From this case we must distinguish those in which the comparative is used with a presumed, but not expressed, reference (above, (dd)); as in Thucyd. III. 65: ἐβούλοντο τοὺς ὑμῶν χείρους μηκέτι μᾶλλον γενέσθαι, "they wish that the worse citizens among you should not grow worse still."

(ff) Conversely, the μᾶλλον is omitted with verbs which convey in themselves the idea of preference; as Hom. *Il.* I. 117: βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι; Lys. *Orat. Fun.* § 62: θάνατον μετ' ἐλευθερίας αἰρούμενοι ἢ βίον μετὰ δουλείας.

(*gg*) When the standard of comparison is expressed by an infinitive with or without *ὥστε*, certain adjectives appear in the positive degree, although their meaning is comparative; as Thucyd. II. 61: *ταπεινὴ ὑμῶν ἢ διάνοια ἐγκαρτερεῖν ᾧ διέγνωτε*, "your spirit is too debased to abide firmly by what you have resolved." Eurip. *Andr.* 80: *γέρων ἐκεῖνος ὥστε σ' ὠφελεῖν παρών*, "he is too old to help you, if he were here."

(*hh*) In some few cases the numeral which is the standard of comparison is joined to *πλέων* or *ἐλάττων* (*μείων*) in the neuter singular without *ἢ*; thus Thucyd. VI. 95: *ἡ λεία ἐπράθη ταλάντων οὐκ ἔλαττον πέντε καὶ εἴκοσιν*.

(*jj*) We may sometimes substitute the adversative *ἀλλά* or *ἀλλ' οὐ* for the comparative *ἢ* after *μᾶλλον* and *πλέον*, according as they are negative or affirmative; or an affirmative form of the comparison may be followed by *καὶ οὐ* or *καὶ μὴ*. Thus Thucyd. I. 83: *ἔστιν ὁ πόλεμος οὐχ ὅπλων τὸ πλέον, ἀλλὰ δαπάνης*. Isocr. *ad Nicocl.* § 42: *πλησιάζειν βούλονται τοῖς συνεξαμαρτάνουσιν, ἀλλ' οὐ τοῖς ἀποτρέπουσιν* (where *βούλονται* involves *μᾶλλον*, (above, (*ff*))). Thucyd. I. 74: *ἐδείσατε ὑπὲρ ὑμῶν καὶ οὐχ ἡμῶν τὸ πλέον*. Id. I. 120: *τοὺς τὴν μεσόγειαν μᾶλλον καὶ μὴ ἐν πόρῳ κατακημένους*.

(*kk*) Similarly *πλήν* may take the place of *ἢ*, as in Eurip. *Heracl.* 233: *ἅπαντα ταῦτ' ἐστὶ κρείσσω πλήν ὑπ' Ἀργείοις πεσεῖν*.

(*ll*) To express a preference in general we may have *πρὸ cum gen.*; to express a choice, *ἀντὶ cum gen.*; to indicate excess we may have *παρά cum accus.* or *ἐπὶ cum dat.*, after the comparative; as Plat. *Crit.* p. 54 B: *μηδὲν περὶ πλείονος ποιοῦ πρὸ τοῦ δικαίου*. Soph. *Ani.* 182: *μεῖζον' ἀντὶ τῆς αὐτοῦ πάτρας φίλον νομίζειν*. Thucyd. I. 23: *ἐκλείψεις πυκνότεραι παρὰ τὰ μνημονευόμενα*. Hom. *Od.* VII. 216: *οὐ γὰρ στυγερῇ ἐπὶ γαστέρι κύντερον ἄλλο*.

(*mm*) By a very singular refinement the negative *οὐ* is inserted in the clause indicating the standard of comparison, when it is implied that the circumstance qualified by *μᾶλλον* is to be rejected or negated in comparison with that to which it stands in contrast. Accordingly this idiom is generally found when the comparative clause is negative or interrogative, or contains some term of reprobation. Herod. IV. 118: *ἥκει ὁ Πέρσης οὐδὲν τι μᾶλλον ἐπ' ἡμέας ἢ οὐ καὶ ἐπ' ὑμέας*, "the Persian is come against us not a whit

more, as compared with the manner or degree in which he has not also come against you." Xen. *Hellen.* vi. 3, § 15: τί οὖν δεῖ ἐκείνον τὸν χρόνον ἀναμένειν, ἕως ἂν ὑπὸ πλήθους κακῶν ἀπείπωμεν, μᾶλλον ἢ οὐχ ὥς τάχιστα εἰρήνην ποιήσασθαι; "why should we wait until we are worn out by the multitude of our misfortunes, rather than (why should we) not make peace as soon as possible?" Thucyd. III. 36: ὥμων τὸ βούλευμα πόλιν ὅλην διαφθεῖραι μᾶλλον ἢ οὐ τοὺς αἰτίους, "that the resolve was savage to destroy a whole city, rather than not (in colloquial English "rather nor") the guilty persons," so that it is really equivalent to μᾶλλον πόλιν ὅλην καὶ οὐ μᾶλλον τοὺς αἰτίους or οὐ τοὺς αἰτίους μόνον ἀλλὰ μᾶλλον ὅλην πόλιν (cf. (j)). In Aristot. *Eth. Nic.* iv. 1, § 9, we find καὶ ῥᾶον δὲ τὸ μὴ λαμβάνειν τοῦ δοῦναι τὸ γὰρ οἰκεῖον ἦττον προτείνεται μᾶλλον ἢ οὐ λαμβάνουσι τὸ ἀλλότριον, where the οὐ has its proper force, and this idiom is only apparent; for the meaning is, "people find it easier to abstain from receiving, than to give what they already have; for they less readily part with their own property, than they fail in receiving what belongs to somebody else."

### § X. *The Superlative Degree.*

**416** The main distinction between the comparative and superlative adjective in Greek consists in this, that, while the comparative and superlative may both express the degree in which the quality is possessed by the subject simply, as γελοιώτερός τις, "a somewhat ridiculous man;" καλλίστη γυνή, "a very beautiful woman:" the comparative always presumes or expresses a relation to some standard of comparison from which the subject is for the time separated, and the superlative implies that the subject, to which this highest degree of a quality is attributed, forms the last term of a series containing all the lower degrees, so that the Greek superlative may sometimes be connected with a genitive plural, denoting a class of things to which the subject could not belong. This occasionally produces an apparent contradiction when we apply the English idiom, which often coincides with the Greek in the use of the superlative, to those special cases, where the English always reverts to the comparative. For example, Herod. iv. 142, κακίστους καὶ ἀνανδρωτάτους κρίνουσιν εἶναι ἀπάντων ἀνθρώπων, may be rendered literally, "they judge them to be the basest and most cowardly of all men." But when Thucydides says (i. 1)

of the Peloponnesian war, that he expected it to be ἀξιολογώτατον τῶν προγεγενημένων, we cannot render this "most worthy of mention of all those that had gone before it," for the present and future do not, according to our view, admit of classification with the past: but we must either translate, "a war most worthy of mention of the long series of wars preceding and ending with it," or "worthy of mention in the highest degree, if compared with the previous wars," which is much the same as "more worthy of mention than its forerunners." Similarly when Æschylus makes Atossa say (*Pers.* 180) that the two visionary women, whom she saw in her dream, were μεγέθει τῶν νῦν εὐπρεπεστάτα πολὺ, we cannot render this "most conspicuous in stature of those who now exist," for they obviously did not exist; but we must either translate it "conspicuous in stature in the highest degree, if compared with existing women," or "more conspicuous in stature than any living women."

The following usages of the Greek superlative are most deserving of notice:

(aa) The genitive, which follows the superlative, may denote not the class or series to which the subject belongs, but some other standard of comparison suggested by the sentence; thus Plat. *Gorg.* p. 461 E: τῆς Ἑλλάδος πλείστη ἐστὶν ἐξουσία τοῦ λέγειν Ἀθήνησιν, "there is a liberty of speech at Athens in the highest degree as compared with the rest of Greece." Dem. *de Coron.* § 78: σίτῃ πάντων ἀνθρώπων πλείστῃ οἱ Ἀθηναῖοι χρώνται ἐπεισάκτῃ, "the Athenians consume imported corn to the largest amount as compared with the rest of the world." Xen. *Symp.* VII. 40: σῶμα ἀξιοπρεπέστατον ἰδεῖν τῆς πόλεως ἔχεις, "you have a person stately in the highest degree as compared with (the other persons in) the city."

(bb) As in the comparative (415, (dd)), so in the superlative we may use the reflexive pronoun to indicate the standard of comparison, when we wish to contrast the highest with the usual condition of a person or thing; as Plat. *Leg.* p. 715 D: νέος ὦν πᾶς ἄνθρωπος τὰ τοιαῦτα ἀμβλύτατα αὐτὸς αὐτοῦ ὀρᾷ, "when young, every man is at his dullest with regard to seeing such things." Xen. *Mem.* I. 2, § 46: εἶθε σοι τότε συνεγενόμην ὅτε δεινότατος σαυτοῦ ταῦτα ἦσθα, "I wish I had enjoyed your society at the time when you were at your cleverest in these things."



(cc) Pre-eminence in a class may be expressed by prefixing *ἐν τοῖς* to the superlative without a change of gender, or by adding *εἰς* with some word indicating the subject; thus Thucyd. i. 6: *ἐν τοῖς πρώτοις Ἀθηναῖοι τὸν σίδηρον κατέθεντο*, "the Athenians first among these (men) laid down iron weapons." Id. iii. 81: *ἔδοξε μᾶλλον (ὡμῇ εἶναι ἢ στάσις) διότι ἐν τοῖς πρώτῃ ἐγένετο*, "the sedition seemed to be more savage, because it happened the first among these (things)." The same rule applies to the superlative adverb *μάλιστα*, as Thucyd. viii. 90: *Ἀρίσταρχος, ἀνὴρ ἐν τοῖς μάλιστα καὶ ἐκ πλείστου ἐναντίος τῷ δήμῳ*, "Aristarchus, a man among them in the highest degree and for the longest time opposed to democracy." Æsch. *Pers.* 325: *Κιλικῶν ἑπαρχος εἰς ἀνὴρ πλείστον πόνον ἐχθροῖς παρασχών*, "the governor of the Cilicians for one man (among all men) having caused most trouble to the enemy." Thucyd. iii. 39: *ἀποφαίνω Μυτιληναίους μάλιστα δὴ μίαν πόλιν ἡδικηκότας ὑμᾶς*, "I prove that the Mytilenæans for one state (among all states) have most wronged you."

(dd) With the negative *οὐ* the superlative adjective or adverb assumes emphatically the opposite value; thus *οὐχ ἥκιστα* means "especially," *οὐκ ἀδυνατώτατος* means "most opulent or powerful." Hence we have *οὐχ ἥκιστα* as a substitute for *μέγιστα* in co-ordinate sentences, as Thucyd. i. 68: *προσέκει ἡμᾶς οὐχ ἥκιστα εἰπεῖν ὅσῳ καὶ μέγιστα ἐγκλήματα ἔχομεν*.

(ee) The superlative may be used with relatives or relative particles to express the highest degree possible, so that we may supply *δυνατός ἐστι* or *δύναται γενέσθαι*. Thus Plat. *Symp.* p. 220 B: *πάγου οἴου δεινотάτου*, "in the sharpest possible frost" (*οἶος δύναται γενέσθαι δεινотάτος*). Similarly *ὥς τάχιστα*, "as quickly as possible" (Xen. *Cyr.* i. 6, § 26); *ὅπως ἄριστα*, "in the best way possible" (Æsch. *Agam.* 611); *ἢ ἄριστον* (Xen. *Cyr.* ii. 4, § 32); *ὅσον τάχιστα* (Soph. *El.* 1457); *ὅτι πλείστον χρόνον* (Xen. *Cyr.* vi. 1, § 43); *ὅποι προσωτάτω* (Eurip. *Androm.* 924); *οὔτως ὅπως ἥδιστα* (Soph. *Trach.* 330); *ὥς ἂν μάλιστα* (Thucyd. vi. 57); *ὅτι ἐπ' ἐλάχιστον* (Id. iii. 46); *ὥς ἐν ἐχυρωτάτῳ* (Xen. *Cyr.* i. 6, § 26). But the verb denoting possibility is often found, so that the sentence is complete; thus Thucyd. vii. 21: *ναῦς ὥς δύναται πλείστας*. Xen. *Mem.* iii. 8, § 4: *ὥς ἐν ἀνομοιοτάτῃ*. Id. *Anab.* i. 3, § 15: *ἢ δυνατόν μάλιστα*. Id. *Mem.* iv. 5, § 2: *ὥς οἶόν τέ γε μάλιστα*.

## CHAPTER II.

### ON THE CATEGORICAL PROPOSITION, AND ON THE DIFFERENT KINDS OF PREDICATES.

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#### § I. *General Principles.*

417 IN the categorical proposition there are, as has been already mentioned (above, 400, (γ)), three kinds of predicates :

(A) *Primary*, when there is nothing between the subject and predicate, except the copula, either expressed or implied.

(B) *Secondary*, when the predicate is connected with the subject through a verb which already contains a primary predicate.

(C) *Tertiary*, when in the second case there is also a *πρόληψις* or anticipation of a distinct predication of something additional. Accordingly,

(A) Primary predicates are the following: (a) Attributive nouns, whether substantives or adjectives. (b) Participles and other verbals. (c) Verbs of the indicative mood.

(B) Secondary predicates are the following: (a) Adverbs. (b) Cases of nouns and participles (1) without or (2) with prepositions.

(C) Tertiary predicates are oblique cases of substantives, adjectives, and participles.

#### § II. A. *Primary Predicates.* (a) *Nouns.*

418 When a noun is predicated directly, the copula is either a verb expressing *existence, subsistence, &c.*, such as *εἰμί, γίγνομαι, ἔφην, κυρῶ, πέλω, ὑπάρχω, μένω, διαμένω*; or a verb expressing *appellation, designation, nomination, appointment, &c.*, such as *καλοῦμαι, ἀκούω, κλύω, ὀνομάζομαι, προσαγορεύομαι, ποιῶμαι, καθίσταμαι, ἀποδείκνυμαι, εὐρίσκομαι, νομίζομαι, πέμπομαι, αἰρούμαι, χειροτονῶμαι, λαγχάνω*. Verbs of the former class are usually

added in the infinitive to verbs of *appearing, seeming, &c.*, such as *φαίνομαι, δοκῶ, ἔοικα*, which may also serve as copula without any such addition.

- (a) ὁ Θεός ἐστὶν ἀγαθός, "God is good."
- (b) ὁ ἐρῶν ἐραστὴς καλεῖται, "he who loves is called a lover."
- (c) οἱ Πέρσαι ἐνομίζοντο ἀλκιμώτατοι, "the Persians were considered bravest."
- (d) Ἀράσπας ἐπέμφθη κατάσκοπος, "Araspas was sent as a spy."
- (e) Ἀλκιβιάδης ἤρέθη στρατηγός, "Alcibiades was chosen general."
- (f) οὐτ' ἔλαχε τευχοποιός, οὐτ' ἐχειροτονήθη, "he was not chosen to build the walls by lot or show of hands."
- (g) οἱ νόμοι διαμένουσιν ἀκίνητοι, "the laws remain unchanged."
- (h) χαλεπὸν δοκεῖ τοῦτο τὸ ἔργον, "this work seems difficult."
- (j) τὸ δέ τοι κῆρ φαίνεται εἶναι, "but this appears to thee to be death."
- (k) εὐδαίμων φαίνεται ὁ ἀνὴρ, "the man appears happy."

Regularly, these primary predicates agree with their subjects in gender and number; and all verbs, whether they merely serve as copula or contain in themselves the primary predicate, agree with the subject of the sentence in number and person. But the following irregularities are not of unfrequent occurrence:

(a) The primary predicate does not agree with the subject in gender and number.

(aa) The predicate may stand in the neuter singular without regard to the gender and number of the subject, if we wish to indicate that the subject belongs to a particular class of things; as οὐκ ἀγαθὸν πολυκοιρανίη (*Il.* II. 204), "a multitude of rulers is not a good thing"—does not belong to the class of good things; αἱ μεταβολαὶ λυπηρόν (*Eurip. Herc. F.* 1263), "changes are a troublesome thing."

(bb) The predicate takes its gender from the meaning and not from the grammatical form of the subject; as τὸ μαιράκιον ἐγένετο καλός, "the boy grew up handsome;" and this applies also to epithets (above, 414) and secondary predicates, as φίλε τέκνον (*Od.* XV. 509); ὦ φίλη ψυχή, οἷχει δὴ ἀπολιπὼν ἡμᾶς (*Xen. Cyr.* VII. 3, § 8).

(β) The verb does not agree with the subject in number.

(aa) When the subject is a neuter plural the verb is generally singular, as τὰ ζῶα τρέχει. The reason for this has been already given (381, (d)); and the same rule occasionally applies to the dual, as *Il.* xxi. 477: δέρεται ὅσσε. But the plural may follow a neuter plural nominative (1) if it indicates a plural personality, as *Plat. Lach.* p. 180 E: τὰ μειράκια ἐπαινοῦσιν; (2) if the objects referred to are necessarily distributed and numerous, as *Xen. Anab.* i. 7, § 17: φανερά ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἔχνη πολλά; (3) if the objects are separated by locality or otherwise, as *Xen. Cyr.* ii. 2, § 17: ταῦτα μὲν δὴ τοιαῦτα ἐλέγοντο, because the sayings of diverse parties are alluded to. In general this use of the plural verb with the neuter plural is more common in Xenophon, and in the Ionic and Doric poets, than in the majority of the prose writers.

(bb) With ἔστι and some other verbs the singular verb is used with the plural subject, even when the latter is masculine or feminine; as *Plat. Euthyd.* 302 C: ἔστι γὰρ ἔμουγε καὶ βωμοί. *Sympos.* 188 B: καὶ γὰρ πάχναι καὶ χάλαζαι καὶ ἐρυσίβαι γίγνεται. This idiom is called the *schema Pindaricum*, and Pindar uses a singular verb as a copula between a plural subject and a plural predicate, *Ol.* x. 4: μελινάρυες ὕμνοι ὑστέρων ἀρχαὶ λόγων τέλλεται.

(cc) If the subject, though singular, is a collective noun, the verb is plural; this applies not only to nouns of multitude, as δῆμος, πλῆθος, στρατόπεδον, &c., but also to words or expressions like ἕκαστος, τις, ἄλλος ἄλλον, εἰ τις, ὅστις, ὅς ἄν, &c. Thus *Alciphron, Ep.* iii. 10: ὁ δῆμος εἰς τὸ θέατρον προελθόντες ἐβόων. *Plat. Resp.* p. 550 E: ἄλλος ἄλλον ὁρῶν καὶ εἰς ζῆλον ἰὼν τὸ πλῆθος τοιοῦτον αὐτῶν ἀπειργάσαντο.

(dd) The plural verb stands beside a singular vocative, if the act refers to the companions also of the person addressed, as *Soph. Phil.* 466: ἦδη, τέκνον, στέλλεσθε;

(ee) When the plural of the first person is used royally and majestically, as it is called, for the singular, the proper number may be resumed even in the same sentence; as *Eurip. Troad.* 904: ὡς οὐ δικαίως, ἦν θάνω, θανούμεθα.

(ff) The dual, which is only an exceptional plural, may have a plural predicate or verb; as *Plat. Resp.* p. 478 A: δυνάμεις ἀμφότεραί ἐστον, δόξα τε καὶ ἐπιστήμη. *Soph. Antig.* 55: ἀδελφῶ δύο κοινὸν μῦρον κατεργάσαντο. And a feminine dual may agree with

a masculine predicate or epithet; as Xen. *Cyr.* i. 2, § 11: *μίαν ἀμφω τούτω τῷ ἡμέρα λογίζονται.*

(gg) If two or more subjects are referred to a common copula or predicate, the latter may either be plural or take its inflexion from the nearest or the predominant subject; but the adjectival predicate is in the neuter plural if the subjects denote inanimate things; as Xen. *Anab.* ii. 4, § 15: *ἔτυχον ἐν τῷ περιπάτῳ ὄντες Πρόξενος καὶ Ξενοφῶν.* Thucyd. i. 29: *ἐστρατήγει τῶν νεῶν Ἀριστέως καὶ Καλλικράτης καὶ Τιμάνωρ.* Xen. *Anab.* i. 10, § 1: *βασιλεὺς καὶ οἱ σὺν αὐτῷ εἰσπίπτει.* Plat. *Euthyd.* p. 279 B: *εὐγένειαί τε καὶ δυνάμεις καὶ τιμαὶ δῆλὰ ἐστὶν ἀγαθὰ ὄντα.*

(hh) The copulative verb may agree in number with either the subject or predicate, if the latter is a substantive or a substantival adjective; as Herod. ii. 16: *τὸ πάλαι αἱ Θῆβαι Αἴγυπτος ἐκαλέετο.* Thucyd. iv. 26: *αἴτιον ἦν οἱ Λακεδαιμόνιοι προειπόντες.*

**419** As the predicate is necessarily a general term, it is properly distinguished from the subject by the omission of the article; as

ὁ Σωκράτης ἦν ἄνθρωπος.  
ὁ ἄνθρωπος ἦν σοφός.

See, however, above, 394, (β).

(a) When the predication is thus distinct, the copula is often omitted; as

λευκὸς ὁ ἵππος, "the horse is white."

(b) The copula is very frequently omitted, when the following qualitative phrases form the predicate: *φροῦδος, ἐτοιμος, ῥάδιον, εἰκός, δῆλον, χαλεπὸν, ἄξιος, δυνατός, οἷός τε, ἀδύνατος, θαυμαστὸν, ἀμήχανον ὅσον, ἀνάγκη, χρεών, θέμις, ὥρα, καιρός, οὐ πολλὸς χρόνος ἐξ οὗ, &c.*; as

*φροῦδα τὰπειλήματα* (Soph. *Æd. Col.* 660).

They are often predicated in the neuter plural; as

*χαλεπά ἐστι περιγίγνεσθαι* (Herod. ix. 2).

(c) The omission of the copula is most usual in the third person, but there are examples of its absence with the other persons; thus we have with the emphatic pronoun (*Æsch. Eum.* 547), *φόνου δὲ τοῦδ' ἐγὼ καθάρσιος*, and (Pind. *Ol.* iv. 24), *οἶτος ἐγὼ ταχυτάτη*, "such a one am I here before you for swiftness;" "Ἑλλην ἐγώ," "a Greek am I;" and the like. And *ἐσμέν* is understood with *ἐτοιμοί*

in Plat. *Resp.* 499 D: *περὶ τούτου ἔτοιμοι τῷ λόγῳ διαμάχεσθαι*, where the pronoun *ἡμεῖς* is also omitted.

(d) The copula is often omitted in relative sentences; thus Eurip. *Alc.* 171: *πάντας δὲ βωμούς, οἳ κατ' Ἀδμήτου δόμους [εἴσι], προσῆλθε*. This is sometimes found to be the case with the relative particles *ὅτι* and *εἰ*; thus (Plat. *Resp.* vi. p. 505 A): *ὅτι γε ἡ τοῦ ἀγαθοῦ ἰδέα μέγιστον μάθημα [ἐστὶ], πολλάκις ἀκήκοας*. Soph. *Phil.* 1246: *ἀλλ' εἰ δίκαια [ἐστὶ], τῶν σοφῶν κρείσσω τάδε*.

(e) The omission of the copula with the antecedent is regular in such phrases as *οὐδεὶς [ἐστὶν] ὅστις οὐ*, and the like, where the construction is often obliterated by an attraction of the antecedent into the case of its relative (above, 405).

(f) The copula is sometimes wanting even in the dependent moods; thus the imperative is omitted (Xen. *Anab.* III. 3, § 14): *τοῖς θεοῖς χάρις [ἔστω]*; the subjunctive (*Il.* I. 547): *ὃν μὲν κ' ἐπιεικὲς [ᾗ] ἀκούμεν*; the optative (Theocr. XVIII. 25): *τὰν οὐδ' ἂν τις ἄμωμος [εἴη], ἐπεὶ χ' Ἑλένα παρισωθῇ*; the objective infinitive (Plat. *Phaed.* p. 74 E): *οὐκ οὖν ὁμολογοῦμεν ἀναγκαῖον πῶς [εἶναι]*.

(g) A preposition with its case, or a compound involving this combination, seems to be specially adapted for predication, without the copula or some other verb containing the primary predication implied; thus Æsch. *Agam.* 675: *πολύανδροί τε φεράσπιδες κυναγοὶ κατ' ἰχθὺς πλατᾶν ἄφαντον [ῥεσαν or εἵποντο]*, "the shielded huntsmen went or followed in the invisible track of their oars." Eurip. *Electr.* 733: *νεφέλαι δ' ἔνυδροι πρὸς ἄρκτον*, "the watery clouds went to the north." And even in a secondary predication we have the same usage, as in Thucyd. IV. 126: *κατὰ πόδας [ἴοντες or ἐπόμενοι] τὸ εὐψυχον ἐν τῷ ἀσφαλεῖ ὁξεῖς ἐνδείκνυνται*, "following at their heels, they keenly exhibit their courage when there is no risk." Hence we have the same omission with compound adjectives, as in Æsch. *Agam.* 277: *ὑπερτελής τε [ῥηθη], πόντον ὥστε πωτίσαι ἰχθὺς [?], πορευτοῦ λαμπάδος πρὸς ἡδονήν, πείκη, τὸ χρυσοφεγγὲς ὥς τις ἥλιος σέλας παραγγείλασα Μακίστου σκοπαῖς*, where there is a secondary predicate of time in the aorist participle *παραγγείλασα*, "the pine torch was lifted aloft,—so that the fishes rose to the surface of the sea to enjoy the passenger light,—having sped forward its blaze to the watch-towers of Macistus."

In this case, as in those mentioned above (*d*), where we have given an instance of the phrase with the preposition (Eurip. *Alc.* 171), the copula is omitted in relative sentences; thus Arist. *Pol.* i. 9, § 6: τῶ εἰσάγεσθαι ὧν ἐνδεεῦς [εἰσὶ] καὶ ἐκπέμπειν ὧν πλεονάζουσι, "by the importation of the things which they want, and by the exportation of their superfluities."

§ III. *Primary Predicates. (b) Participles and other Verbals.*

(a) Participles.

420 (*aa*) The active participles are not very often used as primary predicates, for the tenses of the verb will generally express our meaning with sufficient definiteness: consequently ὁ ἵππος τρέχει will be more common than ὁ ἵππος ἐστὶ τρέχων, which is equivalent to it (above, 381). But we find such phrases as ὁδὸς ἡ ὁρωμένη ἦν ἄγουσα ἄνω (Xen. *Anab.* iv. 3, § 5); and in an emphatic passage we might say, ὁ ἄνθρωπος ἐστὶν ἐμπνέων (cf. *Æschyl. Agam.* 629); or, ὁ παῖς ἐστὶ πάντ' ἀγνοῶν καὶ πάντ' ἀποβλέπων εἰς τὸν διδάσκαλον (cf. *Plat. Phæd.* p. 239 B); or, in the aorist, ἦν ὁ Θεμιστοκλῆς βεβαιότατα δὴ φύσεως ἰσχὺν δηλώσας καὶ ἄξιος θανάμῃσαι (Thucyd. i. 138, § 3); or, in the perfect, ὁ χρησμός ἐσται δεδορκώς (*Æsch. Ag.* 1150). The difference between this mode of predication and that with the finite verb is shown by such passages as the following; Thucyd. i. 38, § 2: δῆλον ὅτι, εἰ τοῖς πλέοσιν ἀρέσκοντές ἐσμεν, τοῖσδ' ἂν μόνοις οὐκ ὀρθῶς ἀπαρέσκοιμεν, "it is clear that if we habitually give satisfaction to the greater number, there can be no justice in the dissatisfaction which these alone profess to entertain." Id. ii. 29, § 4: [Τήρης δὲ οὐτ' ἐπὶ τὸ αὐτὸ ὄνομα ἔχων, βασιλεὺς τε πρῶτος ἐν κρᾷτι Ὀδρυσῶν ἐγένετο]. Id. iii. 2, § 1: ἃ μεταπεμπόμενοι ἦσαν, "which things they were sending for."

(*bb*) The passive participle in -μένος is very often predicated; indeed, as we have seen above (324, (3)), it is a substitute for certain tense forms; and for the sake of emphasis we have such phrases as κάρτ' ἀπομούσως ἦσθα γεγραμμένος (*Æschyl. Ag.* 733), "you were painted very unfavourably."

(β) Other Verbals.

421 The verbal adjectives in -τός and -τέος are also very often used as primary predicates; thus,

τοῦτο οὐ ῥητόν ἐστι μοί.  
ἀσκητέα ἐστί σοι ἡ ἀρετή.

But the verbal in *-τέος* is also used as a mere infinitive, without inflexion, and governing the case of the noun, which in the direct predication would have been the subject. Here the dative is taken in immediate connexion with the substantive verb, and *ἐστί μοι*, *ἐστί σοι*, "there is to me," "there is to thee," &c., mean, "I have," "thou hast" (to do so and so), i. e. "it is right or necessary for me and thee to do so." Thus for *ἀσκητέα ἐστί-σοι ἡ ἀρετή*, "virtue is-for-thee to cultivate," we may write *ἀσκητέον ἐστί-σοι τὴν ἀρετήν*, "it-is-for-thee to cultivate virtue," i. e. "thou must cultivate virtue;" and so, if the verb implied governs another case; as *ἐπιθυμητέον ἐστί-σοι τῆς ἀρετῆς*. The person is sometimes but more rarely expressed in the accusative, as in Plat. *Crit.* p. 49 A: *οὐδενὶ τρόπῳ φαμέν ἐκόντας ἀδικητέον εἶναι*. Both constructions may appear in the same sentence, as Herod. ix. 58: *ἐκείνοισι ταῦτα ποιεῦσι οὐκ ἐπιτρεπτέα ἐστί, ἀλλὰ διωκτέοι εἰσὶ*, "it-is-not- (for us) to give permission to them doing these things, but they are-for-us to pursue (we must pursue them)."

*Obs. 1* Just in the same way we have *δίκαιόν ἐστιν ἐμὲ ταῦτα ποιεῖν* by the side of *δίκαιός εἰμι ταῦτα ποιεῖν*; whence we have the negatives *εἰ μὴ ἀδικῶ γε*, or *ἀδικοῖην μὲντ' ἂν εἰ μὴ*, i. e. "I ought to do so." Similarly we have *ἀξίον ἐστί, δῆλόν ἐστιν ἐμέ, κ.τ.λ.*, by the side of *ἀξίός εἰμι, δῆλός εἰμι*. And as *δεῖ=δέον ἐστί* is equivalent to *δίκαιόν ἐστί*, we may have both *πολλοῦ δέω τοῦτο ποιεῖν* and *πολλοῦ δεῖ ἐμὲ τοῦτο ποιεῖν*.

*Obs. 2* As the verbals in *-τός* and *-τέος* are of a qualitative or adverbial nature, like the adjectives mentioned above (419, (b)), we often find them predicated in the neuter plural; as

*συγγνώστ' ἂν ἦν σοι τοῦδ' ἐρασθῆναι λέχους* (Eurip. *Med.* 491).  
*συνεκποτέ ἐστί σοι καὶ τὴν τρύγα* (Aristoph. *Plut.* 1085).

*Obs. 3* For this reason, and because the stress in the combination *ἐστί μοι, ἐστί σοι*, as expressing the subject, falls upon the dative of the pronoun, the substantive verb is often omitted, and sometimes when the subject is clear, the pronoun also is wanting; thus we may have

*γυναικὸς οὐδαμῶς ἥσσητέα* (Soph. *Antig.* 678)  
for *οὐδαμῶς δεῖ ἡμᾶς ἥσασθαι γυναικός*.

*Obs. 4* We observe this in other combinations of *ἐστί* with the dative; thus in Homer, *Il.* xvi. 159,

*πᾶσιν δὲ παρήϊον αἵματι φοινόν,*

*πᾶσιν* includes the subject and copula—"all had their mouths gory with blood."

*Obs. 5* There cannot be an omission of the copula when the participle is predicated in a conditional sentence. Apparent instances to the contrary are corrupt.



§ IV. *Primary Predicates.* (c) *Tenses of the Finite Verb.*

422 As every verb has reference to action, and all action must take place in time, whatever is predicated by a verb is a predication of tense.

A predication of tense has reference either to the time of speaking, or to some other point of time which must be defined. In the former case the tense is called (α) *definite* or *determinate*; in the latter (β) *indefinite* or *indeterminate*<sup>1</sup>.

(α) In Greek the following are the definite tenses which relate to the time of speaking:

The present, which expresses *simultaneity*, i.e.

res geritur (quod significat rem geri) *eo ipso tempore*, quo loquimur.

The future, which expresses *posteriority*, i.e.

res geretur (quod significat fore ut res geratur) *post id tempus*, quo loquimur.

The perfect, which expresses *anteriority*, i.e.

res gesta est (quod significat rem gestam fuisse) *ante id tempus*, quo loquimur.

Thus:

γράφω, "I write or am writing," i.e. "now, at the moment of speaking."

γράψω, "I shall write," i.e. "at some time *after* the moment of speaking."

ἔγραφα, "I have written," i.e. "at some time *before* the moment of speaking."

(β) The following are the indefinite tenses, which relate to some time specially defined.

The imperfect, which expresses *simultaneity*, i.e.

res gerebatur (quod significat rem geri) *aliquo tempore*, de quo loquimur.

The aorist, which expresses *posteriority*, i.e.

res gesta est (quod significat fore ut res geratur) *post aliquod tempus*, de quo loquimur.

The pluperfect, which expresses *anteriority*, i.e.

res gesta erat (quod significat rem gestam fuisse) *ante aliquod tempus*, de quo loquimur.

<sup>1</sup> This classification is due to J. L. Burnouf, to whom it was suggested by the tenses of the French verb; see *New Cratylus*, § 372.

Thus :

ἔγραφον, "I was writing," i. e. "at some specified time."

ἔγραψα, "I wrote," i. e. "after some specified time."

ἔεγραψα, "I had written," i. e. "before some specified time."

(α) *Definite Tenses.*

423 A, 1. *The Present.*

(aa) It is unnecessary to give any examples of the ordinary use of the present indicative. But there are three applications of this tense which deserve special notice.

(1) In lively narratives the present is used for the imperfect or aorist, to signify that an action was going on, or that a deed was done, at some time specified by the context; thus Thucyd. VII. 83: καὶ ἀναλαμβάνουσί τε τὰ ὅπλα καὶ οἱ Συρακοῦσιοι αἰσθάνονται καὶ ἐπαιώνισαν γρόντες δὲ οἱ Ἀθηναῖοι ὅτι οὐ λανθάνουσι κατέθεντο [τὰ ὅπλα] πάλιν: here the present is mixed up with the aorist, to show that the actions denoted by the former continued up to the point of time indicated by the latter. Again, we may have the present in a relative sentence, with an emphatical reference to past time; as in Eurip. *Bacch.* 2: Διόνυσος ὃν τίκτει ποθ' ἢ Κάδμου κόρη Σεμέλη λοχευθεῖσ' ἀστραπηφόρῳ πυρί, where the aorist λοχευθεῖσα, as well as the particle ποτέ, indicates the past time, to which τίκτει points as the moment of the event described; cf. Eurip. *Suppl.* 640; Xen. *Ages.* II. 17—20, *Anab.* I. 1; Thucyd. I. 48.

(2) The present is used for the future in order to express the certainty of the coming event; thus we have the prophecy of Apollo, Pind. *Ol.* VIII. 42: Πέργαμος ἀμφὶ τεαῖς χερὸς ἐργασίας ἀλίσκεται, "Troy is taken, i. e. is not impregnable, but is doomed to capture, where thy hands have wrought," though afterwards, when a definite time is referred to, we have the future ἄρξεται. See also Pind. *Pyth.* IV. 49; and Herod. VII. 140, where we have μένει, λείπεται, πέλει and ἐρείπει in a Delphic oracle. Xen. *Cyr.* VII. 1, 19: νῦν ὁρᾷς ἔργον τῆς σῆς ταχυεργίας: νῦν γὰρ εἰ φθάσομεν κ. τ. λ. οὐδεὶς ἀποθανέεται.

(3) The present is used for the perfect in verbs which express the permanence of a state, or an impression and its results. Such are ἀκούω, κλύω, αἰσθάνομαι, μανθάνω, γιγνώσκω, expressing the

continuance of a perception or cognizance: *ἀδικέω*, "I am a wrong-doer;" *ἐξαυχέω*, "I boast or am confident;" *θνήσκω*, "I am dying" (Soph. *Œd. T.* 118); *νικάω*, "I am victor or have conquered;" *φείγω*, "I am an exile." Thus Hom. *Od.* xv. 403: *νῆσός τις Συρίη κυκλήσκειται εἴ που ἀκούεις*, "if you have heard," i.e. possess knowledge by hearsay on that point; similarly Soph. *Phil.* 261: *ὃν κλύεις ἴσως*, "whom perhaps you have heard of, know by hearsay." Æsch. *Agam.* 305: *νικᾷ δ' ὁ πρῶτος καὶ τελευταῖος δραμών*, "both the first and the last (in the series) have conquered in the race."

(bb) Besides these usages there may be cases, in which, although the main verb is present both in form and signification, the reference is emphatically to the past and no longer existing state of things. Thus we have the two remarkable passages in Thucydides, i. 6 and i. 32. In the former we read: *οἱ πρεσβύτεροι αὐτοῖς τῶν εὐδαιμόνων διὰ τὸ ἀβροδίατον οὐ πολὺς χρόνος ἐπειδὴ χιτῶνάς τε λινοὺς ἐπαύσαντο φοροῦντες καὶ κρώβυλον ἀναδούμενοι*, where the words *διὰ τὸ ἀβροδίατον* bear an involved past sense, which qualifies the whole passage: "such *was* their luxurious attire, that it *is* only a short time since they saw the old men of the wealthy class among them leave off wearing linen tunics and binding up a knot of their hair with the fastening of golden mannah-flies." In the other passage we read: *ξυγγνώμη, εἰ μὴ μετὰ κακίας, γνώμης δὲ μᾶλλον ἀμαρτίας, τῇ πρότερον ἀπραγμοσύνη ἐναντία τολμῶμεν*, where, as in the former example, the past reference on which the emphasis depends, in opposition to the present *τολμῶμεν*, is involved in the clause *μὴ μετὰ κακίας κ.τ.λ.*: "allowance should be made for us if, *when there was previously* no malevolence, but only an error of judgment, we *now venture* on a measure at variance with our former isolation:" for certainly the orator does not imply that the *present* wish of his countrymen to form an alliance with Athens is an error of judgment: he concedes *that* only with reference to their former *ἀπραγμοσύνη* or unwillingness to encumber themselves with foreign politics.

#### 424 B, 1. *The Future.*

(aa) As distinguished from the periphrastic future with *μέλλω*, the simple form is used to denote a future event without any specification of the time after which it will happen, whereas the

periphrastic future requires or implies a definition of the time. Thus Plat. *Gorg.* 523 A: ὡς ἀληθῆ ὄντα λέξω σοι ἂ μὲλλον λέγειν, "I shall speak the truth in what I am now going to say."

(bb) The simple future often conveys the meaning of obligation rather than mere futurity. Thus Xen. *Mem.* II. 1, 17: οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι τί διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθούντων, εἴ γε πεινήσουσι καὶ διψήσουσι καὶ ῥιγώσουσι, "if they must (are obliged to) suffer hunger and thirst and cold." Eurip. *Med.* 1320: λέγ' εἴ τι βούλει, χειρὶ δ' οὐ ψαύσεις ποτέ, "speak if you like, but you shall not touch me with your hand." Hence, as we shall see, the future used interrogatively becomes equivalent to an imperative, as in Arist. *Aves*, 1571: ἔξεις ἀτρέμας, "keep quiet."

(cc) The future seems to be used for the present in cases when we imply a habit so usual or confirmed, that it may be expected and relied on; thus, ἀνὴρ σοφὸς τὰς ἐν τῷ βίῳ συμφορὰς ῥᾶον οἴσει τῶν ἄλλων, "a wise man will be found to bear, may be expected to bear, usually bears, misfortunes more easily than others."

(dd) In relative sentences the future implies the object or end proposed; thus, ἔλεγον, ὅτι ἤκοιεν ἡγεμόνας ἔχοντες, οἳ αὐτοὺς ἀξουσιν ἔνθεν ἔξουσιν τὰ ἐπιτήδεια, "they said they would bring with them guides who would lead them (to lead them) to a place from which they would (in order that they might from thence) get provisions."

(ee) The verb βούλομαι is sometimes used in the future, although the wish itself is present, because the mind passes on to the desired object, which is regarded as still absent and to come, and because a sort of conditional possibility is implied; thus Eurip. *Med.* 259: τοσοῦτον οὖν σου τυγχάνειν βουλήσομαι, ἣν μοι πόρος τις μηχανή τ' ἐξευρεθῇ, "I shall desire to obtain so much from you," if circumstances admit of my obtaining what I wish. Soph. *Æd. Col.* 1291: καὶ ταῦτ' ἀφ' ὑμῶν, ὦ ξένοι, βουλήσομαι καὶ ταῖνδ' ἀδελφαῖν καὶ πατρός κυρεῖν ἐμοί, "I shall desire to obtain these things from you," if you will oblige me. *Æd. T.* 1076: τοῦμόν δ' ἐγώ, κεῖ σμικρόν ἐστι, σπέρμ' ἰδεῖν βουλήσομαι, "I shall wish to see it," i. e. "I shall be glad to see it."

(ff) The future sometimes implies that a thing is doomed or destined, as in the lines of Philemon :

οὐκ ἔστ' οὐδὲ εἰς  
ὃ μὴ κακόν τι γέγονεν ἢ γενήσεται.

Hence the phrase ὃ κακῶς ἀπολούμενε, "O thou, that art doomed to perish basely," of an execration; and this too with the article, as in Euripides [*Fr. Inc.* CLIX. 2]:

νικᾷ με χρεία χὶ κακῶς δλουμένη  
γαστήρ' ὕφ' ἧς δὴ πάντα γύγνεται κακά.

(gg) In the infinitive the future is used after verbs of requesting, wishing, &c., where in English we are content to employ the present; thus [Thucyd. i. 27], ἐδεήθησαν οἱ Κορίνθιοι τῶν Μεγαρέων ναυσὶ σφᾶς ξυμπροπέμψειν, "the Corinthians requested of the Megarians to (that they would) assist in escorting them with a fleet;" [Id. iv. 121], τὸν πόλεμον διανοοῦντο προθύμως οἰσεῖν, "they intended to (that they would) carry on the war with spirit;" [Id. vi. 6], οἱ Ἀθηναῖοι ἐφίεντο τῆς Σικελίας ἄρξειν, "the Athenians desired to (that they might) rule over Sicily."

#### 425 C, 1. *The Perfect.*

(aa) The perfect expresses the state or condition consequent on an action; thus Xen. *Cyr.* vi. 4, § 14: ἡσκήκατε μὲν τὰ εἰς τὸν πόλεμον πολὺ μᾶλλον τῶν πολεμίων, συντέτραφθε δὲ καὶ συντάχθε ἐν τῷ αὐτῷ πολὺ πλείω ἤδη χρόνον ἢ οἱ πολέμοι καὶ συννευικήκατε μετ' ἀλλήλων, τῶν δὲ πολεμίων οἱ πολλοὶ συνήττηνται μεθ' ἑαυτῶν, "you have been exercised, and the discipline remains; you have been nurtured and drawn up together, and have shared in victories up to this time; but most of your enemies have been continually partners in defeat:" so that the two states or conditions may be contrasted.

(bb) Hence the perfect often denotes the completion of an act, especially the fixed result of a thought or determination; thus Thucyd. i. 120: ὁ ἐν πολέμῳ εὐτυχία πλεονάζων οὐκ ἐντεθύμηται θράσει ἀπίστῳ ἐπαιρόμενος, "he, who in war is lifted up by prosperity, has not reflected, has not come to the just conclusion, that he is elated by a boldness on which he ought not to rely;" cf. the ἐνθυμεῖται γὰρ οὐδεὶς which immediately follows, and means "no one reflects," i. e. is in the habit of reflecting. Simi-

larly Dem. *Phil.* i. § 19: ταῦτα μὲν ἐστὶν ἃ πᾶσι δεδόχθαι φημι δεῖν, "these are the sentiments, which, I maintain, ought to be the fixed convictions of all."

(cc) The perfect often denotes an immediate consequence with or without the explanatory particles εὐθύς, ταχύ, παραχρῆμα; thus Thucyd. ii. 45: τὸ μὴ ἐμποδῶν ἀνανταγωνίστῳ εὐνοίᾳ τετίμηται, "that which is no longer in the way is at once (*ipso facto*) held in honour;" Xen. *Cyr.* iv. 2, § 26: ὁ γὰρ κρατῶν ἅμα πάντα συνήρπακεν, "he who conquers at once carries off everything;" Plat. *Crat.* 432 A: ἀριθμός, ἐὰν ἀφέλῃς τι ἢ προσθῇς, ἕτερος εὐθὺς γέγονε, "a number, if you add anything to it, or subtract from it, becomes at once (*ipso facto*) different."

### (β) *Indefinite Tenses.*

#### 426 A, 2. *The Imperfect.*

(aa) The imperfect, as its name signifies, denotes an incomplete action, one that is in its course, and is not yet brought to its intended accomplishment. It implies therefore that a certain thing was going on at a specified time, but excludes the assertion that the end of the action was attained. Hence it may often be expressed by the paraphrase "began to," "proceeded to," "attempted to," especially by the side of the aorist indicating, as we shall see, the single or completed action. Thus Thucyd. ii. 92, § 2: ὡς ἡ ναὺς διεφθείρετο, ἔσφαξεν ἑαυτὸν καὶ ἐξέπεσεν ἐς τὸν λιμένα, "when the ship was sinking, he (Timocrates) slew himself and fell overboard into the harbour;" because the sinking of the ship, after it was pierced by the beak, was a comparatively slow process, whereas the suicide and its result were single and momentary acts. Similarly in a longer passage of Xenophon: ἐπεὶ ὑπηντίαζεν ἡ φάλαγξ καὶ ἅμα ἡ σάλπιγξ ἐφθέγγετο καὶ ἐπαιάνιζον καὶ μετὰ ταῦτα ἠλάλαζον καὶ ἅμα τὰ δόρατα καθίσταν, ἐνταῦθα οὐκέτι ἐδέξαντο οἱ πολέμιοι ἀλλ' ἔφευγον, "when the phalanx proceeded to meet them, and at the same time the trumpet sounded (single and completed act), they proceeded to sing the psæan, and after these things raised the war-cry, and at the same time proceeded to level their spears, thereupon the enemies no longer awaited their attack (completed result), but proceeded to flee." The tentative signification is clearly conveyed by such verbs as κτείνω, when

predicated of a person still living; thus Iphigenia says of herself (Eurip. *Iph. T.* 27): ὑπὲρ πυρᾶς μεταρσία ληφθεῖς' ἐκαινόμην ξίφεϊ. So in the optative, *Æd. Col.* 996: εἰ τίς σε κτεῖνοι παραστάς, πότερα πυνθάνοι' ἂν εἰ πατήρ σ' ὁ καίνων ἢ τῖνοί' ἂν εὐθέως; Indeed the tentative meaning had so attached itself to this verb, that it is sometimes used in the same sense even in the aorist: see Soph. *Aj.* 1105; Eurip. *Ion*, 1500. Something of the same kind is observable in cases where an incomplete act is interrupted by its remedy or otherwise; as Andoc. p. 133, 40: ἐπειδὴ τῷ ψεύδεσθαι ἀπώλλυτο, ἡγήσατο τὰληθῇ κατειπὼν διὰ τούτου σωθῆναι ἂν, "when he found that he was ruining himself (beginning to be ruined) by falsehood, he thought that he would save himself by giving true information."

(bb) The idea of incompleteness very frequently passes into that of repetition, especially in the case of verbs like ἔλεγον, ἐκέλευον; thus: τοὺς μὲν πρέσβεις εὐθὺς ἀπήλλαξαν ἑαυτὸν δ' ἐκέλευεν ἀποστέλλειν ὁ Θεμιστοκλῆς, "they immediately got rid of the ambassadors, but Themistocles proceeded to urge, kept urging, repeatedly recommended them to send him away." Hence we explain the opposition to the aorist in such passages as Herod. VII. 63: οὗτοι δὲ ὑπὸ μὲν Ἑλλήνων ἐκαλέοντο Σύριοι, ὑπὸ δὲ τῶν βαρβάρων Ἀσσύριοι ἐκλήθησαν, "they used to be called Syrians by the Greeks, but they had the name of Assyrians from the barbarians."

(cc) The imperfect is often used to intimate that the circumstances mentioned existed or were observed at a particular time, and it is neither asserted nor denied that the same state of things still continues; thus (Xen. *Anab.* I. 4, § 9): ὁ Χάλος ποταμὸς ἦν πλήρης ἰχθύων μεγάλων καὶ πραέων, οὓς οἱ Σύριοι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ εἶον, "the river Chalus was (at the time when Xenophon was there) full of large tame fishes, which the Syrians at that time regarded as divinities, and did not allow to be injured."

(dd) This is particularly common, when a previous statement is recalled to recollection; thus: ἦν ἡ μουσικὴ ἀντίστροφος τῆς γυμναστικῆς, εἰ μέμνησαι, "music was (in our previous argument) the counterpart of gymnastics, if you remember."

(ee) But it may be implied that the previous admission, assumption, or observation was, after all, erroneous; and this is

idiomatically expressed by the imperfect with the particle *ἄρα*; thus Soph. *Electr.* 1175: *ὥς οὐκ ἄρ' ἤδη τῶν ἐμῶν οὐδὲν κακῶν*, "how it now seems that after all I knew nothing of my miseries!" Eurip. *Troad.* 414: *οὐδέν τι κρείσσω τῶν τὸ μηδὲν ἦν ἄρα*, "they were not a whit better after all than a cypher." Herod. iv. 64: *δέρμα δὲ ἀνθρώπου ἦν ἄρα σχεδὸν δερμάτων πάντων λευκότετον λαμπρότητι*, "so then it seems that after all the human skin was, what we should not expect, the whitest and brightest of all skins."

(ff) In connexion with this usage we find the imperfect in verbs and phrases like *ἔδει*, *ἔχρην*, *εἰκὸς ἦν*, *ὠφελον*, to signify a dissatisfaction with the present state of things, and a wish or opinion that it ought not to have taken place; thus [Eurip. *Hec.* 1187]:

*οὐκ ἐχρῆν ποτὲ  
τῶν πραγμάτων τὴν γλῶσσαν ἰσχύειν πλέον,  
ἀλλ' εἴτε χρήστ' ἔδρασε χρήστ' ἔδει λέγειν,  
εἴτ' αὖ πονηρὰ τοὺς λόγους εἶναι σαθροὺς,*

"the tongue ought not to have been stronger than deeds, but when actions were good there ought to have been good words, but the words ought to have been feeble when the deeds were bad." Similarly: *εἰκὸς ἦν ὑμᾶς μὴ μαλακῶς, ὥσπερ νῦν, ξυμμαχεῖν*, "it would have been reasonable that you should not, as now, act the part of faint-hearted allies;" *ὠφέλε μὲν Κύρος ζῆν, ἐπεὶ δὲ τετελεύτηκεν, ἐπαγγελλόμεθα Ἀριαίφ εἰς τὸν θρόνον τὸν βασιλείου καθιεῖν αὐτόν*, "Cyrus ought to have lived (would that he had lived), but since he is dead, we offer to Ariæus to seat him on the royal throne."

#### 427 B, 2. *The Aorist.*

Since the aorist, in its fuller and more usual form, contains the adjunct *σ-*, by which the future expresses time to come, as well as the augment *ἐ-*, which expresses past time, it confines the action predicated within certain limits of previous and subsequent time. From this limitation or isolation of the predicated action spring all the uses and applications of the Greek aorist.

(aa) As a strictly historical tense the aorist denotes single acts, or acts which had both their commencement and their termination at the time specified; and if a continuance ever seems to be implied, it is to be referred to something consequent on the action



predicated by the aorist, not to that action itself. The following passages will illustrate the usage; Thucyd. III. 22: *ψιλοὶ δυνάδεκα ἀνέβαινον, ὧν ἡγείτο Ἀμμέας καὶ πρῶτος ἀνέβη*, "twelve men lightly equipped proceeded to go up, and Ammeas was their leader, and he got up first" (i. e. succeeded in getting up, which was the end of the whole proceeding). Xen. *Anab.* III. 4, § 31: *ἐνταῦθα ἔμειναν ἡμέρας τρεῖς, καὶ τῶν τετραμένων ἑνεκα, καὶ ἅμα ἐπιτήδεια πολλὰ εἶχον*, "there they remained three days (i. e. the three days contained and completed the period of their stay, so that it was a single and separate incident in the march), both on account of the wounded, and at the same time they had (during those three days, which in themselves were a continuous period) plenty of provisions." Thucyd. I. 14: *Δαρεῖος μετὰ Καμβύσῃν Περσῶν ἐβασίλευσε*, "Darius became king of the Persians after Cambyzes," i. e. his coming to the throne was a point of time or a single incident between the continued periods of his own and his predecessor's reigns. Plat. *Phædr.* 243 B: *Στησίχορος ποιήσας δὴ πᾶσαν τὴν καλουμένην παλινωδίαν παραχρῆμα ἀνέβλεψεν*, "Stesichorus, having composed all the so-called palinode, immediately recovered his sight," i. e. although he continued to see afterwards, the recovery was a single incident between his seeing and his previous blindness.

(bb) From this use of the aorist to denote a single act, or one completed within certain limits in past time, we derive its employment in cases where the singleness of the act is alone regarded, and where the predication of time is, as the name *aorist* (ἀόριστος) implies, quite indefinite. In fact we might substitute for the aorist the future, which is the same tense without the augment as the mark of past time. Thus in the passage quoted above (424, (cc)): *ἀνὴρ σοφὸς τὰς συμφορὰς ῥᾶον οἶσει τῶν ἄλλων*, we might substitute *ἡνεγκε* for *οἶσει*, and render it, "he bears in each separate case," "he is found, as often as the occasion arises, and for each separate occasion, to bear his misfortunes more easily than others." That we may thus fall back on the future is clear from the fact, that, in the second case of conditional propositions, where the future regularly follows the subjunctive with *ἂν* (below, 502), the aorist may take its place, when the habitual act expected is regarded as single, separate, and of repeated but distinct occurrence. Thus of a passage from Ægina to Athens (Plat. *Gorg.* 511 D): *ἐὰν ἐξ Αἰγίνης*

δεῦρο σώσῃ, οἶμαι δὲ ὀβόλους ἐπράξατο, "if the pilot's art shall have brought us safe from Ægina to this city, I presume it charges (in each case, and for each passage) two obols." And so of punishments for different offences; Xen. *Cyrop.* i. 2, § 2: ἣν δέ τις τούτων τι παραβαίῃ, ζημίας αὐτοῖς ἐπέθεσαν, "if any one shall transgress any of these laws, the cities in each case inflict a corresponding penalty." Conversely in a relative sentence; Eurip. *Alcest.* 324: παῖς μὲν ἄρσιν πατέρ' ἔχει πύργον μέγαν, ὃν καὶ προσεῖπε καὶ προσ-εῖρήθη πάλιν, "the male child has in his father a great protection, whom, in every case, he addresses, and is addressed in turn."

(cc) This signification of single acts is strictly borne out by the use of the aorist in the other moods and participles, where the augment is necessarily absent, but where the conclusion and completeness of the act is sufficiently denoted by the connexion of the form with its use in the indicative, just as the Latin past tenses are represented only by an affix, which is strictly and properly future, because at one time the original form must have been recollected or presumed.

(a.) In the imperative, if we say γράφε, κλέπτε, σκάπτε, we mean "go on writing, stealing, digging;" but if we say γράψον, κλέψον, σκάψον, we mean "write, steal, dig" some particular object, and have done with it (οὐ μόνον τὸ μὴ γενόμενον προστάσσει ἀλλὰ καὶ τὸ γενόμενον ἐν παρατάσει ἀπαγορεύει, εἴ γε καὶ τοῖς γράφουσιν ἐν πλείονι χρόνῳ προσφωνοῦμεν τὸ γράψον, τοιοῦτόν τι φάσκοντες, μὴ ἐμμένειν τῇ παρατάσει, ἀνύσαι δὲ τὸ γράφειν. Apollon. Dysc. *Syntaxis*, p. 251 Sylb., p. 253, l. 12 Bekker). Thus in *Matth.* iii. 8: ποιήσατε οὖν κάρπους ἀξίους τῆς μετανοίας, the meaning is, "bring forth at once and completely fruits worthy of repentance," "do at once and completely that which repentance requires as its necessary and antecedent condition<sup>1</sup>." We see the same in prohibitions, though here Attic usage compels us to use the subjunctive when we forbid a single act; thus μὴ κλέπτε means "do not steal" in general, but μὴ κλέψῃς, "do not steal" this particular thing: so also παῦσαι νυν ἤδη μὴδ' ἐρωτήσης πέρα, "be silent at once, and don't ask any thing more," where both verbs refer to

<sup>1</sup> Andrewes (i. p. 430, Anglo-Cath. Libr.) says: "the word is not *bring forth* at this time *now*, then it should be *ποιεῖτε* in the present; but it is not, it is *ποιήσατε* in the aorist, a tense the Latin hath not, nor our tongue neither. It signifies *have done bringing forth* rather than *bring forth presently*."

the completion of the single act; but *μη ἀποκάμης ἀλλὰ σκόπει*, "do not be wearied, but go on considering," where the former verb indicates the completion of the consideration by the weariness and consequent cessation of the inquirer. So again we have (*Col. II. 21*): *μη ἄψη, μηδὲ γεύση, μηδὲ θύγης*, of single acts prohibited; but in an important passage, which has often been misunderstood (*John XX. 17*): *μη μου ἄπτου, οὐπω γὰρ κ.τ.λ., πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἶπε αὐτοῖς κ.τ.λ.*, "do not continue to cling to me, for I have not yet ascended; but proceed to my brethren, and tell them that I am about to ascend."

(b.) In the subjunctive the aorist either denotes the single as opposed to the continuous act, or the completed act as opposed to that which is still in progress. Thus we have *μη μαινόμεθα μηδ' αἰσχρῶς ἀπολαύμεθα*, "let us not continue in madness, nor let us come to a disgraceful end;" *εἴπωμεν ἢ σίγωμεν*; "shall we speak (as one act), or go on in silence, continue to be silent?" In the conditional sentence the subjunctive aorist answers exactly to the perfect subjunctive in Latin; thus, in the same passage (*Thucyd. I. 28*), we have *οἱ Κορίνθιοι ἀπεκρίναντο αὐτοῖς, ἥν τὰς ναῦς κ.τ.λ., ἀπάγωσι, βουλευέσθαι*, "the Corinthians answered, that if they will proceed to withdraw (*si abducant*) the ships, &c., they will deliberate:" and *Κερκυραῖοι δὲ ἀντέλεγον, ἥν καὶ ἐκείνοι τοὺς ἐν Ἐπιδάμνῳ ἀπαγάγωσι, ποιήσιν ταῦτα*, "the Corcyraeans replied, they would do so, if the Corinthians shall first have withdrawn (*si abduxerint*) those in Epidamnus." And so in temporal sentences (*Antiphanes*, p. 151 *Meineke*):

ἐγὼ γυναικὶ δ' ἐν τι πιστεύω μόνον  
ἐπὰν ἀποθάνῃ μὴ βιώσασθαι πάλιν.  
τὰ δ' ἄλλ' ἀπιστῶ πάνθ', ἕως ἂν ἀποθάνῃ,

"I trust a woman in one thing only—that when she shall have died (*postquam mortua fuerit*) she will not return to life: but in all other things I distrust her until she shall have died" (*donec mortua fuerit*).

(c.) In the optative the aorist always denotes a transient or single act, as opposed to the present, which signifies continuity. This is the case (α) when the optative expresses a wish; thus, *εὐδαιμονοίης*, "may you continue to be happy;" but *ὦ παῖ, γένοιτο πατρός εὐτυχέστερος*, "O my son, may you have become, may you

prove, as a result, more fortunate than your father;" *γένοιτο, οἷός ἐσσι*, "prove yourself to be what you are," show yourself in single acts, what you are in your essential and unalterable character.

(β) When the optative is the apodosis of a condition; thus, *οὐκ ἂν ποτε ὁ δίκαιος ἄδικος γένοιτο*, "in no single case could the righteous man become unrighteous;" *εἰ ἅπαντες μιμησάμεθα τὴν Λακεδαιμονίων ἀργίαν καὶ πλεονεξίαν, ἅπαντες ἂν ἀπολοίμεθα*, "if we were all to imitate (in each case, as it occurred) the indolence and grasping ambition of the Lacedæmonians, we should (in each case) be ruined."

(γ) When the optative is frequentative; thus, *Ἦρ ὁ Ἀρμενίου ἀναβιὸς ἔλεγεν ἃ ἐκεῖ ἴδοι*, "Er, the son of Armenius, having returned to life, related the several things which he had seen in the other world;" *οὐδεὶς πᾶποτε ἐκὼν εἶναι τυραννίδος ἀφείτο, ὅσπερ ἄπαξ κτήσαστο*, "no one ever yet willingly relinquished a tyranny, who had once attained it."

(δ) When the optative is final; thus, *ἐδόκει οὐ φαῦλην πεμπτόν δύναμιν εἶναι ὅπως τό τε φρόνημα τῶν νενικηκότων κατασβεσθείη καὶ μὴ μάτην τὰ πεποιημένα γένοιτο*, "it seemed good that no inconsiderable force should be sent, in order that both the spirit of the victors might be quenched (once for all), and that the results might not have been effected to no purpose."

(d<sub>1</sub>) In the infinitive the aorist denotes the single act either as the completion or as the commencement of a continuity; thus, *ἀνευ τοῦ γήγεσθαι γειέσθαι ἀδύνατον*, "without a coming into being, it is impossible to have come into being;" *πολὺ ῥᾶον φυλάττειν ἢ κτήσασθαι πάντα πέφυκεν*, "it is naturally much easier, in all cases, to keep continually what we have got than to have acquired in the first instance." This is the explanation of the aorist *χειρώσασθαι*, which is placed by the side of the present *γίγνεσθαι* in Thucyd. iv. 24, and by the side of the futures *ἀπαλλαγῆσεσθαι* and *κακώσεω* in Thucyd. iv. 28 and 52. But the infinitive of the aorist is used to express in this dependent form all the values of this tense in the indicative.

(e.) In the participle the aorist denotes the single act generally as antecedent to some other acts or course of action; thus, *καὶ ζῶν ὁ φαῦλος καὶ θανὼν κολάζεται*, "the good-for-nothing man is punished both while he lives and after his death." Its distinctive use is best seen when we have an aorist or a present participle in conjunction with a finite verb in the aorist. Thus, *πολλὰς τῶν πολέμων ναῦς ἔλαβον τριηραρχήσαντες*, "when they served as

trierarchs, then, i.e. in each trierarchy, they took many of the enemy's ships;" but τόδε δεῖ σκοπεῖν, ὅταν κρίνῃς μέλλης φύσιν φιλόσοφον, μή σε λάθῃ μετέχουσα ἀνελευθερίας, "this you must consider, when you are going to estimate a philosophical character, lest you should not discover at the time of your examination that it permanently and regularly partakes of illiberality."

(*dd*) The sense of completeness and termination is remarkably expressed in a Greek conversational idiom, in which the aorist is used to denote a present recollection of the impression produced by the recent words or acts of another. Here it implies that something *followed* a given event and is itself *completed and done with*; so that nothing further need be said on the subject. Here the singleness and transient nature of the predication is manifest: it is included between the previous event to which it refers, and its own completion which is represented as immediate.

The aorist ᾔνεσα and its compounds are very frequently used in this way to signify the dismissal with approbation of something which has just been said or done<sup>1</sup>. That the aorist is not simply a substitute for the present is clear from those passages in which the present of the same verb had previously occurred. Thus we have in Eurip. *Alcest.* 1093 sq.:

Herc. αἰνῶ μέν, αἰνῶ· μωρίαν δ' ὀφλισκάνεις.

Adm. ὥς μή ποτ' ἄνδρα τόνδε νυμφίον καλῶν.

Herc. ἐπήνεσ' ἀλόχῳ πιστὸς οὖνεκ' εἰ φίλος.

Here Hercules first praises Admetus, with the reservation that he is foolish. And when the king declares that Hercules shall never call him a bridegroom again, Hercules says: "I praised you for your fidelity to your wife; let that be supposed; no more

<sup>1</sup> The true explanation of this idiom was first given by Hermann, *de emendand. Gr.* Gr. pp. 194 sqq. Quoting Soph. *Aj.* 536,

ἐπήνεσ' ἔργον καὶ πρόνοιαν ἣν ἔθου—

he says: "qui ἐπήνεσα dicit ubi de re presenti loquitur, hoc vult, probare se sane ea quæ alter dixerit vel fecerit, sed nolle his laudibus tempus terere, immo esse alia potiora de quibus dicendum sit. Propterea respondet Tecmessa sic, ut quærat ab Ajace quid illud sit quod magis curæ habeat:

τί δῆτα δρῶς ἐκ τῶνδ' ἂν ὠφελοῖμί σε;

Similis est apud Latinos futuri perfecti usus, ut quum dicunt, *id ego videro, tu istuc feceris*."

of it; but now receive this woman into your house." Similarly in the *Ion*, 1609, Creusa says:

αἰνῶ Φοῖβον οὐκ αἰνοῦσα πρὶν,

"I praise Phœbus, although I did not praise him before." And Minerva replies:

ἦνεσ' οὔνεκ' εὐλογεῖς θεὸν μεταβαλοῦσα,

"I have received with approbation your changing your mind and praising the god: so there is an end of that." This meaning appears very clearly in Eurip. *Troad.* 53:

ἐπήνεσ' ὀργὰς ἡπίους, φέρω δὲ σοὶ  
κοινούς ἐμαντῇ τ' ἐς μέσον λόγους ἀναξ,

i. e. "I like your placability—I received with assent and approbation your gentle words when they fell from you; but enough of that. I have a proposal to make."

The distinction between this aorist and the present may be seen in passages where the commendation is dismissed with a sort of impatience, because the speaker has certain grounds of dissatisfaction. Thus Agamemnon receives the messenger's account of the approach of Clytæmnestra and her daughter (*Iph. A.* 440) with the following words:

ἐπήνεσ'· ἀλλὰ στείχε δωμάτων ἔσω,

i. e. "'tis well: but do you go within the house." On the other hand he expresses his entire satisfaction with what Menelaus says by the present tense (*Ibid.* 506):

αἰνῶ σε, Μενέλα', ὅτι παρὰ γνώμην ἐμήν  
ὑπέθηκας ὀρθῶς τοὺς λόγους σοῦ τ' ἀξίως.

Perhaps the most remarkable instance of this idiom is the following passage (Eurip. *Med.* 706—8):

Med. Κρέων μ' ἐλαίνει φυγάδα γῆς Κορινθίας.

Æg. εἰ δ' Ἰάσων; οὐδὲ ταῦτ' ἐπήνεσα.

Med. λόγῳ μὲν οὐχί, καρδίᾳ δὲ βούλεται.

Here Ægeus expresses his disapprobation before he has received the answer to his question, because he assumes that the reply will be affirmative. The full sentence would be, "if this is so, I at once declare my disapproval: suppose that I have done so." That

*ἐπήνεσα* may appear as the apodosis of a future condition is clear from Eurip. *Orest.* 1670 sqq.:

ἀλλ' εὖ τελεῖται, πείσομαι δὲ σοῖς λόγοις.  
 ἰδού, μεθίημι Ἑρμιόνην ἀπὸ σφαγῆς,  
 καὶ λέκτρον ἐπήνεσ', ἥνικ' ἂν διδῶ πατήρ.

i. e. "whenever her father shall give her to me in marriage, I at once accept her as my bride: you may suppose it done."

It is to be observed that even the periphrastic use of the aorist participle with *ἔχω* is allowable in this idiom: thus we have (Eurip. *Heracl.* 435 sqq.):

συγγνωστὰ γάρ τοι καὶ τὰ τοῦδ', εἰ μὴ θέλει  
 κτείνειν πολιτῶν παῖδας αἰνέσας δ' ἔχω  
 καὶ τάνθ' αὖτ' εἰ θεοῖσι δὴ δοκεῖ τάδε  
 πράσσειν ἔμ', οὗτοι σοὶ γ' ἀπόλλυται χάρις.

Here the transient satisfaction expressed by the aorist has superadded to it a signification of continuous approval. For Iolaus says: "allowance is to be made for Demophon, if he is unwilling to slay the daughters of his citizens; and I received with approval, indeed I still approve, of the proceedings of the Athenians. If the gods have decreed that I must meet with this fortune, my gratitude to thee, O king, is not nullified on that account."

Although *ῥνεσα* is the most common example of this usage of the aorist, especially in Euripides<sup>1</sup>, other verbs are used precisely in the same manner; thus we have *ἐδεξάμην* (Soph. *Electr.* 668):

ἐδεξάμην τὸ ῥηθέν· εἰδέναι δέ σου  
 πρῶτιστα χρήζω, τίς σ' ἀπέστειλεν βροτῶν,

"your omen is accepted. Suppose me to have received it with the proper acquiescence."

*ῥσθην* (Aristoph. *Aves*, 570):

*ῥσθην σέρφω σφαγιαζομένῳ,*

"I liked the idea of an ant being sacrificed—that was a capital thought."

*ἐχάρην* (*Aves*, 1743):

*ἐχάρην ὕμνοις, ἐχάρην ψδαῖς,  
 ἄγαμαι δὲ λόγων.*

<sup>1</sup> There is a large collection of examples, with an attempt to divide them into three classes, in a paper by E. Moller, *Zeitschrift f. d. Alterthumswiss.* 1846, pp. 1065 sqq.

"your hymns were excellent: so were your songs: and I admire your words."

So also the converse meaning expressed by ἀπέπτυσσα, "I expressed my dislike by spitting" (Eurip. *Iph. A.* 874; *Iph. T.* 1161); ᾤμωξα, "I cried, Ah me!" (*Med.* 791); κατεδάκρυσσα, "I wept" (*Helen.* 673); κατέφκειρα, "I compassionated" (*Iph. A.* 469), &c.

The aorist εἶπον, in particular, as Matthiä says (*Gr. Gr.* § 506), expresses "an action completely finished, in which no alteration can be made, every doubt of its truth and unalterableness being removed, as in Latin *hoc tibi dictum volo*." Thus Eurip. *Med.* 273:

σὲ τὴν σκυθρωπὸν καὶ πόσει θυμουμένην  
Μήδειαν εἶπον τῆσδε γῆς ἔξω περᾶν,

"I had thee once for all to leave this land—my orders are final and determinate—there is nothing more to be said;" as the same speaker says afterwards (v. 322):

ἀλλ' ἔξιθ' ὥς τάχιστα, μὴ λόγους λέγε,  
ὥς ταῦτ' ἄραρε, κούκ ἔχεις τέχνην ὅπως  
μενεῖς παρ' ἡμῖν.

And again (v. 355):

λέλεκται μῦθος ἀψευδὴς ὅδε.

To this class must be also referred the reply ἔμαθον (Plat. *Phileb.* p. 26 D) or οὐκ ἔμαθον (*Soph.* p. 228 A), used to signify "that was clear" or "that was not clear to me," i. e. when you spoke.

(*ee*) This idea of completeness conveyed by the aorist must be distinguished from that of a state consequent on an act, which is the meaning of the perfect. We find a special example of this in the opposition between ἐμνήσθην, "I recollected and mentioned it at the time when it occurred to me," and μέμνημαι, "I have recalled it, and still remember it" (above, 349). We have occasional examples of the same distinction in such passages as the following (Demosth. *Zenoth.* 882, 3): βούλομαι παραγεγραμμένος μὴ εἰσαγόμενον εἶναι τὴν δίκην, περὶ τῶν νόμων πρῶτον εἰπεῖν καθ' οὓς παρεγραψάμην, "I wish now that I have brought a cross-action to the effect that the original suit does not lie, to speak first concerning the laws according to which I brought this cross-action,"



i. e. "as I appear before you in the state consequent on that proceeding, I wish to explain the reasons why I took that line in the first instance." His filing the bill in the cross-action (*παραγραφή*) was a single and transient act, but it placed him in the position of plaintiff in that suit till the question was decided.

#### 428 C, 2. *The Pluperfect.*

(aa) The pluperfect, as we have seen, expresses the completion of some act before a specified time; thus, *ἔτε ἐγγράφειν, παρεγένετό τις*, "when I had done writing, some one came up;" *ὁ μὲν [Νικίας] ἐτεθνήκει, τοὺς δ' ἐν ταῖς λιθοτομίαις οἱ Συρακόσιοι χαλεπῶς μετεχειρίσαν*, "Nicias had been put to death, and the Syracusans roughly treated those who were set to work in the quarries," i. e. "after the death of Nicias, they subjected the other prisoners to this cruel treatment."

(bb) Sometimes the meaning of the pluperfect is the establishment of a state or condition in past time; as *ἐν τοῖς Δράκοντος νόμοις μία ἅπασιν ὥριστο τοῖς ἀμαρτάνουσιν ζημία, θάνατος*, "in the laws of Draco one punishment, death, remained fixed for all offenders."

(cc) As the aorist follows the pluperfect in its ordinary predication of an event completed before some specified time (above, (aa)), so in the sense just explained the pluperfect will follow the aorist; thus, *οὐδεμίαν διατριβὴν ἐποιησάμην, ἀλλ' εὐθὺς παρεκέκληντο οἷς εἶπον, προειρηκῶς δ' ἦν αὐτοῖς ἐφ' ᾧ συνεληλυθότες ἦσαν, ἀνέγνωστο δ' ὁ λόγος*, "I made no delay, but those whom I mentioned were immediately summoned, and I had told them why they were met, and the speech had been read to them." Sometimes an imperfect follows the pluperfect in this case; thus, *τὴν ἀγορὰν ἀνεσκεύασαν καὶ αἱ πύλαι ἐκέκλειντο καὶ ἐπὶ τῶν τειχῶν ὄπλα ἐφαίνετο*, "they dismantled the market-place, and the gates were and remained closed, and arms began to appear on the walls."

(dd) In some writers, especially in Homer and Herodotus, we find the pluperfect when we should expect the aorist; thus Hom. *Il.* i. 221: *ἥ δ' Οὐλυμπόνδε βεβήκει*, "the goddess was already gone to Olympus," she had vanished in a moment; v. 65: *τὸν μὲν Μηριόνης, ὅτε δὴ κατέμαρπτε διώκων, βεβλήκει*, "as soon as he overtook him, he smote him at once." Herod. i. 84, ad fin.: *τότε*

δὴ ὁ αὐτός τε ἀναβεβήκεε καὶ κατ' αὐτὸν ἄλλοι Πέρσαι ἀνέβαινον, προσβάντων δὲ συγχῶν, οὕτω δὴ Σάρδιές τε ἠλώκεσαν καὶ πᾶν τὸ ἄστυ ἐπορθέετο. That the aorist might have been substituted for these two pluperfects is clear from the passage of Thucydides (III. 22) quoted above (427, (aa)). The similarity in meaning between the aorist and pluperfect in these cases has given rise to an occasional confusion between ἀπικέατο the 2 aor. and ἀπύκατο the plup. in the text of Herodotus: see e.g. VII. 157.

(C+B) *The Future of the Perfect Passive or Paulo-post Futurum.*

(aa) The perfects of intransitive verbs denote the state or condition which is consequent upon an action. Whether, therefore, they retain their original forms or receive new inflexions, they become present tenses, and may have their own futures, as well of the active as of the middle inflexion; thus,

θνήσκω, "I am dying;" θανούμαι, "I shall die;" τέθνηκα, "I am dead;" hence τεθνήκω, id.; τεθνήξομαι or τεθνήξω, "I shall be dead."

Similarly if the present is transitive; as

ἵστημι, "I am placing;" ἔστηκα, "I have been placed" or "I stand;" ἐστήξω, ἐστήξομαι, "I shall stand;" and in the same way perhaps the well-known verb ἔρχομαι, *adsum*, "I am come," has been formed (see above, 319, 352).

(bb) This rule is particularly applicable to perfects of a passive form; as

μιμνήσκω, "I am reminding;" μέμνημαι, "I have been reminded," i.e. "I remember;" fut. μεμνήσομαι, "I shall remember."

γράφω, "I am writing;" γράφομαι, "I am being written;" γραφήσομαι, "I shall be written;" γέγραμμαι, "I have been written," i.e. "I stand or remain written;" γεγράψομαι, "I shall stand or remain written;" as in the following example:

οὐδεὶς κατὰ σπουδὰς μετεγγραφήσεται,  
ἀλλ' ὥσπερ ἦν τὸ πρῶτον ἐγγεγράψεται,  
(Aristoph. *Equites*, 1371).

i.e. "no one shall be transferred by private interest to another

catalogue, but as he was at first enrolled, so shall he remain inscribed."

§ V. *Primary Predicates considered with reference to the Secondary Predicates. Voices of the Verb.*

429 In itself every finite verb involves a primary predication, and therefore, with its nominative expressed or understood, includes the whole of the proposition, as *τρέχει*, "he is running." That proposition, however, is very frequently not complete or intelligible without the addition of some secondary predication. Accordingly, the verb is divided into different classes, which are not always in the Greek language distinguished by differences of form, but which, in their syntactical usage, require or dispense with the adjunct of an accusative case denoting the secondary predication of the object implied in the action.

It has been already mentioned (287), that, according to the inflexions, there are only two differences of voice, namely, that in which the person-ending represents an instrumental case, or indicates that there is an act *by* some one, as *δίδωμι*, "there is a giving by me," and that in which the person-ending represents a locative case, or indicates that there is an act done *upon* some one, as *δίδομαι*, "there is a giving *on* or *of* me." As a matter of usage, however, in the Greek language there are five distinctions of voice, two for the former and three for the latter class of person-endings, namely, one *transitive* and one *intransitive* or *neuter* for the active form, and two *transitive* and one *intransitive* for the passive form, as in the following table:

I. Active inflexions.	II. Passive inflexions.
a. Active (transitive).	c. Passive (intransitive).
b. Neuter (intransitive).	d. Middle } (transitive).
	e. Deponent }

I. *Active Inflexions. Transitive and Neuter Verbs.*

430 Although it is the custom to place the transitive before the intransitive verb in the active form, there can be no doubt that, in the active, as in the passive inflexions, the intransitive usage is anterior to the transitive, which is merely a causative or secondary signification, and requires an objective case as a secondary predica-

tion to complete it. The anomalies of signification, which have been briefly mentioned above (336—350), show that even after the transitive use had become the common and established signification, there was a tendency to fall back on the neuter or independent construction. Thus in common Greek *ἔχω* means "I have or hold forth" something, which is expressed in the accusative case. But in the established idiom this verb, with an adverb in *-ως*, means "to have, hold forth, or exhibit *oneself* in a certain manner," just as in English the same kind of verb passes to a different application; for "to hold forth" is used absolutely for "to speak in public." And there is of course no reason why *ἔχω*, "I am in possession, or I hold forth and exhibit," should not have been originally a complete and independent predication. The true theory of syntax, according to which every oblique case represents an adverbial or secondary predication, renders it necessary to consider every verb even of the active form as having been originally neuter or independent.

(aa) It will generally be found that the difference between a transitive and intransitive verb, whether the form be active or passive, consists in the nature of the secondary predication, which is expressed by the accusative case, when this case is added. For while the transitive verb may be accompanied by an accusative expressing either the secondary predicate of manner (which is in the category of *quality*) or the secondary predicate of the object (which is in the category of *quantity*), the intransitive verb is limited to the former, which may, however, be added whenever it is required. Thus in the phrase *ἐστεφάνουν ἐμὲ εὐαγγέλια* (Arist. *Eq.* 654), "they crowned me for the good news," the *object* of the action is expressed by *ἐμέ*, and the *manner* of the action by *εὐαγγέλια*, "in the way of good news." But in *ἐκδήμους στρατείας ἐξήεσαν* (Thucyd. i. 15), "they went out on foreign expeditions," the accusative merely denotes the *manner* of going out, and being of cognate signification with the verb, and often expressed by a word containing the same root, this use of the accusative is called the *figura etymologica*.

(bb) A number of verbs, which, according to their ordinary signification, are intransitives, are used in certain senses with an accusative of the object or quantity, and this shows how the more uniformly transitive verbs have assumed their present signification

and usage. Thus, not to speak of the accusatives of extension and duration (below, 462, 463), many neuter verbs take an accusative of the object, by passing on to a secondary meaning, which is implied in, or inferred from, their strict and ordinary use. Thus, ἐξίστασθαι in itself means "to stand out of" something, and therefore takes the genitive with or without a repeated preposition, as ἐκστὰς τῆς ὁρθῆς καὶ δικαίας ὁδοῦ (Dem. *de Cor.* p. 230, 3), "having left the right and just road;" or, ἐξ ἑδρας σοὶ πλόκαμος ἐξέστηχ' ὅδε (Eurip. *Bacch.* 928), "this lock has got out of its place for you." In a secondary and inferential meaning ἐξίστασθαι signifies "to avoid," i.e. to stand out of the way of something; and in this sense it is followed by the accusative of the person or thing avoided; as φρονούντα γὰρ νῦν οὐκ ἂν ἐξέστην ὀκνῶ (Soph. *Ajax*, 82), "if he were in his senses, I should not avoid him through fear;" and, οὐδένα πώποτε κίνδυνον ὑπὲρ δόξης ἐξέστη (Demosth. *in Androt.* p. 617, 15), "it [the people of Athens, ὁ δῆμος] has never yet shrunk from any danger in the pursuit of glory." Similarly ῥιγέω, "I am cold," which expresses a state frequently consequent on terror, is used in the transitive sense, "I fear;" thus, on the one hand, we have αἱ δὲ παρθέναι ῥίγησαν ὡς ἤκουσαν (Soph. *Œd. Col.* 1607), "the virgins shuddered (with fear), when they heard;" and, on the other hand, οὗτοι ἐγὼν ἔρρυγα μάχην οὐδὲ κτύπον ἵππων (Hom. *Il.* xvi. 175), "assuredly I do not fear battle or the tramp of steeds." The neuter verb πηδάω, "to jump or bound," not only takes the accusative of cognate signification (*figura etymologica*), as πηδᾷν πήδημα, "to leap a leap" (Eurip. *Androm.* 1140, *Orest.* 263), or πηδᾷν λαυψηρά (Eurip. *Ion*, 717), "to take light leaps;" πηδᾷν μείζονα (Soph. *Œd. T.* 1300), "to take greater bounds," i.e. with πηδήματα understood, but is even used in the directly transitive sense, "to traverse with bounds," in Soph. *Aj.* 30:

αὐτὸν εἰσιδὼν μόνον

πηδῶντα πεδία,

"having seen him alone bounding over the plains." So also ὀρμαίνω, "I am deeply agitated," of the sea, in its secondary sense, "I ponder deeply" (Pind. *Ol.* xiii. 84), may take an accusative, as in Pind. *Ol.* viii. 41: ἀντίον ὀρμαίνων τέρας, "pondering on the adverse portent."

(cc) The transitive use of verbs of the active inflexion belongs more properly to the different employments of the accusative case.

It may however be convenient to place before the student a list of the verbs, which, though usually transitive, may be employed idiomatically in a neuter or independent predication.

ἌΓΩ, (a) "I am a leader," "I lead on," as ἄγειν ἐπὶ φάλαγγος (Xen. *Cyrop.* I. 6, § 19); (b) ἄγειν καὶ φέρειν, "to plunder," sometimes with an accusative of the country (Xen. *Hell.* III. 2, § 2); also as common transitive verbs, but in the inverted order, and in the sense "to carry off" (Xen. *Cyrop.* III. 3, § 2; Plato, *Phædr.* 279 C; *Legg.* VII. 817 A).

In the imperative ἄγε, ἄγετε are interjectional: "come on!" or "well then." And the compounds ἄπαγ' ἐκποδών, ἔπαγε signify "get out of the way." Similarly ἀνάγειν means "to withdraw" (Xen. *Cyr.* VII. 1, § 45); ἀνάγειν ἐπὶ πόδα (Arist. *Av.* 383), "to retreat facing the enemy;" ἀνάγειν, i. e. ναῦν, "to weigh anchor or put out to sea" (Herod. III. 41). And διάγειν, i. e. βίον (Herod. I. 94), means "to live."

ΑΙΡΩ, "I lift," means (a) "to be up and off;" as in the imper. αἶρ' εἰς κόρακας, "be off to the crows;" (b) "to rise," of the sun, as Soph. *Phil.* 1315:

ὥς ἂν αὐτὸς ἥλιος

ταύτη μὲν αἶρη τῇδε δ' αὖ δύνῃ πάλιν.

(c) αἶραι τῷ στρατῷ, ταῖς ναυσί, "to start, to set sail," also ἀπαίρειν, as ἀπαίρειν ἀπὸ Σαλαμῖνος (Herod. VIII. 57). (d) ἀνταίρειν, "to rise up in opposition," as in Dem. *Phil.* II. p. 66, 24: μέγεθος δυνάμεως πρὸς ἣν οὐδ' ἀντάραι δυνησόμεθα.

ἈΠΑΓΟΡΕΩ, ἈΠΕΙΠΟΝ, ἈΠΕΙΡΗΚΑ, "I forbid" or "say no," "I give in," "I cry out that I have had enough," like the Latin *fatiscor*, *fessus*, compared with *fateor*; thus, οὐ γάρ που ἀπεροῦμέν πω; ἥκιστα ἐάν περ μὴ σύ γε ἀπαγορεύσης (Plat. *Theætet.* 200 D), "we will not give in yet. By no means, unless you cry off first;" ἀπείπον ἄλγει (Eurip. *Hec.* 930), "I gave in, fainted, through sorrow."

ἈΡΜΟΖΩ, ΣΤΝΑΡΜΟΤΤΩ, "I adapt or accommodate," means "I am fitted or adapted;" as θώρηξ ἤρμοσεν αὐτῷ (Hom. *Il.* III. 333), "the corslet fitted him;" συναρμόττουσιν ἀλλήλους (Plat. *Protag.* 333 A), "they harmonize with one another."

ἈΣΚΕΩ, "I work upon or practise," means "I endeavour,"

as in Soph. *Electr.* 1024: ἄσκει τοιαύτη καὶ δι' αἰῶνος μένειν, "endeavour to continue such also throughout your life."

ΒΑΛΛΩ, "I throw," has an intransitive meaning in several of its compounds, as ἐμβάλλειν, εἰσβάλλειν, "to attack;" προσβάλλειν, "to assault," with the dative; ὑπερβάλλειν, "to go beyond;" ἐπιβάλλειν, "to go straight towards," "to attack," with the dative; and in the impersonal usages ἐπιβάλλει μοί τι, "something comes to my share," whence τὸ ἐπιβαλλὼν ἐφ' ἡμᾶς μέρος, "the portion that devolves on us or falls to our share."

ΔΙΔΩΜΙ, "I give," is used intransitively in some compounds; (a) ἐκδιδόναι, "to disembody or discharge itself," of a river; (b) ἐνδιδόναι, "to yield, to give in, to flag, to fail"—sometimes absolutely (as in Thucyd. II. 81), and sometimes with μαλακὸν οὐδέν (as in Herod. III. 51, 105; Aristoph. *Plut.* 488); also in the sense of ἐκδιδόναι of a river, as in Herod. III. 117; (c) ἐπιδιδόναι, "to improve or increase," sometimes absolutely, as in Plat. *Protag.* 318 c; Thucyd. VIII. 13; and sometimes with such additions as ἐπὶ τὸ μείζον, Thucyd. VIII. 24; ἐπὶ τὸ βέλτιον, Plat. *Protag.* 318 A; ἀνταποδιδόναι, "to correspond," Plat. *Phaed.* 72 A, B, though immediately before (71 E), it was used transitively.

ἙΛΑΤΝΩ, "I drive," often means "I ride or am carried on a horse or in a ship or carriage," and so also in its compounds ἀπ-, δι-, ἐξ-, ἐπ-, παρ-, προ-, προσ-; as in Xen. *Mem.* III. 3, § 1: πρῶτος ἐλαύνειν, "to ride first," of the ἵππαρχος; προελαύνουσιν, "they ride before," of the ἵπποτοξόται.

ἘΧΩ, "I have or hold forth," besides its common use with the adverbs in -ως, is intransitive in the sense "I keep [myself], I stay" in some place, with κατὰ and the accusative (Herod. VI. 39; Pind. *Pyth.* I. 72; Eurip. *Iph. A.* 11; with ἐωντούς, Herod. III. 79); also "I hold on, I direct my course, I land at a place" (Hom. *Od.* III. 182; Arist. *Ran.* 188); also "I project or stand up" (Hom. *Od.* XIX. 38); also "I stand firm or hold on" (*Ibid.* 494); whence the imperative phrases ἔχε δῆ, ἔχ' ἀτρέμας, ἔχ' ἡρέμα, "keep quiet." Many of the compounds are used similarly, as in Aristoph. *Aves*, 1721: ἀναγε, δίεχε, πάραγε, πάρεχε, and the common ἐπίσχες, "stop." In the more general use the following compounds of ἔχω are intransitive: (a) ἀνέχειν, "to stand up" (Hom. *Il.* XVII. 310), "to rise up," as the sun (Herod. III. 98), or a light

(Æsch. *Ag.* 93); also "to hold on," "continue doing" (Thucyd. VII. 48; Xen. *Hell.* II. 2, 10) or "endure" (Soph. *Aj.* 211), and conversely "to cease from doing" (Xen. *Hell.* I. 6, § 28) or "to cease from enduring" (Soph. *Æd. T.* 174); (b) *ἐξέχειν*, "to stand out or project" (Arist. *Vesp.* 1377), or, like *ἀνέχειν*, of the sun (Arist. *Fragm.* 346; Dem. 1071, 3); (c) *προέχειν*, "to excel," with the dative (Thucyd. I. 9), or absolutely, as *οἱ προέχοντες βίοι*, "the most prominent modes of life" (Arist. *Eth. Nic.* I. 5, § 2); also "to precede" in space or time (Thucyd. III. 49, § 1); (d) *κατέχειν*, *προσέχειν*, as nautical terms, "to touch at a place" (*appellere*), and the latter, from the phrase *προσέχειν τὸν νοῦν*, means absolutely "to attend;" (e) *ὑπερέχειν*, "to excel," as Plat. *Menex.* 237 D: *ἄνθρωπος τῶν ἄλλων ζώων ξυνέσει ὑπερέχει*.

ἸΗΜΙ, "I send forth or throw," is often used in the sense "I go forth," as Eurip. *Hec.* 164: *ποῖ στείχω; ποῖ δ' ἦσω*; and this has become the regular use of ἦκω, "I am come," formed from the perfect *εἶκα*. We have an intransitive use of the compounds, (a) *ἀνιέναι*, "to remit," "to become less violent," of a wind or disease (Soph. *Phil.* 636, 753); (b) *ἀφιέναι*, "to march or set sail" (Thucyd. VII. 19); (c) *ἐφιέναι*, "to give up to" (Plat. *Protag.* 338 A; *Resp.* 388 E); (d) *μεθιέναι*, "to relax or cease from" (Hom. *Il.* XIII. 234) or "desist from an effort," as in the phrase *μεθῆκε βίη* (*Il.* XXI. 176) or *μεθῆκε βίης* (*Od.* XXI. 126).

ΚΕΤΘΩ, "I conceal," means frequently "I am buried" (Soph. *Æd. T.* 968).

ΚΛΙΝΩ, "I cause to bend," is often intransitive in the sense "I incline or lean or tend," as Xen. *Mem.* III. 5, § 13: *ἡ πόλις ἐπὶ τὸ χεῖρον ἐκλινεν*, "the city fell off for the worse."

ΚΟΤΦΙΖΩ, "I lighten," is used, like *ἀνίημι*, of a disease, in the sense "I grow lighter" (Soph. *Phil.* 725).

ΛΑΜΒΑΝΩ, "I receive or take," is intransitive in its compounds, (a) *ἀναλαμβάνω*, "I revive or recover my strength" (Plat. *Resp.* 467 A); (b) *ὑπολαμβάνω*, "I assume or suppose" (Herod. II. 55) or "I interrupt or reply," especially in the phrase *ἔφη ὑπολαβών*.

ΜΙΓΝΤΜΙ, "I mix," becomes intransitive in the compounds *ἐπιμίγνυμι*, "I have free and reciprocal intercourse;" *προσμίγνυμι*, "I join battle;" *συμμίγνυμι*, "I converse or come in contact."



’ΟΡΜΑΩ, “I put in motion,” is very frequently intransitive in the senses “I rush forward, I start, I am eager, I am bent on doing something, I make a headlong attack.”

ΠΑΤΩ, “I stop or cause to cease,” is used like *παύομαι* in the sense “I cease;” but in Attic Greek this sense appears only in the imperative, like our “stop!”

ΠΡΑΣΣΩ, “I do or effect by action,” is often used like the corresponding English verb, “I do,” and the Greek *ἔχω*, with adverbs in *-ως*, to signify “I am in a certain condition, I fare so and so;” as *πῶς ἄρα πράσσει Ξέρξης βασιλεύς;* (*Æsch. Pers.* 140), “how fares king Xerxes?” i. e. “how does he do?” *εἰ πράσσοις καλῶς* (*Id. Prom.* 981), “if you were to fare well.”

ΠΡΟΚΟΠΤΩ, “I cut down before me, I remove obstacles,” gets the intransitive sense “I advance.”

’ΡΗΓΝΤΜΙ and ’ΑΝΑΡΡΗΓΝΤΜΙ are sometimes used intransitively to signify “I break forth,” as in *Æd. T.* 1079, 80.

’ΡΙΠΤΩ, “I fling,” with its compounds *ἀναρ-*, *ἀπορ-*, *ἐπαναρ-*, *διαρ-*, means “I rush forward.”

ΣΟΒΕΩ, “I cry *σοῦ, σοῦ!* I scare away,” is used in the sense “I bustle along,” like our word “push,” with the idea of jostling other persons aside (*Demosth. Mid.* 565).

ΣΤΡΕΦΩ, “I turn,” with its compounds *ἀνα-*, *κατα-*, *ὑπο-*, is used in the sense “I turn myself or am turned.”

ΤΕΙΝΩ, “I stretch or extend,” is used as an intransitive verb in the sense “I tend to or aim at,” as in *Plat. Lys.* 205 ε: *εἰς σέ τείνουσιν αὐται αἱ ῥῆδαι*, “these songs have reference to you.” So also *κατατείνειν*, “to strive” (*Xen. Anab.* II. 5, § 30), and *συντείνειν*, “to agree” (*Eurip. Hec.* 190).

(*dd*) When a verb with active inflexions is fixed in its intransitive use, it is construed in precisely the same manner as a verb which is passive in inflexion as well as in sense; thus we may have not only *ἀπέθανε πλίνθῳ*, “he was killed by the instrumentality of a brick,” but *ἀπέθανεν ὑπὸ τῶν πολεμίων*, “he was slain by the enemy;” *πολλὰ κακὰ ἐπάθομεν ὑπὸ τῶν ληστῶν*, “we suffered many hardships at the hands of the robbers;” *ὑπὸ τοῦ πλήθους ἐξέπεσον*, “they were banished by the populace;” *’Αχαιοὶ ἰφ’ Ἑκτορος ἔφυγον*, “the Achæans were put to flight by Hector;”

Τιμόθεος φεύγει νῦν ὑπ' ἐμοῦ ταύτην τὴν δίκην, "Timotheus is now prosecuted by me in this suit."

## II. *Passive Inflections.*

### (a) *Passive Verbs.*

431 The passive verb, properly so called, implies that the subject of the proposition is not the agent, but the object or local limitation of the action. This, as we have mentioned, is the force of the passive inflections. And the agent of all passive verbs is expressed, as in those fixed intransitive verbs to which we have just referred, by some prepositional phrase indicating the source from which the action proceeds.

(aa) The most usual phrase for the expression of the agent of something done upon the subject of the passive verb (the *agens rei gestæ*) is the genitive of the noun, which would be the nominative in the active construction, with the preposition ὑπό. Thus, ὁ Ἀχιλλεύς κτείνει τὸν Ἑκτορα, "Achilles slays Hector," becomes, in the passive construction, Ἑκτωρ κτείνεται ὑπὸ Ἀχιλλέως, "Hector is slain by Achilles; literally, "there is a slaying upon Hector from under and out of Achilles."

(bb) In epic poetry ὑπό is used with the dative in this construction; as in Hom. *Il.* XIII. 98: ὑπὸ Τρώεσσι δαμῆναι, "to be conquered under (by) the Trojans;" *Ibid.* 667: νοῦσφι ὑπ' ἀργαλέφ φθίσθαι, "to be destroyed under (by) a painful disease." This construction is found in prose, especially with the verbs τεθράφθαι and πεπαιδεῦσθαι ὑπό τινι; as in Plat. *Resp.* III. 391 c: ὑπὸ τῷ σοφωτάτῳ Χείρωνι τεθραμμένος, "brought up under (by) the most wise Chiron."

(cc) When the verb involves the idea of a comparative, the preposition ὑπό is often omitted. This is regularly the case with ἡττᾶσθαι, "to be defeated or worsted" (ἡττων εἶναι), as Eurip. *Alcest.* 697: γυναικὸς ἡσσημένος, "surpassed or vanquished by a woman," i.e. ἡσσω γυναικός; though we have also the full construction with ὑπό, as Herod. III. 106: τοῦτο ἐσσοῦνται ὑπὸ τῶν Μηδικῶν, "in this they are surpassed by the Median horses." Similarly νικᾶσθαι, "to be conquered," κρατεῖσθαι, "to be mastered," δουλοῦσθαι, "to be enslaved," and the like, take the

genitive of the agent. That this genitive expresses merely relation, as in the construction of the comparative, is clear from the fact that the active *νικᾶ* is similarly used in Soph. *Aj.* 1357: *νικᾶ γὰρ ἀρετὴ με τῆς ἔχθρας πολὺ*, "his valour has much more weight with me than his animosity," where the meaning involved is *ἡ ἀρετὴ πολὺ κρείττων ἐστὶ τῆς ἔχθρας*.

(*dd*) With some passive participles the genitive alone is used, because a substantive is implied as the result of the predication; thus Eurip. *Rhes.* 298: *τίνος κεκλημένος*; "by whom called?" (i. e. whose son?); Soph. *Phil.* 3: *κρατίστου πατρὸς τραφεῖς*, "brought up by (i. e. the son of) a most excellent father;" Eurip. *El.* 123: *σᾶς ἀλόχου σφαγείς*. *Orest.* 497: *πληγείς θυγατρὸς τῆς ἐμῆς*, "smitten by (i. e. the victim of) my daughter."

(*ee*) Other prepositions sometimes take the place of *ὑπό*.

(*a*<sub>1</sub>) *ἐκ* (*ἐξ*) is frequently used with the passive by Homer and Herodotus and the Attic poets. The construction is rare in the Attic prose writers. Thus we have Hom. *Il.* II. 669: *ἐφίληθεν ἐκ Διός*, "they were beloved by Jove;" Herod. I. 114: *τὸ προσταχθὲν ἐκ τοῦ Κύρου*, "that which was commanded by Cyrus;" Soph. *Antig.* 63: *ἀρχόμεσθ' ἐκ κρείσσονων*, "we are ruled by superior powers;" Xen. *Anab.* I. 1, § 6: *πόλεις ἐκ βασιλέως δεδομένα*, "cities given by the king of Persia;" Thucyd. III. 169: *νῆες ἐκ τῶν Ἀθηναίων ἐπιδιωχθεῖσαι*, "ships pursued by the Athenians." Such constructions as Soph. *Ed.* *Tyr.* 811, *τυπείς ἐκ τῆσδε χειρός*, "smitten by this hand," are connected with the idiom *ἐκ χειρός, cominus*, "in close conflict" (Soph. *Aj.* 27; Xen. *Anab.* V. 4, § 15).

(*b*<sub>1</sub>) *ἀπὸ* is generally used with *πράττεσθαι*, "to be done;" *ἐπιχειρεῖσθαι*, "to be undertaken;" *πέμπεσθαι*, "to be sent;" *λέγεσθαι*, *μηνύεσθαι*, "to be said or declared;" *δίδοσθαι*, "to be given;" *σώζεσθαι*, "to be saved;" and other words denoting the side or quarter from which the action has proceeded. Thus Thucyd. I. 17: *ἐπράχθη ἀπὸ τῶν τυράννων οὐδὲν ἔργον ἀξιόλογον*, "nothing worth mentioning was done by (on the part of, from the side of) the tyrants;" *μηνύεται ἀπὸ μετοίκων τινῶν*, "information is given by (on the part of) some resident aliens."

(*c*<sub>1</sub>) *πρός* is generally used only with the personal genitive, and is rarely found with the passive in Attic prose. Xen. *Anab.*

1. 9, § 20: φίλους γε μὴν Κύρος ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν, "Cyrus is admitted by (on the part of) all to have been by far the best in serving his friends."

(d<sub>1</sub>) παρά with the genitive of personal agency is not uncommon. Thus we have in the same passage (Plat. *Phædr.* p. 245 B) ὁ ἔρως ἐκ θεῶν ἐπιπέμπεται, "love is sent by (from) the gods;" and παρὰ θεῶν ἡ τοιαύτη μανία δίδεται, "such a madness is given by (from the side of) the gods."

(ff) The agent of the passive verb, especially of the perfect passive, which, as we have seen, expresses the state consequent upon an action, is represented by the dative alone, when we wish rather to point to the agent as present and close at hand, than to indicate that the action is proceeding from or out of him; thus, Λακεδαιμονίοις ἐπετάχθη, "the order was given by the Lacedæmonians," i. e. they appeared as the directors; ταῦτα λέλεκται ἡμῖν, "these things have been said by and for us," i. e. we are at hand as the speakers; ἀληθὲς ἀνθρώποισιν οὐχ εὑρίσκεται, "truth is not discovered by men," i. e. it is not for men to discover it: where we approximate to the force of the dative with the verbal in -τέος (above, 421).

(gg) The dative is of course used to denote the instrument or mere occasion with the passive as with the active and neuter verb; as Xen. *Cyrop.* VII. 2, § 20: πιεζόμενος ταῖς συμφοραῖς, "oppressed with the calamities;" Dem. *de Coron.* § 302: ταῦτα ἅπαντα πέπρακται τοῖς ἐμοῖς ψηφίσμασιν, "all these things have been effected through my decrees."

(hh) The Greek idiom admits of a passive even of those verbs which in the active form take a genitive or dative of the object. Thus although we say, ἀμελεῖν τινος, Plato writes (*Resp.* VIII. p. 551 A): ἀσκεῖται δὴ τὸ αἰὲ τιμώμενον, ἀμελεῖται δὲ τὸ ἀτιμαζόμενον, "that which is honoured for the time is cultivated, and that which is dishonoured is neglected;" and though we say, πιστεύειν τινι, Isocrates writes (*ad Demon.* § 30): μίσει τοὺς κολακεύοντας, ὥσπερ τοὺς ἐξαπατῶντας· ἀμφοτέροι γὰρ πιστευθέντες τοὺς πιστεύσαντας ἀδικοῦσιν, "detest flatterers like deceivers, for both being trusted wrong those who trust them."

(ii) Even the dative or genitive of the person, which had formed the object of the active verb, may become the subject of the passive; thus we may say (Thucyd. i. 126): οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι τὴν φυλακὴν ἀπέκτειναν τοὺς ἐχθρούς, "those of the Athenians, to whom the watch was intrusted (the active phrase is ἐπιτρέπειν τινί τι), slew their enemies." Similarly Xen. *Anab.* II. 6, § 1: οἱ στρατηγοὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν, "the generals were put to death by having their heads cut off," the active phrase being ἀποτέμνειν τινὸς τὴν κεφαλὴν.

(b) *Middle Verbs.*

432 The various uses of the middle voice constitute one of the greatest practical difficulties of the learner, as they exhibit the nicest refinements of the Greek language. To remove these difficulties and to appreciate these refinements, it is necessary that the student should always bear in mind the fact, indicated by the forms of the verbs, that the middle is only an idiomatic application of the intransitive passive. Sometimes indeed it is almost impossible to say whether the verb is middle or passive; thus from the intransitive ἀπορῶ, "I am at a loss," we have ἀποροῦμαι, which may be rendered either "I feel myself in difficulty" or "I am brought into a state of want or perplexity." The reflexive meaning which is generally attributed to the middle voice is quite secondary. The form indicates that the subject of the proposition is the object or local limitation of the action, and the change from a transitive to an intransitive use is the same in the passive as in the active inflexions. This will be seen if we take a simple example. The verb λούω means "I wash," i.e. there is an act of washing by me; and this may be followed not only by an accusative of the object, but also by an accusative of the part, as in the lines of Anacreon (20, 9): ὕδωρ θέλω γενέσθαι, ὅπως σὲ χρώτα λούσω, "I wish to become water, in order that I may wash you as to your body." The passive λούομαι will therefore denote "I am washed," i.e. an act of washing is being performed on me; to which an accusative of the part might be added. If however we think of the subject of the proposition involved in λούομαι, as well as of the limitation to the subject implied in the case of the person-ending, λούομαι will mean "I am the subject and object of an act of washing," i.e. I wash myself. And this of course may have an accusative of the

part, as in Eurip. *Alc.* 160: ὕδασι ποταμίοις λευκὸν χροῖα ἐλούσατο, "she washed her fair body in running water." If now we add an accusative denoting some other person, the limitation of the agency to the subject must have one of two significations: for *λούομαι τινα* must either imply "I wash some person for myself" or "I get some person washed." These, then, are the three most common usages of the Greek middle verb. It denotes (*aa*) action on the agent, with or without an accusative of the part, which is a *reflexive* meaning; (*bb*) action in the interest of the agent, with an accusative of the object, which is an *appropriative* signification; (*cc*) action done for or on behalf of the agent, with an accusative of the object, and this is a *causative* sense. The first of these usages may be expressed in other languages by an *accusative* of the personal pronoun when it stands alone, or by the possessive when it is accompanied by an accusative of the part in Greek; thus *λούομαι* is equivalent to *lavo meipsum*, "I wash *myself*;" *νίζομαι τὰς χεῖρας* is equivalent to *lavo meas manus*, "I wash *my* hands." The second usage may be expressed in other languages by a *dative* of the personal pronoun; thus *παρασκευάζομαι τὰ ἐπιτήδεια* is equivalent to *apparo mihi commeatum*, "I provide *to* or *for myself* necessaries." The third usage may be expressed in other languages by some causative periphrasis or auxiliary; thus *διδάσκομαι τὸν παῖδα* may be rendered by *docendum-curo filium*, "I get my son taught," literally, "I teach me my son" or "I have an act of teaching done for me in regard to my son, who is in some sense a part of me," so that this really approximates to the first case with an accusative of the part.

(1) These three cases require to be illustrated by examples.

(*aa*) In a strictly and emphatically *reflexive* sense the middle is of comparatively rare occurrence. The following is perhaps one of the most striking examples of the usage, for the reflexive meaning is accompanied by a secondary predicate; Soph. *Aj.* 1355: ἀγγέλλομαι Τεύκρῳ, ὅσον τότε ἔχθρὸς ἦν, τοσόνδ' εἶναι φίλος, "I offer myself to Teucer, to be as much a friend as I was before an enemy." In Greek, as in other languages, the active with the reflexive pronoun is always used, when we wish to express distinctly that the action of the agent on himself is different in some essential peculiarity from the same action performed on him by another. Thus although the effect is the same whether we render the

verb as a reflexive or a passive in such phrases as *λούομαι*, "I wash myself, I bathe," or "I am washed;" *ἐκδύομαι*, "I take off my clothes" or "I am stript of my clothes;" *μεταβάλλομαι τὸν τρόπον*, "I change my character" or "I am changed as to my character," and the like; yet there is a marked distinction in the character of the actions when we say *ἐπαινῶ ἑμαυτόν*, "I praise myself," or *ἐπαινούμαι*, "I am praised," i.e. by another; *διαφθείρω ἑμαυτόν*, "I destroy myself," or *διαφθείρομαι*, "I am destroyed," i.e. by some one else. Consequently, in these cases the passive inflexion is not used in a reflexive sense.

The following examples will illustrate these distinctions:

(α) Reflexive middle without an accusative of the part; Thueyd. IV. 48: *οἱ δὲ ἐφυλάσσουντό τε ὡς ἡδύναντο καὶ ἅμα οἱ πολλοὶ σφᾶς αὐτοὺς διέφθειρον οἰστοὺς τε εἰ τὰς σφαγὰς καθιέντες καὶ ἐκ τῶν ἱματίων παραιρήματα ποιοῦντες ἀπαγχόμενοι, παντὶ τρόπῳ ἀναλοῦντες σφᾶς αὐτούς, καὶ βαλλόμενοι ὑπὸ τῶν ἄνω διεφθάρησαν*, "they defended themselves as well as they could, and at the same time most of them destroyed themselves by thrusting arrows into their throats, and strangling themselves by means of stripes from their outer garments, in every manner making away with themselves, and they were also destroyed by being shot at from above." Here we observe the passive, the active with reflexive pronouns, and the reflexive middle, in juxtaposition, and we see that although *ἀπάγχεσθαι*, "to strangle oneself," would not be used as an isolated phrase, it is employed here because it is amply explained by the context.

(β) Reflexive middle with an accusative of the part; Hom. *Od.* xxii. 316: *ἀλλὰ μοι οὐ πείθοντο κακῶν ἀπο χεῖρας ἔχεσθαι*, "they did obey me so as to keep their hands (τὰς ἑαυτῶν χεῖρας) from wickedness." Xen. *Cyr.* vii. 3, 6: *καὶ ταῦτα ἀκούσας ὁ Κύρος ἐπάλασσε αὐτὸν τὸν μηρόν*, "and having heard these words, Cyrus in consequence smote his thigh," i.e. τὸν ἑαυτοῦ μηρόν. In this sense of the reflexive middle, with an accusative of the part or particular thing, there is a special opposition between *δύω* and its compounds, and their corresponding middle and passive forms; for while the former denote an act performed on the clothing of another, the latter imply the same act performed by ourselves or on our own clothing. Thus in *Æsch. Agam.* 1240, we have *ἰδὼ δ' Ἀπόλλων*

αὐτὸς ἐκδύσας ἐμὲ χρηστηρίαν ἐσθήτα, "see! Apollo with his own hands stripping me of my prophetic vestments;" but we say (Herod. v. 106, ad fin.): ἐκδύσασθαι τὸν κιθῶνα, "to put off my own coat" (where the verb is used strictly of the under garment, or of totally divesting a person, ἀποδύομαι being properly "I take off my ἱμάτιον or outer garment;" Lys. c. Theomn. 117, § 10).

(bb) In an *appropriative* or *limiting* sense—that of the *dativus commodi* as it is called—the middle is of very frequent occurrence, and classes of verbs may be formed in which this sense distinguishes the active from the passive inflexions. Thus ποιεῖν ἄκοιτιν means "to bring about a marriage for some one else," as in Hom. *Il.* xxiv. 537: καὶ οἱ θνητῷ ἐόντι θεὰν ποίησαν ἄκοιτιν. But ποιεῖσθαι ἄκοιτιν is "to marry a wife for oneself," as in Hesiod, *Theog.* 929: λιοισθοτάτην δ' Ἥρην θαλερὴν ποίησατ' ἄκοιτιν. It is to be observed, however, that though the approximation is sufficiently expressed by the voice of the verb, the reflexive pronoun is sometimes added by way of superfluous distinctness. Thus we have Xen. *Mem.* ii. 6, 10: φίλους ἑαυτοῖς ποιοῦνται. Id. *Cyrop.* viii. 1, § 15: τὴν σχολὴν οὕτω κατεσκευάσατο ἑαυτῷ τε καὶ τοῖς περὶ αὐτόν. Soph. *Œd. T.* 1143: ὡς ἑμαυτῷ θρέμμα θρεψαίμην ἐγώ. *Antig.* 183: οὐτ' ἂν φίλον ποτ' ἄνδρα δυσμενῇ χθονὸς θείμην ἑμαυτῷ. Aristoph. *Ach.* 1017: αὐτῷ διακονεῖται.

(cc) In a *causative* sense the middle appears especially in those verbs, and with those objects in the accusative, which imply that the subject is interested in the effect, and presume an intermediate agency. Thus, as a man of rank does not wait upon himself, the statement (Thucyd. i. 130), ὁ Πausanίας τράπεζαν Περσικὴν παρετίθετο, naturally means that "Pausanias had a Persian table set before himself," that "he caused it to be placed by his side." Again, as a father does not generally teach his son special accomplishments, the statement (Plato, *Meno*, p. 39 D), Θεμιστοκλῆς τὸν υἱὸν ἱππέα ἐδιδάξατο ἀγαθόν, will mean "Themistocles got his son taught to be a good horseman." And as a whole nation does not consist of sculptors, the statement (Herod. i. 31), Ἀργεῖοι σφέων εἰκόνας ποιησάμενοι ἀνέθεσαν ἐς Δελφοῦς, is necessarily understood as signifying "the Argives, having caused statues of them to be made, offered them up at Delphi." This causative sense is especially shown in certain oppositions: for instance, ἐρῶ means "I will speak," εἶρηκα, "I have spoken," but the middle ἔρομαι signifies "I cause to speak,"



i. e. "I ask," just like the Latin *quaero* = *quaeso* = *quæso* (cf. *inquam*).

(2) From these three main distinctions in the use of the middle voice others arise, which may be considered as supplementary to them respectively.

(aa) The *reflexive* middle has some special usages.

(aa.) The *reflexive* meaning is often merged in a *secondary* sense of the verb, which is expressed in English without any reference to the reflected action; thus *παίω* means "I cause another to stop or cease," *παύομαι*, "I cause myself to stop;" but we should render *παύσασθε τὰ ἄδικα ποιοῦντες*, "desist from unrighteous actions;" similarly *εὐωχεῖν τινα* means "to give another person a good dinner" (Xen. *Cyrop.* v. 5, § 42), *εὐωχεῖσθαι*, "to give oneself an entertainment;" but the middle practically means "to feast, to enjoy oneself," as in Xen. *Cyrop.* iv. 5, § 7: *καὶ ἔπινον καὶ εὐωχοῦντο καὶ ἠϋλοῦντο καὶ πάσης εὐθυμίας ἐπίμπλαντο*, "they drank and feasted and had the flute played to them and filled themselves with every kind of merriment." So again *τίλλω* means "I pull out hair," *τίλλομαι*, "I pull out my own hair;" frequently, however, it denotes "I lament" in general, and we have (Hom. *Il.* xxiv. 711): *πρῶται τὸν γ' ἄλοχός τε φίλη καὶ πότνια μήτηρ τιλλέσθην*, "first of all his dear wife and his queenly mother bewailed him."

(bb) The *appropriative* middle has several particular applications.

(bb.) The middle verb often expresses a mental act or operation. Thus *ὀρίζω* means "I define, mark out, or appoint something for another person," as Eurip. *Iph. T.* 979: *ἡμῖν ὄρισεν σωτηρίαν*, "[God] has appointed safety for us;" but *ὀρίζεσθαι* in the middle, besides its strictly appropriative sense, "I mark out or appoint for myself," "I claim" (as in *Æsch. Suppl.* 256), means "I estimate, define, or settle in my own mind," as Arist. *Pol.* v. 9: *κακῶς ὀρίζονται τὸ ἐλεύθερον*, "they make a faulty estimate of freedom." Similarly *ἀριθμεῖν* is simply "to count or reckon," but *ἀριθμεῖσθαι* is "to reckon in one's mind" (Plat. *Phædr.* p. 270 D); *σταθμᾶν*, "to measure an object" (Eurip. *Ion*, 1137), but *σταθμᾶσθαι*, "to calculate in one's mind" (Herod. ii. 150); *διοικεῖν* is "to

manage or regulate externally," as *διοικεῖν τὴν πόλιν* (Thucyd. VIII. 21), but *διοικεῖσθαι* is "to arrange a thing in one's own mind," *ex animi sui sententia aliquid gerere constituere, præsertim machinari*, as Dem. Phil. p. 93, 8: *πάνθ' ὅσα βούλεται Φίλιππος διοικῆσεται*.

(bb<sub>2</sub>) Sometimes the appropriative sense appears in a statement implying that the subject includes within itself the causes of that which is outwardly exhibited; thus *παρέχειν πράγματα, πόνους, φόβον, ἀθυμίαν κ. τ. λ.*, mean "to cause trouble, toil, fear, despondency, and the like, to others;" but *παρέχεσθαι εὐνοίαν, προθυμίαν, ὠφέλειαν*, "to evince, produce, or exhibit from oneself good will, alacrity, service," &c. Hence we have the pleonastic phrase (Thucyd. I. 3): *ἀφ' ἑαυτῶν τὴν ἐπωνυμίαν παρέχεσθαι*.

(bb<sub>3</sub>) The middle form of a neuter verb is often and indeed regularly used to denote the appropriation to an individual of a state or condition. This is particularly common with verbs in *-εύω*. Certain of these verbs are used only in the active form, because they denote merely a condition belonging actually or naturally to the subject. Such are *ἀριστεύειν*, "to be most excellent," *πρωτεύειν*, "to be first," *βασιλεύειν*, "to be a king," *κρατιστεύειν*, "to have superior power," &c. Others again employ both active and middle forms, because they admit of the idea of an appropriation of the condition. Thus *στρατεύειν* means "to march on an expedition," as Herod. I. 77: *στρατεύειν ἐπὶ τοὺς Πέρσας*, "to march against the Persians." *στρατεύεσθαι*, though it is sometimes used in much the same application as *στρατεύω*, properly means "to be a soldier," as in Arist. *Aves*, 1367: *φρούρει, στρατεύου*, "stand sentinel, be a soldier;" whence of the Athenians, Id. *Ran.* 1113: *ἐστρατευμένοι γὰρ εἰσι*, "they have been soldiers." Similarly, while *πολιτεύειν* means "to be a citizen," "to live in a free state," as in Thucyd. I. 19, *κατ' ὀλιγαρχίαν πολιτεύειν*, "to be citizens under an oligarchy;" *πολιτεύεσθαι* means "to appropriate the condition of a citizen to oneself individually, to take a part in politics," as in Demosth. *de Cor.* p. 271, 1, *μισθώσας σαυτὸν κατὰ τουτωνὶ πολιτεύη*, "you work against these Athenians as a hireling politician." Cf. *Timocr.* p. 760. So also Aristot. *Pol.* I. 11, ad fin.: *διόπερ τινὲς καὶ πολιτεύονται τῶν πολιτευομένων ταῦτα μόνον*, "on which account some statesmen apply themselves exclusively to this branch of public business." Similarly *πρεσβεύειν* is "to be an ambassador," but *πρεσβεύεσθαι*, "to act by means of an embassy;" *βουλεύειν* is

"to give advice," *βουλεύεσθαι*, "to act as a councillor" (Thucyd. II. 15: *αὐτοὶ ἕκαστοι ἐπολιτεύοντο καὶ ἐβουλεύοντο*). Finally, some verbs of this class are employed only in the middle form, because they do not admit any signification except of an habitually appropriated and characteristic act; such are *ἀνθρωπεύεσθαι*, "to act like a man" (*κατ' ἀνθρώπου*), as opposed to the gods and lower animals (Arist. *Eth. N.* x. 8, 6); *εὐτραπελεύεσθαι*, "to be habitually witty;" *πονηρέεσθαι*, "to play the rogue."

(bb.) The appropriative middle often exhibits a signification which might be called *intensive*, but which really implies an immediate reference to some result in which the agent is interested. One of the most common of the cases, in which the passive form is thus distinguished from the active, is that of the aorists *ιδεῖν* and *ιδέσθαι*, of which the former means simply "to see," the latter, "to behold, to look with interest, or with a view to some contemplated and desired effect<sup>1</sup>." We have them both in one sentence in Homer, *Il.* I. 262: *οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι*, "I have not yet seen such men, nor is it probable that I shall behold their like," i.e. if I looked for them; also in Herod. II. 32: *εἴ τι πλεον ἴδοιεν τῶν τὰ μακρότατα ἰδομένων*, "whether they might see anything more than those who had surveyed (i.e. with a special object and interest, as travellers are wont to do) the most distant regions." For this reason *ιδεῖν* is more frequently used than *ιδεῖν* in calling attention to something worth seeing. In much the same way *θεωρεῖν*, *προορᾶν*, and *σκοπεῖν* are distinguished from *θεωρεῖσθαι*, *προορᾶσθαι* and *σκοπεῖσθαι*. Thus we have Plat. *Gorg.* 474 D: *ἐὰν ἐν τῷ θεωρεῖσθαι χαίρειν ποιῇ τοὺς θεωροῦντας*, "if the beauty of person gives pleasure to the spectators in the act of beholding them, gazing on them with interest." Again, Demosth. p. 664, l. 13: *αἰσθάνεται ταῦτα καὶ προορᾷ Χαρίδημος*, "Charidemus is aware of these things and foresees them (as a fact);" but Demosth. p. 234, l. 8: *ἂ ἐγὼ προορώμενος καὶ λογιζόμενος τὸ ψήφισμα τοῦτο γράφω*, "I, providing for (earnestly looking forward to) these things and estimating the consequences, drew up this decree." And Xen. *Anab.* v. 2, § 20: *ὁ Ξενοφῶν καὶ οἱ λοχαγοὶ ἐσκόπουν...σκοπουμένους δ' αὐτοῖς ἔδοξε*, "Xenophon and the captains examined; and as they were carefully reconnoitering the place, it appeared to them," &c.

<sup>1</sup> See Kenrick on Herod. II. 32.

*Obs.* In this particular use of the middle there is a great difficulty in distinguishing between the signification of the active and the middle forms of the same verb, the latter being apparently used only as a dependent. In these cases it will generally be found that the middle implies a certain special diligence and earnestness in the action. Thus *κρύπτω* means "I conceal;" *κρύπτομαι* passive, "I am concealed;" *κρύπτομαι* middle, in its more usual sense, "I conceal myself or something belonging to myself;" but also "I conceal diligently or entirely or by some means dependent solely on myself." For example, in the same passage of Sophocles we have (*Ajax*, 658): *κρύψω τόδ' ἔγχος τοῦμόν*, "I will hide this sword of mine;" and (*Ibid.* 647): *χρόνος φέει τ' ἄδηλα καὶ φανέτα κρύπτεται*, "time both brings forth what is unknown, and diligently or completely conceals (has in itself the means of concealing) things after they have come to light." So of a communication not yet made, *Soph. Trach.* 474: *πάν σοι φράσω τὰληθῆς οὐδὲ κρύψομαι*, "I will tell you all the truth, nor will I keep it to myself, take pains to conceal it," where the proper force of the middle is more apparent. The more perplexing instances of this use of the middle are discussed in the subjoined list of verbs.

(cc) The *causative* middle exhibits some usages of a special character.

(cc.) There are many verbs in which the causative middle is the correlative of the active. Thus we have *ἀποδιδόναι*, "to give back," but *ἀποδίδοσθαι*, "to sell;" *γράφειν*, "to enrol," but *γράφεσθαι*, "to get enrolled," i. e. "to indict;" *ἀπογράφειν*, "to put down on a register," *ἀπογράφεσθαι*, "to get put down on the register," i. e. "to proscribe as belonging to the state;" *δανείζειν*, "to lend," *δανείζεσθαι*, "to get lent," i. e. "to borrow;" *δικάζειν*, "to try a cause" (of the judge), *δικάζεσθαι*, "to get a cause tried, to bring an action" (of the plaintiff); *ἐπιψηφίζειν*, "to put the question," *ἐπιψηφίζεσθαι*, "to get the question put" (to vote); *θεῖναι νόμον*, "to propose a law" (of the legislator), *θέσθαι νόμον*, "to pass a law," it having been proposed (of the people); *ὁ θεὸς τὴν οἰκίαν*, "the mortgager," who raises money on his house, *ὁ θέμενος τὴν οἰκίαν*, "the mortgagee," who lends the money, and receives the house as a security (similarly *ὑποτίθημι*, "I pledge" or "pawn," *ὑποτίθεμαι*, "I lend money on a pledge" (*ὑποθήκη*); but conversely *ἐνεχυράζω*, "I take a pledge," *ἐνεχυράζομαι*, "I receive a pledge"); *μισθώω*, "to let out," *μισθοῦσθαι*, "to get let out," i. e. "to hire;" *περιδιδόναι*, "to give all round," but *περιδίδοσθαι*, "to wager;" *τίειν*, *τιννύειν*, "to pay," *τίνεσθαι*, "to exact payment;" *χρᾶν*, "to lend," also "to consult an oracle," *χρησθαι*, "to borrow," also (of the god) "to return an oracular response."

(cc.) The causative middle not unfrequently amounts to an expression of mutuality. Thus (Xen. *Anab.* III. 1, § 5), Socrates recommends Xenophon ἐλθόντα εἰς Δελφοὺς ἀνακοινῶσαι τῷ θεῷ περὶ τῆς πορείας, "to go to Delphi and consult the god about the journey;" but he had previously said, ὁ Ξενοφῶν ἀνακοινοῦται Σωκράτει περὶ τῆς πορείας, "Xenophon confers with Socrates about the journey," because they talked it over together. This is particularly observable in such verbs as διαλέγεσθαι, "to talk with one another;" διαλύεσθαι, "to make it up with one another" (also καταλύεσθαι); κοινολογεῖσθαι, "to commune together;" νέμεσθαι, "to divide it among themselves;" and the opposite notions are implied in διατείνεσθαι, "to strive together;" διαφέρεσθαι, "to quarrel;" λοιδορεῖσθαι, "to abuse one another;" φιλοτιμεῖσθαι, "to vie with one another."

(cc.) The causative sense of the middle may appear even in the case of verbs which have another and regular employment of this voice. Thus although καθίζειν is used intransitively, καθίζεσθαι regularly means "I seat myself or am seated." But we have it said of an arbitration (Demosth. p. 897, l. 4): ἕνα ἑκάτερος παρεκαθίσατο, "each of the parties caused one arbiter to sit beside the main referee as his representative."

(c) *Deponent Verbs.*

**433** A deponent verb is one which, though exclusively passive or middle in its inflexions, has so entirely *deponed* or laid aside its original meaning, that it is used in all respects like a transitive or neuter verb of the active form. Some of the verbs which have been already discussed as belonging to the middle voice, are virtually deponent in meaning (especially those which are mentioned 432, (2), (bb.) and (cc.)). But in these cases the coexistence of the active form leads to a recognition of the proper middle force of the verb; and we cannot give the name of deponent to any verb which is ever active in form or passive in usage.

The proper classification of deponent verbs is according to the usages of the middle in which they respectively originated.

(aa) The following were originally reflexive: ἀλώμαι, "I make myself to roam" (cf. *vagor, palor*); δύναμαι, "I make myself good (δύνος = *duonus, bonus*), I am strong enough, able, equal;"

ἡγούμαι, "I make myself go before, I take the lead;" γίγνομαι, "I bring myself into being, I come forth, exhibit myself in a certain way" (as γίγνομαι ἀγαθὸς ἀνὴρ); ἔρχομαι, "I make myself go in a straight line;" ἰκνούμαι, "I make myself come, I bring myself;" μιμούμαι, "I make myself like;" φείδομαι, "I restrain or deny myself" (like ἀπέχομαι); so also the verbs expressing a corporeal act, as ἄλλομαι, "I jump myself;" ὀρχοῦμαι, "I make myself dance."

(bb) The following are appropriative: ἀριστοποιούμαι, "I take my dinner;" ἀκρᾶτίζομαι, "I breakfast," i. e. dip bread for myself in pure wine; ἀνλίζομαι, "I encamp or bivouac," i. e. make an αὐλή or temporary shelter for myself; ξυλίζομαι, "I gather wood for myself" (*ignor*); with the more general words ἀσπάζομαι, "I draw to myself," i. e. I embrace; κτάομαι, "I acquire;" ἐπᾶσάμην, "I have got;" ἐπᾶσάμην (πατοῦμαι), "I have eaten;" μηχανῶμαι, "I contrive or provide for myself;" ὠνούμαι (ἐπριάμην), "I buy for myself," and the like.

(b<sub>1</sub>) The following express a mental act: αἰσθάνομαι, "I perceive," with the special verbs ἀκροῶμαι, "I hear," ὀσφραίνομαι, "I smell," θεῶμαι, "I see," &c.; λογίζομαι, "I reckon up;" διανοοῦμαι, "I think over something" (διὰ νοῦ ἔχω); ἐνθυμούμαι, "I think deeply of something" (ἐν θυμῷ ἔχω); τεκμαίρομαι, "I set up an end or boundary (τέκμαρ) for myself," "I decree, design, conclude or judge." Similarly αἰδοῦμαι, "I feel shame or pity" (αἰδώς); ὠδυσάμην, "I was wroth" (cf. *odî*), and the like.

(b<sub>2</sub>) The following imply that the cause of the action is appropriated to the subject: ἐργάζομαι, "I work out;" ἀκούμαι, "I effect a cure" (similarly ἰῶμαι); δωροῦμαι, "I make a present" (*δωρῶ* is of very rare occurrence); ὑπισχνούμαι, "I make a promise;" χαρίζομαι, "I bestow a free gift or confer a favour;" and perhaps δηλούμαι, "I cause a damage" (cf. *deleo*). To this sense rather than to the causative middle we may attribute such deponents as αἰτιῶμαι, "I charge;" ἀποκρίνομαι, "I make answer from myself" (cf. ἀπολογούμαι, ἀπαμείβομαι); ἰσχυρίζομαι, διῶσχυρίζομαι, "I maintain obstinately;" ἀρνούμαι, "I deny;" with many verbs expressing the utterance of the voice, as φθέγγομαι, βρυχώμαι, μυθοῦμαι, εὐχομαι, ἀρώμαι, λίσσομαι, παρρησιάζομαι, &c.

(cc) The following are causative: *μαρτύρομαι*, *ἐπιμαρτύρομαι*, "I call as a witness;" *δέχομαι*, "I cause to give," i.e. I receive (it implies an original *δέχω* or *δέκω*, "I hold out the hand," cf. *δείκ-νυ-μι*); *ῥομαι*, "I ask," i.e. cause to speak; *ἰλάσκομαι*, "I propitiate," i.e. make *ἰλαός*; and the like. The sense of mutuality is given by such verbs as *μάχομαι*, "I fight;" *ἀγωνίζομαι*, "I contend;" *μέμφομαι*, "I find fault;" *μωμῶμαι*, "I blame," &c.

*List of Middle or Deponent Verbs with peculiar significations.*

434 The following list of verbs with passive inflexions contains those, which, in certain passages, exhibit a peculiarity of usage or signification:

*ἈΓΟΜΑΙ* means especially "I carry off with myself," "I take away to my house," in speaking of marriage, as in Hesiod, *Theog.* 508: *ἡγάγετο Κλυμένην καὶ ὁμόν λέχος εἰσανέβαινε*. But in this sense *ἄγειν* is also used, as in Æschyl. *Prom.* 557. And both voices occur in the same passage, Soph. *Phil.* 1018: *καὶ νῦν τί μ' ἄγετε; τί μ' ἀπάγεσθε; τοῦ χάριν;*

*ΑΙΠΟΤΜΑΙ*, in the middle, generally means "I take to myself, I choose, I elect;" but in Homer it signifies "I take something belonging to me," as *Il.* x. 31: *δόρυ δ' εἴλετο χειρὶ παχείῃ*, "he took his own spear;" hence, "I appropriate or take for my own enjoyment," as *Il.* xvi. 381: *δὴ τότε κοιμήσαντο καὶ ὕπνου δῶρον ἔλοντο*; hence it means any kind of appropriation, as in *Od.* xxiii. 368:

*ὦρσε δὲ Τηλέμαχον καὶ βούκολον ἠδὲ συβώτην,  
πάντας δ' ἔντε' ἄνωγεν Ἀρητὰ χερσὶν ἐλέσθαι,*

where the order is merely that they should take arms to themselves respectively.

*ἈΝΘΟΜΟΛΟΓΟΤΜΑΙ*, "I exact a formal acknowledgment of a debt, or a promise to pay it," is rather an unusual example of the causative sense of the middle of *ὁμολογῶ*, "I promise to do a thing" (Plat. *Sympos.* 174 A; *Phædr.* 254 B), especially in its construction with *πρός c. accus.* of the debtor, and the accusative of the debt: Dem. c. *Apatur.* 894, 26: *τὰς τρεῖς, ἃς προεἰλήφει οὗτος παρ' ἐκείνου, ἀνθομολογησάμενος πρὸς τοῦτον*, "having exacted an acknowledgment (got a promissory note) from Apaturius for the

three minæ which he had previously received from Parmenon." On the other hand Polybius uses this middle verb in what ought to be the sense of the active (v. 56, § 4): τοῦ Ἀντιόχου πρὸς αὐτὸν ἀνθωμολογησαμένου, "Antiochus having admitted to him;" and absolutely (xxx. 8, § 7): διὰ τῶν βασάνων ἐλεγχόμενος, ἀνθωμολογεῖτο καὶ σύμφωνος ἦν πᾶσι τοῖς συνθήμασιν, "being put to the torture he confessed and gave the same evidence as the secret correspondence." In διωμολογοῦμαι we have the sense of mutual agreement, which springs, as we have seen, from the causative use of the middle, with πρὸς c. accus. of the person and accus. rei; Dem. c. *Arhob.* II. 840, 6: διωμολογημένος πρὸς τὸν πατέρα ὅσα περ ἐκείνος γράφας κατέλιπεν, "having made an agreement with my father with regard to all that he had left in writing." Or with the accusative alone, c. *Dionysod.* 1284, 14: διωμολογοῦνται τοὺς τόκους, "they agree mutually as to the interest of the loan."

ἈΡΧΟΜΑΙ, as distinguished from ἄρχω in the sense, "I am first, I begin," implies that the person who commences also continues the action, whereas ἄρχω means that the example is proposed by the agent, but followed by some other persons or things. Thus in Thucyd. I. 144, § 3: πολέμου οὐκ ἄρξομεν, ἀρχομένους δὲ ἀμυνόμεθα, "we will not be the first to take up arms, we will not set the example of hostilities; but if they engage in the war, begin with the view to continue it themselves, we will defend ourselves against them." As Böckh says (*Corp. Inscript.* I. p. 878): "expectabatur ἀρχοντας: at qui belli initium faciunt, non modo ut ab aliis id continetur, ejus faciunt initium, sed sibi faciunt ejus initium, ut id bellum ipsi continuent: itaque etiam ἀρχομένους dici potuit, hoc est ἐν ἀρχῇ ὄντας." Just so we might say: ἔαρ ἀρχεται, "the spring begins," i.e. to be followed by the spring as long as that season lasts; but ἔαρ ἀρχεῖ τοῦ ἔτους, "the spring begins the year," because the rest of the year is not all spring. This meaning is implied in ἄρχω, "I rule," for the ἀρχων is not one of those who follow him.

ἈΦΑΙΡΟΤΜΑΙ, "I take away to myself, I deprive entirely," is more common in the middle than in the active, which bears a meaning not easily distinguishable. Demosthenes uses the two forms together in an emphatic passage, *Lept.* 462, 2: ὁ τοίνυν τὴν πίστιν ἀφαιρῶν τῶν δωρεῶν νόμος οὗτος, ᾧ μόνῳ κρείττους εἰσὶν αἱ παρ' ὑμῶν δωρεαί, τοῦτ' ἀφαιρεῖται, "this law then, which



takes away the security of the gifts, *entirely deprives* your gifts of their only distinctive superiority." The explanation of this is more simple than it appears at first sight. He, who takes away for the purpose of appropriating the object to himself, is supposed to effect a more complete deprivation than the person who abstracts, it may be partially, without any such object on his own account. Compare Shakspeare's distinction between "stealing a purse" and "filching a good name" (*Othello*, Act III. sc. 3).

ΒΙΩΣΚΟΜΑΙ, "I come to life," ἈΝΑΒΙΩΣΚΟΜΑΙ, "I come to life again," are used in the causative sense of the middle, not only in the 1 aor. but even in the present. Thus we have Hom. *Od.* VIII. 468:

σὺ γάρ μ' ἐβιώσας, κόρη,

"for you have brought me to life, O damsel." And Plat. *Crito*, 48 c: τῶν ῥαδίως ἀποκτινύντων καὶ ἀναβιωσκομένων γ' ἂν, εἰ οἱόι τε ἦσαν, "of those who make no difficulty about killing, and would restore to life again, if they had the power."

ΒΟΥΚΟΛΟΤΜΑΙ, "I tend cattle for myself," is used once with an accusative of the object in the sense "I collect my thoughts, I think about, dwell upon;" Æsch. *Eumen.* 78: καὶ μὴ πρόκαμνε τόνδε βουκολούμενος πόνον, "do not anticipate, forestall, your troubles by meditating on this toil;" and the active is used in the same sense, with the dative φροντίσι to explain it, in *Agam.* 669: ἐβουκολούμεν φροντίσι νέον πάθος, "we meditated on our new misfortune." So that the primary idea must be that of *cogito* = *co-agito*, just as Sophocles (*Aj.* 607) has the phrase φρενὸς οἰοβώτας, in the sense "self-willed." In the same sense the passage cited by Hesychius, βουκολεῖσθαι χρησταῖς ἐλπίσι, must be understood, though Toup (*Emend.* III. 258) proposes to add ἀπατᾶσθαι, which was one of the later meanings of βουκολεῖσθαι, derived perhaps from an intermediate sense of βουκολεῖν, "to alleviate by meditation;" cf. Luc. *Ocyrius*, 8: ἅπας γὰρ αὐτὸν βουκολεῖ ψευδοστομῶν, and see the passage quoted by Wyttenbach *ad Select. Histor.* p. 380. It must not however be supposed that βουκολῶ is not used in its natural sense by the best writers. We have in Hom. *Il.* XXI. 448:

Φοῖβε, σὺ δ' εἰλίποδας ἔλικας βοῦς βουκολέεσκες,

and though there is a metaphor in Xen. *Cyr.* I. 4, § 13: χάρις

γὰρ εἰ ἔνεκα κρεαδίῳ τῇ θυγατρὶ τὸν παῖδα ἀποβουκολήσαιμι, "it were a pretty business, if, for the sake of a little meat, I were to allow my daughter's son to go astray and get lost," i.e. like a sheep from the flock; yet in this passage there is a distinct reference to the original meaning of the term.

ΓΡΑΦΟΜΑΙ, "I write down for myself or get written," is used of the first sketch or memoranda of a treatise, in opposition to γράφω, which implies the completion of the writing itself, the filling up of the outline; Aristoph. *Vesp.* 537: καὶ μὴν ὅς' ἂν λέξη γ' ἀπλῶς μνημόσυνα γράφομαι ἑγώ; Plat. *Theaet.* p. 143 B: ἐγραψάμην μὲν τότε εὐθὺς οἰκάδ' ἐλθὼν ὑπομνήματα, ὕστερον δὲ κατὰ σχολὴν ἀναμνησκόμενος ἔγραφον—ὥστε μοι σχεδὸν πᾶς ὁ λόγος γέγραπται, "as soon as I reached home, I got some memoranda written down (aorist), and afterwards, as I recollected the details, I proceeded to write them down at my leisure (imperfect), so that nearly all the conversation is committed to writing." Again (*Ibid.* B): ἐγραψάμην δὲ δὴ οὕτως τὸν λόγον, "this was the way in which I got the conversation written down"—showing the book; but in speaking of the composition he adds immediately after: τοῦτων ἔνεκα ὡς αὐτὸν αὐτοῖς διαλεγόμενον ἔγραψα, "this was the reason why I made him, in my writing, converse in the first person."

ΔΙΔΑΣΚΟΜΑΙ in the middle means both "I teach myself," i.e. "I learn," and "I get another taught," e.g. my son. The latter or causative meaning, which is the common use of the middle of this verb, has been illustrated above (432). The former or reflexive meaning occurs in Soph. *Antig.* 356: καὶ φθέγμα καὶ ἡνεμόεν φρόνημα καὶ ἀστυνόμους ὀργὰς ἐδιδάξατο, "man has taught himself (i.e. has learned without a master) language and lofty thought and the dispositions of a well-ordered citizen" (see our note on the passage). But besides these two meanings διδάσκειν is used in a sense, which it is hard to distinguish from the active, and which can only be explained by a reference to the intensive use mentioned above (432, (2), (bb), *Obs.*). In such passages as Plat. *Menex.* 238 B, οἱ (θεοὶ) τὸν βίον ἡμῶν κατεσκεύασαν πρὸς τε τὴν καθ' ἡμέραν δίαίταν τέχνας πρῶτους παιδεύσάμενοι καὶ πρὸς τὴν ὑπὲρ τῆς χώρας φυλακὴν ὅπλων κτήσιν τε καὶ χρήσιν διδασκόμενοι, it may be doubtful whether the two middle participles do not imply that the gods provided for our being taught, instead of undertaking our instruction themselves. But in the following cases it is obvious

that the immediate instructors are the subjects of the verb. Simo-  
nides, *Fr.* 54, p. 377 Gaisford: διδάξάμενος χορὸν ἀνδρῶν, of the  
poet or χοροῦ διδάσκαλος; Pind. *Ol.* VIII. 59: τὸ διδάσασθαι δέ τοι  
εἰδότει ῥήτερον, of the gymnastic trainer; Aristoph. *Nub.* 781: οὐκ  
ἂν διδάξαίμην σ' ἔτι, of Socrates; and it might seem impossible to  
discriminate between the active προδιδάσκω and the middle προ-  
διδάσκομαι in the two following passages of Sophocles, *Aj.* 162: οὐ  
δυνατὸν τοὺς ἀνοήτους τούτων γνώμας προδιδάσκειν, and *Trach.* 680:  
ἐγὼ γάρ, ὦν ὁ θῆρ με Κένταυρος προῦδιδάξατο, παρήκα θεσμῶν  
οὐδὲν ἄλλ' ἐσωζόμην. Unless in these passages it is sufficient to  
understand that the teacher taught diligently and from his own  
knowledge, which is expressly implied in the passage of Pindar,  
we must fall back on what was perhaps the origin of the causative  
middle, namely, the causative use of the passive, and understand  
διδάσασθαι as meaning here "to cause to learn," for the passive  
διδάσκομαι means simply "to learn" in Soph. *Antig.* 726; Eurip.  
*Hec.* 299; Aristoph. *Plut.* 473; Soph. *Phil.* 1374. To add to the  
irregularities in the use of the voices of this particular verb, it is to  
be observed that διδάσκω sometimes means "I get my son taught."  
Aristonymus *ap. Stob. Floril.* 4, 106: πολλοὶ ἀδικηθέντες ὑπὸ  
ῥητόρων τοὺς υἱοὺς ῥήτορας διδάσκουσιν, where the context shows  
that the fathers were not competent to teach rhetoric themselves.

ΔΙΩΚΟΜΑΙ, as distinguished from διώκω, means "I cause to  
go swiftly for myself or from myself;" thus in Hom. *Il.* XXI.  
691, 2, we have

ὁ δ' ἐπέσσυτο ποσσὶ διώκειν.

ἔως ὁ τὸν πεδίοιο διώκετο πυροφόροιο, κ.τ.λ.

"Achilles hastened to pursue him (i.e. to put him to flight); and  
while he urged the pursuit (followed it earnestly, and with interest)  
over the ground productive of corn, &c." In the *Odys.* XVIII. 8,  
ὅς ῥ' ἐλθὼν Ὀδυσῆα διώκετο οἶο δόμοιο, it seems to mean "he  
eagerly endeavoured to drive away Ulysses."

ΔΟΥΛΟΤΕΣΘΑΙ, as distinguished from δουλοῦν, means "to  
subject to oneself," "to make oneself permanently the master;"  
as Thucyd. I. 18: ὁ βάρβαρος τὴν Ἑλλάδα δουλωσόμενος ἦλθεν,  
"the Persian king came with the intention of subjugating Greece."  
See χειροῦμαι.

ΕΙΣΠΡΑΤΤΟΜΑΙ, "I get in or exact for myself," is used in  
its proper sense as an appropriative middle in such passages as

*Lys. c. Alcib.* i. p. 142, 14: *τελευτῶν δῆσας ἀργύριον εἰσεπράττετο*, "at last he put him in prison and exacted the money from him." But it may be sufficient to express the effect on the debtor without referring in the particular case to the interests of the creditor; and this leads to occasional carelessness in the use of the voices. Thus in the same passage of Demosthenes, *c. Apatur.* p. 900, we have middle, passive and active with the necessary varieties of meaning, though the two former seem to be confused: l. 9, *διὰ τί οὐκ ἐπράττετο τὴν ἐγγύην*; "why did he not sue me for my bond?" l. 11, *αὐτὸς γὰρ εἰσεπέπρακτο ὑπ' ἐμοῦ τὰς χιλίας δραχμὰς*, "for he had himself had the 1000 drachmæ exacted from him;" l. 16, *εὐθὺς τότε εἰσέπραττεν ἄν με τὴν ἐγγύην*, "he would exact the bond of me at the moment," because the pressure of the creditor is brought forward more prominently than his wants, which are not mentioned till the next sentence.

ἘΛΚΟΜΑΙ seems to mean "I weigh or measure for myself, I cause to weigh," in Pind. *Pyth.* II. 90: *στάθμας τινοῦ ἐλκόμενοι περισσᾶς*.

ἘΠΑΝΘΙΖΟΜΑΙ, "I colour myself with" blood, is the proper force of this middle verb in a passage of Æschylus, *Agam.* 1434, where we should read *νῦν δὲ τελείαν πολύμναστον, ἐπηνθίσω αἷμ' ἀνιπτον*, "but now having destroyed (ὀλέσασα) the last of these lives (τελείαν ψυχὴν), one much to be remembered, you have stained yourself with blood not to be washed out." That *ἐπανθίζω* means "to colour" (*floridum reddere*) is shown by a number of passages.

ἘΠΙΔΕΙΚΝΥΜΑΙ means "I make an exhibition of myself or something peculiar to myself." Xen. *Anab.* IV. 6, § 15: *νῦν μάλα σοι καιρὸς ἐστὶν ἐπιδείξασθαι τὴν παιδείαν*, "now it is quite the time for you to show off your education." The Scholiast on Plat. *Alcib.* i. p. 105 B, says: *τὸ ἐνδείξασθαι ἐπὶ τοῦ λογισμοῦ τάττει, τὸ δὲ ἐπιδείξασθαι ἐπὶ τοῦ ἀποστάδην*, i.e. of that which is directly or really exhibited. The distinction which Schleiermacher in his version of Plato makes between these two verbs is as follows: he translates *ἐνδείξασθαι*, *sich sehen lassen*, "to show oneself off;" *ἐπιδείξασθαι*, *sich hören lassen*, "to hold forth," "to make a formal display of one's powers of speaking." But although an *ἐπιδείξις* is often technically used to signify an oratorical exhibition, a set speech, both the noun and the verb have the general force

given above; as Plat. *Phædr.* p. 234 B: τὴν αὐτῶν ἀρετὴν ἐπιδέξονται, "they will exhibit their own excellence;" Demosth. *Aristog.* 785, 17: τῆς αὐτοῦ πονηρίας ἐπιδείξειν ποιούμενος, "making an exhibition of his own wickedness."

ἘΠΙΔΙΑΤΙΘΕΜΑΙ is used in the special sense "I make a deposit of a stake or pledge" as a guarantee for the performance of a certain engagement. Harpocr. s. v.: ἐπιδιατίθεσθαι ἔστι τὸ συνθήκας τινὰς ποιεῖσθαι κατατιθέμενός τι ῥήτὸν ἀργύριον παρά τινος μεταξὺ γενομένων. Demosth. c. *Aratur.* 896, 22: ἐπιδιαθέμενος ἀργύριον ἂν μὴ ὁμόσῃ, "having staked some money to be forfeited in case he should not take the oath;" Jul. Poll. ix. 96 (of gamblers): μὲν αὐτῶν ἐπιδιατεθειμένων ἐκάστῳ κύβῳ.

ἘΠΙΣΚΗΠΤΟΜΑΙ, "I cause an indictment (ἐπίσκηψις),"—especially for false witness or murder,—"to be heard in court," is properly used in the middle, like γράφομαι, δικάζομαι, and other forensic terms; thus Æschines, c. *Tim.* 18, 27: ψευδομαρτυριῶν ἐπισκήψασθαι; Plat. *Euthyphr.* 9 A: ἐπισκῆπτεσθαι φόνου τὸν υἱὸν τῷ πατέρι; Legg. xi. 937 B: οὐδενὶ τῶν ψευδομαρτύρων ἐπεσκημένους. But it may be used in the active without reference to an actual hearing in court, when we imply that the veracity of an individual is challenged, and that too in a passage where σκῆπτομαι is used in the sense "I pretend or allege," as in Plat. *Theætet.* 145 C: ἀλλὰ μὴ ἀναδύου τὰ ὁμολογημένα σκηπτόμενος παίζοντα λέγειν τόνδε, ἵνα μὴ καὶ ἀναγκασθῇ μαρτυρεῖν· πάντως γὰρ οὐδεὶς ἐπισκίψει αὐτῇ, "but do not retract what you have promised, on the pretence that he spoke in jest, lest he should be compelled also to put in formal testimony: for assuredly no one will challenge his veracity." In the passive ἐπισκῆπτομαι may mean "I am solemnly charged," i.e. with murder; as in Soph. *Antig.* 1313: ὡς αἰτίαν ἔχων τῶνδε κακείνων ἐπεσκήπτου μόρων.

ΕΥΤΡΙΣΚΟΜΑΙ, "I procure or obtain for myself," bears a sense more nearly approaching that of the form ἐπ-αυρίσκομαι, "I derive advantage from," ἀπαυράω, "I receive or get," than its active εὐρίσκω, "I find, discover, or invent."

ΘΗΡΩΜΑΙ, as distinguished from θηρῶ, means "I pursue eagerly for myself," especially in a metaphorical sense, as in Soph. *Ajax*, 2: πείραν τιν' ἐχθρῶν ἀρπάσαι θηρώμενος, "endeavouring to get some means of attacking your enemies." But θηρῶ bears

sometimes a scarcely distinguishable signification, and *θηράσω*, *θηράσομαι* are equivalent forms of the future.

**ΘΤΟΜΑΙ**, "I sacrifice with a special object," e.g. to draw an inference from the appearance of the viscera; as Herod. ix. 62: *ἐγένετο θνομένοισι τὰ σφάγια χρηστά*. Hence it means "I take the auspices," and may be followed by an infinitive, as Xen. *Αναβ.* II. 2, § 3: *θνομένῳ ἵεναι ἐπὶ βασιλέα οὐκ ἐγένετο τὰ ἱερά*, "when he was consulting the auspices about going to the king, the sacrifices did not allow it."

**ΚΑΛΟΤΜΑΙ**, "I call a person to me," as Hom. *Il.* III. 161: *Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ*. Also to "call down upon a person," as Soph. *Ed. C.* 1385: *ἀράς, ἅς σοι καλοῦμαι*; cf. *ἀρώμαι*, *εὐχομαι*, which are always in the middle form.

**ΚΑΜΝΟΜΑΙ**, "I labour for myself, I effect by my labours;" as Hom. *Od.* ix. 130: *οἳ κέ σφιν καὶ νῆσον εὐκτιμένην ἐκάμοντο*, "who might make the island well-peopled."

**ΚΟΛΑΖΟΜΑΙ**, "I punish, correct, or discipline for my own purposes or interest," stands in marked contrast to the active *κολάζω*, which, though it generally has a future of the middle form, is used regularly to denote a chastisement by which the offender is corrected and made better, as distinguished from *τιμωρεῖσθαι* and *δίκην λαμβάνειν*, which refer to the vengeance and satisfaction of the injured party. (See Xen. *Cyrop.* II. 2, § 7; Arist. *Rhet.* I. 10, § 17; Wytttenbach *ad Select. Histor.* p. 372). This use of the middle form is comparatively rare, because it is generally superseded by *τιμωροῦμαι*, and the following are perhaps nearly all the passages in which it occurs; Thucyd. III. 40: *παρὰ τὸ εἰκὸς καὶ τοῦσδε ξυμφόρως δεῖ κολάζεσθαι*, where the turn of the sentence and the adverb *ξυμφόρως* show that the Athenians are supposed to consult their interest in the punishment of the Mytilenæans; but lower down in the same chapter we find: *κολάσατε ἀξίως τοὺτους καὶ τοῖς ἄλλοις ξυμμάχοις παράδειγμα σαφὲς καταστήσατε*, because the chastisement of the Mytilenæans is in this case regarded rather as an exemplary castigation for the warning and benefit of the other allies. Id. VI. 78: *τὴν τοῦ Συρακοσίου ἐχθρὰν κολάσασθαι*, where there is an expression of vengeance for enmity. Aristoph. *Vesp.* 405: *νὺν ἐκείνο, νὺν ἐκείνο τοῦξύθυμον φ' κολαζόμεσθα κέντρον ἐντέτατ' ὀξύ*, "now thrust out the sharp sting, that choleric weapon

with which we punish," scil. those who offend us. Plato, *Protag.* 324: ἀποτροπῆς γοῦν ἕνεκα κολάζει ταύτην οὖν τὴν δόξαν πάντες ἔχουσιν ὅσοι περ τιμωροῦνται καὶ ἰδίᾳ καὶ δημοσίᾳ. τιμωροῦνται δὲ καὶ κολάζονται οἱ τε ἄλλοι ἄνθρωποι οὓς ἂν οἴωνται ἀδικεῖν καὶ οὐχ ἥκιστα Ἀθηναῖοι. Here we have κολάζω and κολάζομαι in direct opposition, the former as denoting chastisement designed for the benefit of the offender, the latter as nearly synonymous with τιμωροῦμαι. Much the same is the meaning in Plat. *Menex.* 240 D: οἱ ἐν Μαραθῶνι ἐκολάσαντο τὴν ὑπερηφανίαν τῆς Ἀσίας. Aristot. *Hist. Anim.* VI. 17, § 3: φασὶ δὲ καὶ τὴν τῆς τροφῆς δαψύλειαν πρῶτότερος αὐτοὺς [ἐλέφαντας] παρέχειν καὶ προσάγοντες δ' αὐτοῖς ἑτέροισι κολάζονται καὶ δουλοῦνται, where the other middle verb clearly indicates that the discipline and subjugation of the elephants are designed for the benefit of their owners.

KOMIZOMAI, "I get in or get back for myself, I import or recover," differs from the active κομίζω only in the greater emphasis of the appropriative sense. Thus we have Thucyd. I. 43: νῦν παρ' ὑμῶν τὸ αὐτὸ ἀξιοῦμεν κομίζεσθαι, "we now claim to receive the same return from you;" Id. III. 58: σώφρονα ἀντὶ αἰσχρᾶς κομίσασθαι χάριν, "to receive a modest instead of a disgraceful favour;" Id. I. 117: εἰσεκομίσαντο καὶ ἐξεκομίσαντο ἃ ἐβούλοντο, "they conveyed in and out for themselves what they wanted." But Pind. *Ol.* XIII. 58: κομίζοντες Ἑλέναν (cf. *Nem.* VII. 28), of the Greeks who tried to get back Helen for Menelaus; Id. *Pyth.* III. 56: ἄνδρ' ἐκ θανάτου κομίσαι ἤδη ἁλωκότα, of Æsculapius restoring a man to life; Id. *Pyth.* IV. 106: ἀρχαίαν κομίζων πατρός ἐμοῦ τιμάν, because his father was still alive; Id. *Ibid.* 159: κέλεται ἐὰν ψυχὰν κομίσαι Φρίξος, "Phrixus bids us bring back his exiled soul" (cf. *Nem.* VIII. 44; Æschylus, *Agam.* 938).

NEMOMAI, besides its appropriative meaning "I cultivate for myself, I get in the produce of land or some other object," as in Thucyd. I. 2, νεμόμενοι τὰ αὐτῶν ἕκαστοι ὅσον ἀποζῆν, bears the signification of mutuality (432, (cc)), "I divide with another," and this too in opposition to νέμω, when the division is not made by the persons immediately interested in it. In Æschylus, *Prom.* 237: εὐθὺς δαίμοσιν νέμει γέρα ἄλλοισιν ἄλλα καὶ διεστοιχίζετο ἀρχὴν, of Jupiter; so also in Demosth. *pro Phorm.* 946, fin.: εἰ δεήσει ἐξελόντας ἀντιμοιρεῖ τὰ λοιπὰ νέμειν, of a distribution of property by executors; though we have immediately afterwards: καὶ νέμονται

τὴν ἄλλην οὐσίαν πλὴν ὧν ἐμεμίσθωτο οὕτως, because the obligation to divide, under the will, stands in a certain opposition to the act of division, which the executors performed with the same amount of care and interest as if they had divided the property among themselves; so that the distinction, between *νέμω* in the one case and *νέμομαι* in the other, is much the same as that between the active *νέμει* and the middle *διεστοιχίζετο* in the passage from *Æschylus*. Afterwards we have (947, l. 13): *ἐνείματο οὗτος πρὸς τὸν ἀδελφόν*, of one of the parties immediately interested.

ΠΡΟΙΕΜΑΙ, "I part with or spend my money," &c. (Thucyd. II. 43; Lys. 162, 35; Demosth. *Dionysod.* 1297, 14; *Æsch. c. Ctesiph.* 78), is so regularly used in this sense, that Demosthenes employs the periphrastic form of the pluperfect passive in the same signification without any accusative of the object, *pro Phormione*, p. 946, 8: *εἴλετο μάλλον αὐτὸν τὸν Πασίωνα χρήστην ἔχειν τούτων τῶν χρημάτων ἢ τοὺς ἄλλους χρήστας οἷς προειμένους ἦν*, "he preferred to have Pasion himself as his debtor for these sums rather than the other debtors to whom he had lent them."

ΠΡΟΣΙΕΜΑΙ, "I admit to myself," not only bears the sense "I approve," as in Plat. *Phæd.* p. 97 B: *τούτον τὸν τρόπον οὐδαμῇ προσίεμαι*, "I do not at all admit or approve of this method;" but is even used in the third person to signify "it approves itself to me," as in Aristoph. *Equit.* 359: *τὰ μὲν ἄλλα μ' ἤρεσας λέγων, ἐν δ' οὐ προσίεται με*, "in the rest of what you said you pleased me, but one point does not approve itself to my judgment or taste."

ΠΡΟΣΤΡΕΠΟΜΑΙ, "I turn myself towards," has the special meaning "I go as a suppliant," especially for purification from homicide; whence the name *προστρόπαιος*. Thus *Æsch. Eumen.* 196: *καὶ προστραπέσθαι τούσδ' ἐπέστελλον δόμους*, "I bad him apply for purification at this temple." Whence it seems probable that *προσ τετραμμένος πρὸς ἄλλοις οἴκοις* (*Eumen.* 229), "having applied for and received supplication at another temple," is the true reading instead of *προσ τετριμμένος* (*New Cratylus*, § 218).

ΠΡΟΣΤΡΙΒΟΜΑΙ, "I cause to be rubbed in" or "I rub in diligently," is applied idiomatically to express any act which produces an indelible or very lasting impression; thus we have Dem. c. *Aristog.* I. p. 786, 5: *σκοπῶν τίνι συμφορὰν ἢ βλασφημίαν*



ἢ κακόν τι προστριψάμενος ἀργύριον εἰσπράξεται, "considering on whom he can inflict some prejudice or slander or mischief, and so extort money for himself;" Id. *c. Androt.* 617, 4: πλούτου τινα δόξαν προσετρίψατο τοῖς κεκτημένοις, "such things attach to their possessors an outward show of opulence;" Aristoph. *Equit.* 5: πληγὰς ἀεὶ προστρίβεται τοῖς οἰκέταις, "he is always getting the servants a beating." It is used in this application as a passive verb; see *Æsch. Prom.* 329.

ΣΠΕΝΔΟΜΑΙ, "I pour forth libations with a special object," i. e. "I make a treaty."

ΣΤΕΛΛΟΜΑΙ, means not only "I cause myself to go," "I prepare myself for a journey," as in Soph. *Phil.* 464: ἤδη, τέκνον, στέλλεσθε; "are ye going to start at once?" sometimes with the infinitive, as Herod. III. 124: ἐστέλλετο ἀπιέναι, "he prepared himself to depart;" but also "I cause another to come," as in Soph. *Æd. Tyr.* 433: σχολῇ γ' ἂν οἴκους τοὺς ἐμούς ἐστειλάμην, "I should hardly have sent for you to my house," in which sense we have the active, Soph. *Antig.* 165: ὑμᾶς ἔστειλ' ἰκέσθαι, "I summoned you to come here."

ΤΙΚΤΟΜΑΙ, "I produce from myself," is sometimes used to denote the mother, or the immediate source of production, as distinguished from *τίκτω*, which denotes the exciting cause of birth; the most remarkable passage is that in Soph. *Trach.* 331: δν τέκετο θάνατος, ἔτεκε δ' αἰόλος δράκων, where both the nouns are masculine, and where it is only by a great refinement that we can understand how death was the mother, and the hydra the immediate agent, of the poison which destroyed Hercules. In the fragment of *Æschylus, Danaides*, 38, δμβρος ἀπ' οὐρανοῦ πεσὼν ἔκυσσε γαῖαν, ἣ δὲ τίκτεται βροτοῖς, κ.τ.λ., it is easy to see that the earth is represented as producing grass and corn from its own bosom. And in the *Choëph.* 419, τῶν τεκομένων refers to Clytæmnestra as distinguished from Agamemnon; and ὁ τεκὼν is the father in *Choëph.* 690; Soph. *Æd. Col.* 1108; Eurip. *Electr.* 335. On the other hand ἡ τεκούσα is the mother in *Sept. c. Theb.* 908; and *τίκτω* is constantly used of the mother, sometimes with *ἐκ τίνος* of the father.

ΤΙΝΟΜΑΙ or ΤΙΝΤΜΑΙ, "I exact vengeance" (cf. τιμωροῦμαι = τιμὴν ἀείρομαι), is the causative middle of *τίω*, "I pay."

It takes an accusative of the wrong avenged, and of the person punished, as well as the accusative of *δίκη*, "the satisfaction or penalty." Thus Hom. *Odys.* XXIV. 326: *λώβην τινύμενος καὶ κακὰ ἔργα*; *Od.* XV. 236: *ἐτίσατο ἔργον αἰκεῖς ἀντίθεον Νηλῆα*; Eurip. *Orest.* 323: *αἵματος τινύμεναι δίκην*.

ΤΡΕΠΟΜΑΙ is used both as the reflexive middle, "I turn myself or take to flight," Herod. VIII. 91: *τῶν βαρβάρων ἐς φυγὴν τραπομένων*; and as the causative middle, "I turn another to flight, I rout him," Eurip. *Heracl.* 842: *ἐτρεψάμεσθ' Ἀργεῖον ἐς φυγὴν δόρυ*.

ΤΠΟΛΕΙΠΟΜΑΙ, "I cause to be left for myself, I retain or preserve," Herod. IV. 121: *οἱ Σκύθαι ὅσα σφι ἐς φορβὴν ἱκανὰ ἦν τοσαῦτα ὑπολιπόμενοι, τὰ ἄλλα τῇσι ἀμάξεισι προέπεμψαν*. Dem. *de Coron.* 301, 23: *ὑπελείπετο* (some read *ὑπέλειπε*) *γὰρ αὐτῶν ἕκαστος ἑαυτῷ ἅμα μὲν ῥαστώνην, κ. τ. λ.*

ΦΠΑΖΟΜΑΙ, "I speak or confer with myself, I consider or devise, I provide beforehand," whence, even in the form of a perfect passive, we have Soph. *Antig.* 364: *νόσων φυγὰς συμπέφρασται*.

ΧΕΙΡΟΤΜΑΙ, "I subdue for myself," like *δουλοῦμαι*; as in Herod. I. 211: *ἐχειρώσαντο τοὺς ἐναντίους*.

ΧΕΟΜΑΙ, "I pour out for myself," i.e. libations, is used like *θύομαι*, *εὐχομαι*, &c., to express the special interest of the worshipper. We find both voices in Soph. *Æd. Col.* 478, 9: *χοὰς χέασθαι στάντα πρὸς πρῶτην ἔω—ἢ τοῖσδε κρώσσοις οἷς λέγεις χέω τάδε*; In the former the act of worship is distinctly implied, in the latter the reference is to the effusion itself and its instrument: cf. *σπένδω*, *σπένδομαι*.

## § VI. B. *Secondary Predicates.* (a) *Adverbs.*

435 (a) The name of the *adverb* (148) implies that it is intimately connected with some verb, which contains a primary predication; and it may be said, that all secondary predications are adverbial words and sentences (383). In stating, however, that the adverb, in accordance with its name, is a secondary predicate intimately connected with some verb, we must bear in mind that the verb, on which the adverb depends, may be itself in some form, which subordinates it to another verb, or the adverb may be

attached to some predicable word. Thus we may say not only *εὐ παρασκευάζεται*, but *εὐ παρεσκευασμένος*, where the verb contains a primary predicate, but the participle is in itself adverbial; and we may not only say *τῶν ὁμοίων σωμάτων οἱ αὐτοὶ πόνοι οὐχ ὁμοίως ἄπτονται ἄρχοντός τε ἀνδρὸς καὶ ἰδιώτου* (Xen. *Cyr.* i. 6, § 25), where the adverb *ὁμοίως* is intimately connected with the verb *ἄπτονται*, but we may use the same adverb as qualifying an adjective only; thus (Herod. i. 52): *τὸ ξυστὸν τῇσι λόγχῃσι ὁμοίως χρούσειον*. To this distinction Cicero refers in the following passage (*de Fin.* iv. 27, § 75): “ut in fidibus pluribus, si nulla earum ita contenta numeris sit, ut concentum servare possit, omnes æque incontentæ sint: sic peccata, quia discrepant, æque discrepant; paria sunt igitur. Hic ambiguo ludimur: æque enim contingit omnibus fidibus, ut incontentæ sint: illud non continuo, ut æque incontentæ.” For in the former case the adverb belongs to the verb containing the primary predicate; thus, *αἱ χορδαὶ ὁμοίως πλημμελούσι*; in the latter it belongs to the predicated adjective, *αἱ χορδαὶ εἰσιν ὁμοίως ἀσύμφωνοι*.

(b) These considerations will enable the student to see that grammarians (for instance Matthiä, § 309; Rost, p. 464) are in error when they state that the adverb can take the place of the adjective as a primary predicate. In all cases where this seems to occur the adverb in its proper sense qualifies some verb predicating in itself the existence or nature of the subject. The adverbs used in this way are almost always secondary predicates of time, place, quantity or manner, and the verb is always capable of predicating substance. Thus we have *Π.* vi. 130: *οὐδὲ γὰρ Λυκούργος δὴν ἦν*, “for neither did Lycurgus exist a long time.” *Ibid.* i. 416: *ἐπεὶ νύ τοι αἶσα μίνυνθά περ οὔτι μάλα δὴν*, “since it is your fate [to live] a short and not at all a long life.” Xen. *Anab.* i. 8, § 8: *ὅτε δὲ ἐγγύτερον ἐγγήνοντο*, “when they came (i.e. were come into a position) nearer.” Similarly, *Id. Cyr.* iv. 1, § 18: *χωρὶς γενόμενοι*, “having gone apart.” Thucyd. iv. 61: *οὐ γὰρ τοῖς ἔθνεσι, ὅτι δόξα πέφυκε, τοῦ ἐτέρου ἔχθει ἐπίαςιν*, “for they do not invade nations, because their origin is different (because they have been born in different places), through hatred of one of our races” (i.e. the Dorian). Eurip. *Iph. T.* 1014: *ἄλῃς τὸ κείνης αἷμα*, “the blood of her (Clytæmnestra) has been shed so as to satisfy all demands” (unless *ἄλῃς* is really a substantive, like the Latin *satis*). *Id. Hec.*

536 : *σῶγα πᾶς ἔστω λεώς*, "let all the people exist silently, i.e. be in a state of silence." *Il. VII. 424* : *διαγνῶναι χαλεπῶς ἦν ἄνδρα ἕκαστον*, "it was hardly possible (it was allowed or possible with difficulty) to distinguish each man." *Ibid. IX. 551* : *Κουρήτεσσι κακῶς ἦν*, "it went badly with the Curetes." *Xen. Anab. IV. 3, § 24* : *ἐπεὶ τὰ πέραν ἑώρα καλῶς γιγνόμενα*, "when he saw the matters on the other side of the river going on, turning out, well." *Isocr. Paneg. § 5* : *ὥστ' ἤδη μάτην εἶναι τὸ μεμνήσθαι περὶ τούτων*, "so that already it is in vain (i.e. it exists in vain, it comes to pass fruitlessly) to remember these things."

(c) We have seen above (259), that adverbs, etymologically considered, are cases of nouns, pronouns or adjectives, which express the time, place, cause, form or manner of an action. The only difference, therefore, between the adverbs and other secondary predicates consists in this, that while the adverbs signify general affections, the case of nouns predicate specially some secondary relation. Thus we may say, specially,

*ἐπεδήμει τῇ Σπάρτῃ οἱ ἐν Λακεδαίμονι,*

or generally,

*ἐπεδήμει ἐκεῖ.*

And we may say, with reference to a person's general state, *ἔχει καλῶς*, *bene se habet*, "he is well," or we may append a particular reference, *ἔχει καλῶς τὸ σῶμα* or *τοῦ σώματος*, *bene se habet quoad corpus*, "he is well in his body." In fact, the use of a verb with an adverb, as well as with a case, is a degree less definite than the employment of two cases with the verb. Thus, if we say, *πατάσσει ῥάβδῳ*, "he strikes, and a stick is the instrument," we add one particular; if we say, *πατάσσει ἰσχυρῶς*, "he strikes, and his manner of striking is violent," we add another particular: but we may say, *πατάσσει ἰσχυρῶς ῥάβδῳ*, "he strikes violently with a stick;" and we may add to this an accusative case expressing the object, *πατάσσει ἰσχυρῶς ῥάβδῳ τὸν ὄνον*: we have then three adjuncts to the primary predication, "he is striking," and besides "the manner is violent, the stick is the instrument, the ass is the object of his striking."

**436** The conditional proposition, which is a relative sentence with an indefinite antecedent, is of an adverbial nature. For it is

an equally adverbial predication to say generally, "I will go to London *conditionally*," and to say more distinctly, "I will go to London *if you will accompany me*," i. e. conditionally on your accompanying me.

437 The causal sentence, which is often expressed by the absolute use of the participle, may be contained in the simple adverb; thus in Thucyd. I. 39, ad fin.: ἐγκλημάτων μόνων ἀμετόχως means "you being free from their inculcation alone," ἀμετόχων ὄντων ὑμῶν. And in the same author, IV. 20, § 3: πολεμοῦνται ἀσαφῶς ὁποτέρων ἀρξάντων, "they are involved in war, without knowing who began it," ἀδελον ὃν ὁπότεροι ἤρξαν.

438 The illative sentence may be expressed by a mere adverb; thus (Thucyd. I. 21, § 1): τὰ πολλὰ ὑπὸ χρόνου αὐτῶν ἀπίστως ἐπὶ τὸ μυθῶδες ἐκνευκηκότα, "most of these old stories having won their way to fabulousness, so as to lose all credit." So also in the same writer, VI. 58: ἀδήλως τῇ ὄψει πλασάμενος πρὸς τὴν συμφορὰν, "having dissembled in his countenance with reference to the calamity, so as not to betray his feelings or disclose what had happened."

439 Parallel adverbs are sometimes used to express a tertiary by the side of a secondary predication; thus in Thucyd. II. 64, § 2: φέρειν τε χρὴ τὰ τε δαιμόνια ἀναγκαίως τὰ τε ἀπὸ τῶν πολεμίων ἀνδρείως, "one must bear what the gods inflict as necessary things, i. e. because they are unavoidable, and face the assaults of enemies courageously, i. e. after the manner of brave men," where ἀναγκαίως amounts to a tertiary predication of the *object*, and ἀνδρείως is a secondary predication referring to the *subject*.

## § VII. *Secondary Predicates.* (b) *Cases of Nouns.*

440 As the Greek language is in an etymological, as well as in a syntactical state, it expresses the relations of case, both by inflexions, and by an apposition of those inflexions to certain pronominal adverbs called prepositions. The preposition, as an adverb, belongs to the first class of secondary predicates; but as the special meanings of the prepositions depend on the cases with which they are used, we must consider, in the first instance, the syntax of the cases themselves.

(a) *The Nominative.*

441 We have seen that the nominative regularly designates the subject, and that it is predicated directly through certain verbs, which serve as copula. As the nominative cannot represent the object of the verb, it is clear that the words, capable of employment as secondary predicates in the nominative, are those which are adapted for the expression of the adverbial relations of time, place, manner, degree, &c. These are, in the first place, participles as temporal predicates; next, adjectives and pronouns as predicates of place and manner; and finally, those substantives which are by their nature categorical. In general, those words which appear as tertiary predicates in the oblique cases are best suited for secondary predication in the nominative.

442 The following examples will explain this usage:

(a) Participles are used as secondary predicates of time, or as equivalent to a temporal sentence.

Thus we have γελάσας ἡσυχῇ ἔφη (Plat. *Phæd.* 101 B), "he laughed gently and said," i.e. at the same time; ὅτε ἦλθεν ἄγων αὐτῷ τὰ παρὰ τῶν συμμάχων δῶρα (Xen. *Econ.* 4, § 20), which Cicero renders (*Cato*, 17, § 59): *quum venisset ad eum eisque dona a sociis attulisset*. We should say indifferently, "he came and brought," i.e. at the same time, or "he brought with him."

There are cases in which some caution is required, lest we should miss this adverbial sense of the participle. For instance, the punctuation of the ordinary editions leads students to mis-translate Thucyd. I. 39, init.: καὶ φασὶ δὴ δίκη πρότερον ἐθελῆσαι κρίνεσθαι, ἣν γε οὐ τὸν προύχοντα καὶ ἐκ τοῦ ἀσφαλούς προκαλούμενον λέγειν τι δοκεῖν δεῖ, ἀλλὰ τὸν ἐς ἴσον τὰ τε ἔργα καὶ τοὺς λόγους πρὶν διαγωνίζεσθαι καθίσταντα, where we must observe that τὸν belongs to προκαλούμενον, and that προύχοντα, "when he has the advantage," is quite as adverbial, or quite as much a secondary predicate of time, as ἐκ τοῦ ἀσφαλούς, "from a safe position," "when he is in safety." Compare the parallel sentiment in III. 82, § 6, where we have εἰ προύχοιεν, i.e. "as often as (whenever) those who made the proposal had the advantage." And even when there is no article to confuse the meaning, the student is apt to lose the predicative force of the participle because it agrees in case with the object of the verb; thus in *Æsch. Agam.* 372—4:

οὐ γὰρ ἐστὶν ἑπαλξίς πλούτου, πρὸς κόρον ἀνδρὶ λακτίσαντι μέγαν Δίκας βωμόν, εἰς ἀφάνειαν, "when a man has wantonly spurned the mighty altar of justice, wealth furnishes no bulwark against destruction." Sometimes the participle appears by the side of an adjective in these secondary predications, as in Thucyd. iv. 130, § 3: ὁ δῆμος ἀναλαβὼν τὰ ὅπλα περιοργῆς ἐχώρει ἐπὶ τοὺς Πελοποννησίους, "the people, having snatched up the arms, rushed, in great wrath, on the Peloponnesians." Sometimes two participles, both as secondary predicates of time, may appear together to indicate consecutive events, as in Thucyd. i. 75, § 2: καὶ τινῶν καὶ ἤδη ἀποστάντων κατεστραμμένων, "and as some had revolted and were reduced (permanently) to a subject state" (cf. Id. i. 50, § 4), or even to express the contemporary state, as II. 5, § 2: τῶν μὲν διεφθαρμένων, τῶν δὲ ζώντων ἐχομένων, "some having been killed, and others being detained alive." And a participle may be accompanied by two other secondary predicates, one in the form of an adjective, the other in that of a regular adverb, as in Thucyd. iv. 61, ad fin.: οἳ τ' ἐπὶ κλητοί, εὐπρεπῶς ἄδικοι ἐλθόντες, εὐλόγως ἄπρακτοι ἀπίασιν, "and those who have been called in, as they came with fair pretences and dishonest thoughts, shall go back again with fair reasons and disappointed hopes."

(b) Adjectives are used as secondary predicates of place, time, manner, cause, extent, &c.

(aa) We have secondary predicates both of place and manner in Soph. *Aj.* 594 sqq.:

ὦ κλεινὰ Σαλαμίς, σὺ μὲν που  
ναίεις ἀλιπλαγκτὸς εὐδαίμων  
πᾶσιν περίφαντος αἰεὶ,

where *κλεινὰ* is the epithet, and *ἀλιπλαγκτός* the local predicate, whereas *εὐδαίμων* and *περίφαντος* are predicates of manner: "thou, O glorious Salamis, dwellest in the midst of the breakers ever happy and glorious." These predicates of manner are often best rendered by a primary predicate; as "thou art happy and glorious, where thou dwellest." Thucyd. iii. 56: ἐπέρχεσθε δεινοί, "you are formidable when you attack." And this must be the case when the secondary predicate of manner appears twice in the same sentence; as in Thucyd. ii. 98, ad fin.: ὁ δὲ ἄλλος ὄμιλος ξύμμικτος πλῆθει φοβερώτατος ἡκολούθει, "the rest of the crowd

which followed was a mixed multitude, and exceedingly formidable from its numbers." Adjectives denoting time are regularly used as secondary predicates; thus Hom. *Il.* i. 423: *χθιζὸς ἔβη*, "he went away yesterday;" Herod. vi. 120: *τριταῖοι ἐγένοντο*, "they arrived on the third day;" Plat. *Resp.* 614 B: *ἀναιρεθέντων δεκαταίων τῶν νεκρῶν ἤδη διεφθαρμένων*, "the dead bodies having been taken up ten days afterwards, when they were already decayed." The local predicate will often be best rendered by an adverbial phrase, as in Arist. *Metaph.* i. 3, p. 983 a, 28: *ἀνάγεται γὰρ τὸ διὰ τί εἰς τὸν λόγον ἔσχατον, αἴτιον δὲ καὶ ἀρχὴ τὸ διὰ τί πρῶτον*, "the *wherefore* is introduced last into the definition, but the *wherefore*, as being the first, is the cause and the first principle." The local predicate is very common in poetry, as Soph. *Ant.* 784: *φοιτᾷς ὑπερπόντιος*. *Æd. C.* 119: *ἐκτόπιος συθείς*. *Æd. T.* 1411: *θαλάσσιον ἐκρίφατε*. *Ibid.* 32: *ἐξόμεσθ' ἐφέστιοι*. Eurip. *Andr.* 516: *ἔθ' ὑποχθόνιοι*. *Ibid.* 357: *βώμιοι πίτνοντες*. *Ibid.* 266: *κάθησ' ἐδραία*, where we use the noun with its preposition: "over the main," "out of the way," "into the sea," "at the hearth," "under the ground," "at the altar," "on the seat."

(bb) Sometimes this predicate expresses the cause of the main predication; as in Soph. *Antig.* 941: *ζεύχθη ὀξύχολος παῖς ὁ Δρύαντος*, "he was bound, *because* he was so keen in his wrath." Id. *Trach.* 936:

*κἀνταῦθ' ὁ παῖς δύστηνος οὐτ' ὀδυρμάτων  
ἐλείπετ' οὐδέν, κ.τ.λ.*

"the boy, like a miserable creature as he was," or "for he was a miserable creature." When the Greeks wish to express very strongly this mixture of the manner and cause, they add the mere adverb to the adjective; thus,

*ἦ κακὸς κακῶς ταφῆσει νυκτὸς οὐκ ἐν ἡμέρᾳ*  
(Eurip. *Troad.* 448),

"since you are a base wretch, you shall be buried in a base manner."

*ἀγ' ὦ θύγατερ ὅπως τὸ κανοῦν καλὴ καλῶς οἴσεις*  
(Aristoph. *Ach.* 253),

"as you are a pretty lass, bear the basket prettily."

*Obs.* The Latin writers imitate this idiom; thus Virgil, *Æn.* v. 447:

*Ipsæ gravis, graviterque ad terram pondere vasto  
Concidit.*



(cc) Many adjectives are used both in prose and verse as secondary predicates of magnitude or amount; as Thucyd. II. 5: ὁ Ἀσopus ἐράνη μέγας, "the Asopus ran in a full stream;" Xen. Anab. VI. 2. § 4: ἐκποτὴ ἀφύσσουσι ρέουσα, "a fountain running abundantly;" Thucyd. I. 75: ἤρετο τὸ ὕψος τοῦ τείχους μέγα, "the height of the wall was raised to a great altitude;" Dem. OI. II. § 3: διὰ τούτων ἤρθη μέγας, "by means of these he was raised to great power." In such phrases as Aristoph. Eq. 1362, ἄρος μετάρωσεν ἐς Ζυράθρον ἐμβαλῶ, this predication of degree is actually locative: for "lifting up high" means "lifting up from the ground."

dd There is often a kind of *prolepsis* in these adverbial adjectives, i.e. they express the effect of the main verb, and therefore approximate to the illative sentence (above, 438). Thus we have Soph. Aj. 945:

ἐμοὶ πικρὸς τέθηκεν ἡ κείνους γλυκὺς,  
αὐτῷ δὲ τερπνός,

i.e. "the effect of his death was grief to me and joy to his enemies, but to himself it brought pleasure."

So Eurip. Hippol. 796:

λυπηρὸς ἡμῖν τοῦσδ' ἂν ἐκλείποι δόμους,

i.e. "his leaving this house would cause grief to me."

Thucyd. III. 23: κρύσταλλος ἐπεπήγει οὐ βέβαιος ἐν αὐτῇ, ὥστ' ἐπελθεῖν, ἀλλ' οἷος ἀπηλιώτου ἢ βορέου ὕδατώδης μᾶλλον, "ice had frozen on the ditch, not to the extent of being firm, so as to admit of their walking on it, but rather of a half liquid kind, such as is found when the wind is east rather than north."

(ee) We may have all these forms of the adjective or participle used as secondary predicates in one sentence, so that this *prolepsis* or statement of the effect follows upon similar predications of the time, the manner, or the cause. Thus in Plat. Theæt. 175 c: ἰλιγγίων τε γὰρ ἀφ' ὑψηλοῦ κρεμασθεὶς καὶ βλέπων μετέωρος ἄνωθεν ὑπὸ ἀηθείας ἀδημονῶν τε καὶ ἀπορῶν καὶ βαρβαρίζων, γέλωτα θοράτταις μὲν οὐ παρέχει οὐδ' ἄλλω ἀπαιδεύτῳ οὐδενί, οὐ γὰρ αἰσθάνονται, τοῖς δ' ἐναντίως ἢ ὡς ἀνδραπόδοις τραφέειν ἄνω, "being dizzy, because he is held suspended aloft, and there above the earth looks down from his elevation, so that from

want of habitude he feels nervous and is perplexed and talks inarticulately, he does not (like Thales) cause laughter to Thracian maidservants or to any other uneducated person, for they do not perceive his embarrassment; but he does seem ridiculous to all those who are brought up not as slaves, but in the opposite manner."

**443** (c) Substantives are used in a sort of apposition, which really involves the main category of the sentence. Thus, when we say (Hom. *Il.* II. 673):

Νιρέυς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν,

the main point asserted of Nireus is not his having gone to Troy, but his having been the handsomest man among those who went thither. We have an instructive instance of this mode of predication, in connexion with the predicates of time, place and manner, in Soph. *Æd. Col.* 718:

ἀ δ' εὐήρετμος ἔκπαγλ' ἀλία  
 χερσὶ παραπτομένα πλάτα  
 θρώσκει τῶν ἐκατομπόδων  
 Νηρήδων ἀκόλουθος,

where the construction is ἡ εὐήρετμος (epithet); πλάτη, χερσὶ παραπτομένη (predicate of time); θρώσκει (verb containing the primary predicate); ἔκπαγλα (adverb of manner); ἀλία (local predicate, almost equivalent to adverb of place); τῶν ἐ. Ν. ἀκόλουθος (noun in apposition, which involves the main category of the whole sentence); i. e. "the well-poised oar, when graspt by the hands, bounds surprisingly in the sea, and keeps pace with the hundred feet of the Nereids." To this class belong the cases of apposition which have been explained above (407, 8), where we have shown how the apposition to the subject passes from the nature of an epithet to that of a predicate<sup>1</sup>.

**444** (d) There are certain pronouns or pronominal words, which are used specially in this sort of predication, and in a different sense from that which they bear as epithets. Such are the

<sup>1</sup> It was necessary to dwell at some length upon these predicative uses of the adjective and substantive in particular, because the whole doctrine of tertiary predicates depends upon them. Perhaps the first writer who treated this subject accurately was K. O. Müller, in the *Gött. Gel. Anz.* for 1838, p. 1110, where he has correctly explained the passages from Soph. *Aj.* 594; *Æd. Col.* 718, quoted above.

δδ. With the article, or as an epithet, μέσος means that which stands between two other objects. Without the article, or as a secondary predicate, μέσος is a local predicate signifying the middle point or part of a particular object. Thus ἡ μέση ἀγορά is "the middle market-place," that which stands in the midst of several others; but μέση ἡ ἀγορά or ἡ ἀγορὰ μέση is "the middle of the market-place, or the market-place at its middle." Similarly μέσος πολίτης is "a citizen of the middle class" (Thucyd. vi. 54, § 2); τὰ μέσα τῶν πολιτῶν, "the moderate party in the state" (Id. iii. 82, fin.); οἱ διὰ μέσου, "the neutral party" (Id. viii. 75, § 1); τριῶν μοιρῶν ἡ ἐν μέσῳ, "the middle class" (Eurip. *Suppl.* 247); but ἔχομαι μέσος, "I am caught by the waist, at the middle of my body" (Arist. *Ach.* 571; *Ran.* 469; *Eq.* 388). In the same way we distinguish ἡ ἐσχάτη, "the last island" of a group or cluster; ἡ νήσος ἐσχάτη, "the island at its extremity" or "the end of the island;" ὁ ἄκρος πολίτης, "the perfect (tip-top) citizen" (Plat. *Leges*, p. 823 A); ἐπ' ἄκροις τοῖς κώλοις, "at the extremities of the limbs" (Id. *Tim.* p. 76 E).

cc. With the article, πᾶς and ἄλλος signify the entirety or whole residue of a collection of objects; thus οἱ πάντες are *cuncti*, οἱ ἄλλοι are *reliqui*. But without the article, they are merely pronominal words expressing collection and difference. In the same way we may distinguish between such phrases as τῆς ἡμέρας ὅλης, "the whole day" (Xen. *Anab.* iii. 3, § 11); δι' ὅλης τῆς νυκτός, "through the whole night" (Ib. iv. 2, § 4); and such as τὸ ὅλον πρόσωπον, "the whole face" (Plat. *Protag.* p. 329 E); τὸ ὅλον γένος, "the whole race" (Id. *Crat.* p. 392 C); γυναικὸς τῆς ὅλης, "the whole of the women" (Id. *Symp.* p. 191 B). Ἐκαστος is either a pronominal word of this kind, or it is a secondary predicate expressive of separate locality (see above, 398, (d), (e)).

445 To this idiom we may at once refer the absolute use of the participle in the nominative (148). This is particularly common in the case of those verbs which are used impersonally; here the participle appears in a sort of causal or concessive sense: as δέον ἀπιέναι, "since it was necessary to depart;" οὐδὲν δέον, "although it was not at all necessary;" οὐδὲν προσήκον αὐτοῖς, "although it did not concern them;" εἰρημένον, "although it has been said;" δεδογμένον, "after it had been resolved;" ἀδύνατον ὄν, "since

it is impossible;" ἀδελον ὄν, "since it is uncertain;" *τυχόν*, "since it may so happen," i. e. "perhaps;" *δόξαν ταῦτα*, "whereas these things had been determined;" and sometimes with ὡς, as in the regular causative sentence (below, 616, *Obs.* 3); thus, ὡς τόδ' αἶμα χεῖμαζον πόλιν (*Soph. Ed. T.* 101); ὡς οὐ μετὸν αὐτοῖς Ἐπιδάμνου (*Thucyd.* i. 28). The adverbial nature of the participle in this construction is established by the fact that an adverb may be substituted for it. Thus in *Thucyd.* iv. 20, ἀσαφῶς ὁποτέρων ἀρξάντων, the author might have written ἀδελον ὄν for ἀσαφῶς (above, 437).

**446** This adverbial apposition of the nominative of the participle sometimes assumes an appearance of great syntactical laxity, as when a nominative plural is placed by the side of a verb in the singular; thus *Herod.* ii. 133: ταῦτα δὲ ἐμνηχανάτο ἵνα οἱ δυνάδεκα ἔτη ἀντὶ ἑξ ἐτέων γένηται, αἱ νύκτες ἡμέραι ποιούμεναι; or where a nominative singular stands by the side of another nominative in the plural; thus,

λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί,  
φύλαξ ἐλέγχων φύλακα (*Soph. Antig.* 260);

or when a participle stands between two verbs; thus,

ἦν δὲ πᾶσ' ὁμοῦ βοή,  
ὁ μὲν στενάζων, ὅσον ἐτύγγανεν πνέων,  
αἱ δ' ἠλάλαζον (*Eurip. Bacch.* 1084).

### (β) *The Genitive.*

**447** The genitive signifies that the object referred to is considered as the source from which something proceeds—that it is sustaining a loss—that something is being taken from or out of it.

All the meanings of this case in Greek syntax belong to one or other of the three following classes:

- a. The genitive of *ablation*, or the ablative case; as  
ἀπαλλάττειν τινὰ νόσου, *liberare aliquem a morbo*, "to free some one *from* a disease."
- b. The genitive of *partition*, or the partitive case; as  
ἔδωκά σοι τῶν χρημάτων, *dedi tibi de mea pecunia*, "I gave you *a part* of my money."

c. The genitive of *relation*, or the relative case; as

οὐδὲν διαφέρει τὰ ἕτερα τῶν ἑτέρων, "*as compared with one another, the things do not differ.*"

**448** To the first two classes belong all those usages which are expressed in English by the prepositions "of" or "from." And whenever we wish to express that an object is the starting point *from* which we set out, the cause *of* some action, the substance *from* which we derive a sensation, or the source *from* which something else proceeds, the material *of* which it is made, or *of* which it is full; that it is something *from* which we desist, *from* which we are separated or set free, or *of* which we are deprived; in all these instances we have the Greek genitive as an *ablative* case. And when we wish to express that an object is a whole, *from* or *out of* which we take or give a part, we employ the Greek genitive as a *partitive* case.

**449** The transition from the ideas of *ablation* and *partition* to that of *relation* is immediate. Indeed, the word *proportion*, which is applied to the latter, refers more literally to the former. And there are many examples in which it would be difficult to say whether the genitive signifies relation or partition. Thus, "to be king of a country," ἀνάσσειν τῆς γῆς, may be paraphrased into "to be king *in regard to* the country;" or "to *belong to* the country as king." There is always this option in the case of possessives, comparatives, and superlatives: for it matters not whether we consider the genitive as a *partitive* or *relative* case. We sometimes find in the same sentence two genitives, one of which is *partitive* and the other *relative*; and yet the difference between their significations is so slight, that they might be termed both of them *partitive* or both *relative*; thus in Plat. *Resp.* p. 439 A, we have οὐ τοῦτο θῆσεις τῶν τινὸς εἶναι, i.e. "*tanquam partem eorum, quæ ad aliud quid referuntur.*" We might have expressed either genitive in English by the phrase "belonging to"—"as belonging to those things which belong to something else."

**450** The genitive case plays such a prominent part in Greek syntax that we must either leave the student to apply these principles to the instances which he meets with in the course of his reading, or endeavour to illustrate the rules with very numerous

examples. The former is the more useful course for one who wishes to master the idiom of the Greek language, and to exercise himself in reasoning; but for purposes of reference and in order to verify the statement which has been made, it will be convenient to enumerate and classify the chief idiomatic usages of the Greek genitive. We shall therefore give (1) the regular uses of the Greek genitive according to the above arrangement of its meanings as *ablative*, *partitive* and *relative*; and (2) those special uses in which the primary signification is subordinated to the idiomatic practice.

(1) Regular uses of the Greek Genitive.

(a) The Genitive of Ablation.

**451** The genitive denotes ablation, that is, separation or detachment from something,

(aa) With all verbs of motion from a place; as *Soph. Œd. Col.* 572: γῆς ὅποιας ἦλθον, "from what sort of a land I came;" *Phil.* 613: εἰ μὴ τόνδε ἄγουντο νήσου τῆσδε, "if they did not take this man with them from this island."

(bb) With all verbs denoting separation or removal, such as

(α) "To remove or separate" (χωρίζειν, διορίζειν, ἀποκρίνειν, εἰργεῖν, ἀποκλείειν, ἐκβάλλειν, ἀφιστάναι), or "to be removed or stand away from" (ἀπέχειν, διέχειν, ἀπείναι, ἀφίστασθαι, ἀποστατεῖν, ἐξίστασθαι<sup>1</sup>, μεθίστασθαι, &c.), or "to yield and give way" (εἰκεῖν, ὑπείκειν, παραχωρεῖν, &c.), "to flee, to escape" (ἀλύσκειν, φεύγειν, ἐκφεύγειν, &c.).

(β) "To set free or deliver" (ἀπαλλάττειν, λύειν, ἀπολύειν, ἀφίεναι, ἐλευθεροῦν, σώζειν, &c.), "to get off" (ἀπαλλάττεσθαι), "to miss or fall short of" (ἀμαρτάνειν, ἀφαμαρτάνειν, διαμαρτάνειν, &c.).

(γ) "To repel, keep off, divert or stop" (ἔχειν, ἐπέχειν, ἀμύνειν, ἀλάλκειν, βάλλειν, ἀποβάλλειν, ἀφιστάναι, ἀποτρέπειν, παύειν, καταλύειν, &c.), "to hinder or prevent" (κωλύειν, εἰργεῖν, ἐρητύνειν, ἐμποδῶν εἶναι), "to cease, to desist, to remit" (παύεσθαι, ἀφίεσθαι, λήγειν, λωφᾶν, ἐπέχειν, &c.), "to refrain or restrain oneself"

<sup>1</sup> For the use of this verb with the accusative see 430, (bb).

(ἀπέχεσθαι). For example, Hom. *Od.* xv. 33: ἐκάς νήσων ἀπέχειν ναῦν, "to keep a ship far from the islands." Thucyd. iv. 3, § 2: ἀπέχει ἡ Πύλος τῆς Σπάρτης σταδίους τετρακοσίους, "Pylus is distant (i.e. removed or separated) from Sparta 400 stades." Pind. *Ol.* i. 58: τὸν μενούνων κεφαλᾷς βαλεῖν εὐφροσύνας ἀλάται, "which desiring to push away from his head, he wanders away from joy." Hence φθείρεσθαι τινος, "to leave something to one's destruction" (*Æsch. Pers.* 443; *Eurip. Andr.* 715). To these must be added many of the nouns derived from such verbs, and conveying the same meaning. Thus we have both ἀπαλλάξαι τινὰ κακοῦ or ἀπαλλαγῆναι κακοῦ (*Plat. Gorg.* 458 A), and ἀπαλλαγῇ πόνων (*Æsch. Agam.* init.), and so forth.

(cc) With all verbs denoting a production or its result; as ποιῆν, ἐργάζεσθαι, κατασκευάζειν, &c., "to make;" or their converse, ποιεῖσθαι, γίγνεσθαι, ὑπάρχειν, εἶναι, "to be made, to come into being, to exist." Thus we have Herod. v. 62: συγκειμένου σφι πωρινοῦ λίθου ποιέειν τὸν νηόν, Παρίου τὰ ἔμπροσθεν αὐτοῦ ἐξεποίησαν, "it having been covenanted by them to build the temple of tuff-stone, they finished off the front of it with Parian marble." And to show how completely the idea of ablation enters into this use of the genitive, it is sometimes accompanied by ἀπό, "from," or ἐξ, "out of;" as Herod. vii. 65: εἴματα ἀπὸ ξύλων τεποιημένα; ii. 96: τὰ πλοῖα ἐστὶν ἐκ τῆς ἀκάνθης ποιεύμενα.

To these verbs must be added nouns denoting the result of manufacture; thus we have οἶκημα ξύλων, λίθων, "a chamber made out of timber or stones;" νόμισμα χρυσοῦ, χαλκοῦ, "a coin made out of gold or copper;" λίθου ἐστρωμένη ἐστὶν ἡ ὁδός, "the road is paved with (out of) stones;" ἡ κρηπίς λίθων ἐστὶ μεγάληων, "the foundation is made of great stones."

(dd) To the same class we must refer the genitive of derivation or selection, with distributives, as τῶν ὄντων τὰ μὲν ἐφ' ἡμῖν ἐστίν, τὰ δ' οὐκ ἐφ' ἡμῖν, "(out) of existing things, some are and some are not in our power;" with definite participles, as τῶν Βοιωτῶν τοὺς μὴ βουλομένους, "those (out) of the Bœotians, who did not wish;" with adjectives, as οἱ πολλοὶ τῶν ἐνθάδε εἰρηκότων, "the majority (out) of those who have spoken here;" οἱ χρηστοὶ τῶν ἀνθρώπων, "those out of the number of men who are good;" with the adverb of place, as ἄλλοθι γαίης, "in a different place

out of the extent of the earth;" *ποθι φρενός*, "in what part (out) of the range of my mind;" *ἔν' εἰ κακοῦ*, "in what situation (out) of misfortune you are." A special application of this is the genitive of sonship, as *Ἀλέξανδρος ὁ Φιλίππου*, "Alexander the son of (sprung or derived from) Philip;" for the idea of ablation is clearly shown in the occasional use of a preposition, as in *Soph. Aj. 557*: *ὅπως πατρός δείξεις ἐν ἐχθροῖς οἶος ἐξ οἴου τράφης*. Also in the use of words like *ἐκγονος*, &c.

(*ee*) Hence also the genitive is found with all kinds of substantives to denote the cause or origin of a thing, as *Il. II. 396*: *κύματα παντοίων ἀνέμων*, "the waves proceeding from, caused by, all sorts of winds;" *Eurip. Or. 610*: *ὀνείρατ' ἀγγέλλουσα τὰ γαμέμνονος*, "announcing the dreams sent from Agamemnon."

(*ff*) Verbs and nouns indicating fulness or want take a genitive of ablation, the former according to (*cc*), as denoting the materials, and the latter according to (*bb*), as implying separation or removal from the object. To this class belong the following: *πιμπλάναι*, *πλήρουν*, *μεστούν*, *γέμειν*, *κορενύναι*, *βρίθειν*, *βρύειν*, *πλουτεῖν*, *εὐπορεῖν*, with the adjectives *μεστός*, *πλέος*, *πλήρης*, *πλούσιος*, *ἀφνειός*, *εὐπορος*, and the adverbs *ἄδην*, *ἄλεις*; also the converse of these, *κενοῦν*, *ἐρημοῦν*, *γυμνοῦν*, *ἀπογυμνοῦν*, *μονοῦν*, *στερεῖν*, *ἀποστερεῖν*, *ἀποδύειν*, *ἐκδύειν*, *σπανίζειν*, *πένεσθαι*, *ἀπορεῖν*, *ἐλλείπειν*, *λείπεσθαι*, *δεῖσθαι*, *δεῖν*, with the adjectives *κενός*, *ἐρημός*, *γυμνός*, *ἄπορος*, *πένης*, *ἐνδέης*, *ψιλός*, *ὀρφανός*, *καθαρός*, &c.; also words denoting mental fulness and deficiency, as *μέμνησθαι* and its converse *λανθάνεσθαι*; thus, *χρημάτων μὲν εὐποροῦμεν, λόγων δὲ ἀποροῦμεν*, "we abound in (we have an abundance derived from) money, but we are lacking in (we are deprived of, separated from) eloquence."

To this class belong the collective words which are followed by the genitive, as *πλήθος ἀνθρώπων*, *ἀγέλη βοῶν*, *σωρὸς λίθων*. Also quantitative nouns estimated by a measurement, as *τείχος σταδίων ὀκτώ*, "a wall of (made up of materials extending to) eight stades;" *ὁδὸς τριῶν ἡμερῶν*, "a road or journey of (made up of the space traversed in) three days." Hence the genitive is frequently used in estimates of space and time, with perhaps a tacit reference to some such word as *μῆκος*. Thus in *Hom. Il. XVIII. 7*, *τί νηυσὶν ἐπὶ κλονέονται ἀτυζόμενοι πεδίοιο*; "why do





"it smells," i. e. "it emits the smell," may have the genitive of the object *from* which that particular scent usually proceeds; as *Æsch. Agam.* 1281: τὸδ' ὀζει θυμάτων ἐφεστίων, "this smells *of* (this is the smell *from*) victims at the hearth." *Arist. Ach.* 191: ὀζουσι πίττης καὶ παρασκευῆς νεῶν, "this treaty smells *of*, has the smell which comes *from*, pitch and the equipment of ships of war;" *Soph. Fragm.* 147: περὶ δ' ἐμῷ κάρῳ κατάγνυται τὸ τεῦχος οὐ μύρου πνέον ἐδειματούμην δ' οὐ φίλης ὀσμῆς ὑπο, "about my head there is broken a vessel not breathing forth (the scent) of (from) ointment; I was terrified by no pleasant smell."

To this class belong not only the verbs which refer to specific senses, as ἀκούειν, ἀκροᾶσθαι, ὀσφραίνεσθαι, &c., but general words, like αἰσθάνεσθαι, and secondary applications, like μανθάνειν, ξυνιέναι and πυνθάνεσθαι. The genitive is strengthened in the last verb by the occasional use of the prepositions ἀπό, ἐξ, and παρά.

(*hh*) Verbs signifying the derivation of advantage or enjoyment from an object are followed by a genitive of ablation, on the same principle as the verbs of perception; thus we have a genitive after γεύεσθαι, "to taste of;" πάσασθαι, "to feed from;" ἀπολαύειν, ἐπαυρεῖν, ἐπαύρεσθαι, ὄνασθαι, "to get enjoyment from;" εὐωχεῖσθαι, "to make a feast of;" with their corresponding causatives, γεύειν, "to give to taste;" ἐστιᾶν, εὐωχεῖν, "to feast a person," &c. Just so in Latin we have the ablative after *fruor*, *vescor*, *utor*, and the like. Thus we find *Xen. Œc.* 12, § 7: οἱ ἀπολαύοντες τῶν σῶν ἀγαθῶν εὐνοί σοι γίγνονται, "those who derive benefit from your advantages are well disposed towards you." *Plat. Resp.* p. 352 B: εὐωχοῦ τοῦ λόγου, "make a feast off the discourse." *Ibid.* p. 571 D: ἐστιᾶν τινα λόγων καλῶν, "to regale a person on (off) fine speeches."

#### (*b*) The Genitive of Partition.

**452** The manner in which the genitive of ablation passes into that of partition is strikingly shown in two of the applications of the former. Thus the genitive of time (451, (*ff*)) is undoubtedly ablative in the first instance, according to the definition given, namely, as a genitive of the amount, which serves as the materials from which the collective term is made up. But in other idioms it seems to be merely a possessive genitive dependent on some specific

word which would be expressed, if at all, in the dative. Thus the genitive of time not only expresses, as we have seen, "out of (within the space of) a certain amount of time," but also "within the limits of a general division of the year or the twenty-four hours." Now this latter usage is partitive, whether we consider the genitive itself to bear this meaning, or think it necessary to supply *μέρει* or *ῥα*, the latter of which actually appears with this use of the genitive. Thus, on the one hand we say, *τοῦ μηνός, τοῦ ἐνιαυτοῦ*, "at intervals of a month or year," the whole month or year being counted, so that we must supply *μήκει*, if anything, and the genitive will be ablative, as indicating the materials; or, on the other hand we say, *οἱ πολέμοι ἀπεχώρησαν νυκτός*, "the enemy departed in the night, at some hour in the night," where the whole period cannot be intended, and the genitive must therefore be partitive, or, what is the same thing, possessive. The same remark applies to the genitive as denoting some season of the year. For while we have the genitive alone in *Xen. Mem. III. 8, § 9*: *ἡδὺ μὲν θέρους ψυχρινῇν ἔχειν τὴν οἰκίαν, ἡδὺ δὲ χειμῶνος ἀλεεινῇν*, "it is pleasant to have one's house cool during the summer and warm during the winter," where the whole of these seasons are intended, and *μήκει*, if anything, would be supplied, we often find these genitives dependent on *ῥα*, in which use they seem to be partitive; as *θέρους ῥα* (*Hes. Op. et D. 582*); *ἡρος ἐν ῥα* (*Arist. Nub. 1008*), &c. And while *τὸ λοιπόν* includes "the whole of future time," *τοῦ λοιποῦ* means "at times during the future," which is manifestly partitive. Again, although the primary sense of the verbs denoting enjoyment (451, (*hh*)) leads to the inference that the genitive dependent on them signifies ablation or derivation; though this is confirmed by the analogy of the Latin *fruo*, *vesco*, &c.; and though there are passages, like *Plat. Resp. 606 B*: *ἀπολαύειν ἀνάγκη ἀπὸ τῶν ἀλλοτρίων εἰς τὰ οἰκεῖα*, where the ablative use is so plain that it has been proposed to change *ἀπολαύειν* into *ἀπολαβεῖν*,—on the other hand the word *μέρος* is actually supplied by *Isocrates, c. Soph. p. 293 B*: *οὐκ ἂν ἐλάχιστον μέρος ἀπέλαύσαμεν αὐτῆς*; this verb governs the accusative in many passages (as *Xen. Mem. I. 6, § 2*: *τάναντία τῆς σοφίας ἀπολελαυκέναι*); and in one passage the genitive alone is placed in opposition to the genitive with *ἐκ*, *Plat. Resp. 395 C*: *ἵνα μὴ ἐκ τῆς μιμήσεως τοῦ εἶναι ἀπολαύσωσιν*, "that they may not as a result of their imitation gain the reality" (where some read *τὸ εἶναι*).

But while in these instances the connected ideas of ablation and partition can hardly be distinguished, there are very many examples in which the partitive use of the genitive is unmistakable.

(aa) Verbs signifying "to partake or to participate in anything" are followed by a genitive of the object from which the part is taken; such are *μετέχειν*, *μεταλαμβάνειν*, *ξυλλαμβάνειν*, *ξυναίρεσθαι*, *μεταλαγχάνειν*, *κοινωνεῖν*, *κληρονομεῖν*, &c.; also the impersonal verbs *μέτεστί μοι*, "there is to me a share;" *προσθήκει μοι*, "there has come to me a share;" and the transitive *μεταδιδόναι*, "to impart or give a share;" *ξυμβάλλεσθαι*, "to make a contribution."

Thus Thucyd. iv. 10: *ἄνδρες οἱ ξυναράμενοι τοῦδε τοῦ κινδύνου*, "ye men, who have taken on yourselves a share of this danger." Soph. *El.* 1168: *ξὺν σοὶ μετείχον τῶν ἴσων*, "with thee I had a share of an equal fortune." *Ed. T.* 630: *κάμοι πόλεως μέτεστιν, οὐχὶ σοὶ μόνω*, "I too have a share in the state, not you only." Arist. *Av.* 970: *τί δὲ προσθήκει δῆτ' ἐμοὶ Κορινθίων*, "what share in the Corinthians has come to me? what have I to do with them?" Xen. *Cyr.* vii. 5, § 78: *θάλπους καὶ ψύχους καὶ σιτῶν καὶ ποτῶν καὶ πόνων καὶ ὕπνου ἀνάγκη καὶ τοῖς δούλοις μεταδιδόναι*, "it is necessary to give even the slaves a share of heat and cold and food and drink and labour and sleep." Eurip. *Med.* 288: *ξυμβάλλεται δὲ πολλὰ τοῦδε δέλματος*, "many things contribute a part of this fear;" and the true reading in Thucyd. iii. 36, § 2, is *προσξυνεβάλοντο τῆς ὁρμῆς αἱ νῆες τολμήσασαι παρακινδυνεύσαι*, "the ships, having dared to venture on a cruise to Ionia, contributed an additional ingredient in their passion."

The partitive value of the genitive after *ξυμβάλλομαι* and *μετέχω* in particular is shown by the introduction of *μέρος*, as in Lysias, c. *Nicom.* 184, 31: *τοῦ μὲν γὰρ ὑμᾶς φείγειν μέρος τι καὶ οὗτος ξυνεβάλετο*, cf. Plat. *Resp.* 331 b; and in Æsch. *Ag.* 518: *μετέχειν μέρος τάφου*; or *μοῖρα*, as in Herod. iv. 145: *μετέχων μοῖραν τιμέων*. So also we have *μέρος* as the nominative of the otherwise impersonal *μέτεστι*, as in Eurip. *Iph. T.* 1310: *μέτεστιν ὑμῶν τῶν πεπραγμένων μέρος*; or *τὸ ἴσον* appears with *μέρος* understood, as in Thucyd. iii. 37: *μέτεστι πᾶσι τὸ ἴσον*.

*Obs.* *Μετέχω* takes the accusative of other words besides *μέρος* and *μοῖρα*; as *χάριν*, Soph. *Æd. C.* 1482; *τὰς ἴσας πλεγγάς*, Arist. *Plut.* 1142.

This verb and *κοινωνεῖν* are also used occasionally with other cases, when the noun of direct reference has to be supplied (e. g. Thucyd. II. 16; Plat. *Resp.* p. 452). With *ξυμβάλλομαι* we have not only *μέρος* and other words of quantity, but also the further object generally expressed by the accusative with *εἰς* or *πρός*, as Xen. *Hel.* VI. 5, § 5: *τρία τάλαντα ξυμβάλλοντο αὐτοῖς εἰς τὴν δαπάνην*. Cyr. II. 4, § 21: *τοῦτο συμβαλεῖται πρὸς τὸ λανθάνειν*.

(bb) Verbs of all kinds, even those which are generally followed by an accusative of the object, take the partitive genitive when the action is limited to a part only of the thing designated; thus *διδόναι* and *λαμβάνειν* are used with the accusative when it is implied that the whole of the object is given or received, but with the genitive when the giving or taking is limited to a part of it; Isocr. *de Pac.* § 23: *τῆς αὐτῶν προσδώσουσι*, "they will give in addition a part of their own land;" Xen. *Anab.* I. 5, § 7: *λαβόντες τοῦ βαρβαρικοῦ στρατοῦ*, "having taken a division of the barbarians." And similarly with many other verbs, as *χαρίζεσθαι*, *ἐσθίειν*, *φαγεῖν*, *πέμπειν*, *τέμνειν*, &c. For example, *Il.* IX. 214: *χαριζομένη παρεόντων*, "freely giving a part of the provisions;" Eurip. *Iph. T.* 1216: *σὺν δέ μοι σύμπεμπ' ὀπαδῶν*, "send some of your attendants with me;" *Il.* IX. 214: *πάσσε δ' ἁλός*, "he sprinkled some (of the) salt over it;" Thucyd. I. 30: *τῆς γῆς ἔτεμον*, "they laid waste a part of the territory;" Id. I. 143: *κινεῖν τῶν χρημάτων*, "to touch a part of the treasure;" Arist. *Pax*, 30: *παροίξας τῆς θύρας*, "having opened the door partially;" Plat. *Symp.* p. 213 E: *λαβόντα τῶν ταινιῶν*, "having taken some of the fillets," immediately after *μετάδος τῶν ταινιῶν*; Arist. *Ach.* 1180: *τῆς κεφαλῆς κατέαγε περὶ λίθων πεσών*, "and fell down on the stones and broke a part of his head (inflicted a wound on the scalp)."

(cc) The substantive verb is connected with many uses of the genitive of partition.

(α) It implies "to be one out of a certain class," "to belong to it as a part;" Plat. *Gorg.* 458 A: *εἰ σὺ εἶ τῶν ἀνθρώπων ὧν περ ἐγώ*, "if you are one of the same class of men with myself;" Thucyd. I. 65: *ἤθελε τῶν μενόντων εἶναι*, "he wished to be one of those who staid behind;" III. 70: *ἐτύγχανε βουλῆς ὧν*, "he was at that time a member of the senate;" Plat. *Resp.* p. 360 A: *διεπράξατο τῶν ἀγγέλων γενέσθαι*, "he managed to be one of the messengers;" *Ibid.* p. 462 E: *ἵ τοιαύτη πόλις μάλιστα φήσει ἑαυτῆς εἶναι τὸ*

πάσχον, "such a city more than any other will say that the suffering member belongs to herself, is a constituent part of the whole body."

(β) It implies "to belong to somebody, as a property or function;" Herod. III. 117: τοῦτο τὸ πεδίον ἦν ποτε Χορασμίων, "this plain belonged formerly to the Chorasmians;" Soph. *Œd. T.* 917: ἀλλ' ἔστι τοῦ λέγοντος, ἦν φόβους λέγει, "he belongs to (is the property of) the speaker, if he brings terrible news;" *Antig.* 737: πόλις γὰρ οὐκ ἔσθ', ἥτις ἀνδρὸς ἔσθ' ἐνός, "a city has no existence, when it belongs to (is the property of) one man."

(γ) It implies "to belong as a quality or duty;" Soph. *EL* 1054: πολλῆς ἀνοίας (ἐστὶ), "it is a thing of (has the quality of) no slight folly;" Thucyd. I. 83: ἔστιν ὁ πόλεμος οὐχ ὅπλων τὸ πλεον ἀλλὰ δαπάνης, "war is a thing of (partakes of the quality of, presumes or requires) expenditure rather than arms;" Plat. *Gorg.* 461 A: οὐκ ὀλίγης συνουσίας ἐστὶ, "it is a thing of (requires) no small discussion;" Soph. *Œd. C.* 1429: στρατηλατοῦ χρηστοῦ τὰ κρείσσω λέγειν, "it is the part or duty of a good general to speak of success."

(δ) It implies "to belong as a capacity or qualification;" Soph. *Œd. T.* 393: τό γ' αἰνυγμ' οὐχὶ τοῦπιόντος ἦν ἀνδρὸς διειπεῖν, "the riddle did not belong to the capacity or qualification of every man to solve," and so in the proverb: οὐ παντὸς ἀνδρὸς εἰς Κόρινθόν ἐσθ' ὁ πλοῦς, "non cuivis hominum contingit adire Corinthum."

(ε) It implies "to belong as a custom, wont, or habitude;" Thucyd. III. 39: ἀπόστασις τῶν βίαιόν τι πασχόντων ἐστίν, "revolt is the usual resource of those who are oppressed;" Plat. *Resp.* p. 335: ἔστιν ἄρα δικαίου ἀνδρὸς βλάπτειν καὶ ὄντινούν ανθρώπων; "is it the wont of a just man to do harm to anybody?"

*Obs. 1* In these cases the genitive is sometimes accompanied by πρὸς, "from the direction of;" *Æsch. Ag.* 603: ἡ κάρτα πρὸς γυναῖκος αἰρεσθαι κέαρ, "it is very much the part of a woman to have her heart elated."

*Obs. 2* That this use springs from that of the ablative-genitive of derivation (451, (*dd*)) is clear from the use of that genitive with words which, if omitted, must leave a genitive of partition. Thus compare

with the genitive implying a part, such uses as the genitive following a demonstrative; Xen. *Agés.* i. 7: τὰδ' αὐτοῦ ἀγαμαί, "I admire these things (as a part of) in him." Or without a demonstrative in the same sense; Isocr. *Nicochl.* p. 27 A, B: θαυμάζω τῶν ταύτην τὴν γνώμην ἔχόντων, "I wonder at this point in the persons who entertain this sentiment." Or before a relative sentence; Thucyd. ii. 65: διελόντες τοῦ τείχους ἣ προσέπιπτε τὸ χῶμα, "taking down that part of the wall where the mound was raised against it." Or compare with the genitive denoting a quality or property, such uses as the genitive following οἰκεῖος, ἴδιος, and the like; Isocr. *Nicochl.* p. 19 B: ἅπαντα τὰ τῶν οἰκούντων τὴν πόλιν οἰκεία τῶν καλῶς βασιλεύοντων ἐστί, "all the property of those who inhabit the city belongs to those who govern well."

(*dd*) Verbs, which do not in themselves denote participation, like those enumerated in (*aa*), but which imply attainment generally limited to a part of the object sought, are followed generally and regularly by a genitive of partition. Such are τυγχάνειν, κυρεῖν, ἀντιᾶν, λαγχάνειν, all signifying a contingent attainment. With regard to the first of these verbs, it is to be observed that although τυγχάνειν in itself means primarily "to hit the mark," and though it is often used with the participle merely to indicate coincidence in time, the noun τύχη is synonymous with δαίμων and μοῖρα, which denote respectively "a divider" and "a share." The verb κυρεῖν corresponds in many of its usages with τυγχάνειν, and while τυγχάνειν is sometimes found with the accusative, κυρεῖν takes not only the genitive, but the accusative and the dative, the latter sometimes with ἐπὶ. The same remark applies to ἀντιᾶν, and λαγχάνειν, which conveys the idea of obtaining a λάχος or lot, is often construed with the accusative. Of the use of these verbs with the genitive of partition the following are examples: Isocr. *Nicochl.* p. 22 B, C: θνητοῦ σώματος ἔτυχες, ἀθανάτου δὲ ψυχῆς, "you have obtained a share in (you partake of) a mortal body, but an immortal soul." Eur. *Iph. A.* 1624: λέγων ὅποίας ἐκ θεῶν μοίρας κυρεῖ, "saying in what sort of a destiny from the gods he is made a sharer." Herod. ii. 119: ξεινῶν ἤντησε μεγάλων, "he obtained great presents." Soph. *Æd. C.* 450: οὔτι μὴ λάχῃσι τοῦδε συμμάχου, "they shall not gain me as an ally."

### (*c*) The Genitive of Relation.

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most natural and obvious rendering; but in all it will be found that it comes to this.

(aa) The genitive follows comparatives and superlatives to indicate the standard of comparison; as ἀμείνων ἄλλων, "better with regard to, in relation to, others;" ἄριστος Ἀχαιῶν, "best of, with regard or respect to, the Achæans." Hence verbs involving a comparative or superlative govern a genitive of relation; as Xen. *Hiero.* I. § 18: μειονεκτεῖν τῶν ιδιωτῶν, "to have less in regard to private individuals." Eurip. *Hipp.* 1009: ἐκαλλιστεύετο πασῶν γυναικῶν, "it (her body) was most beautiful as compared with all women." Xen. *Anab.* I. 7, § 12: ὑστέρησε τῆς μάχης, "he came after with regard to the battle." From this notion of a comparison, we have the genitive after all verbs signifying superiority or pre-eminence, whether they involve a comparative or superlative adjective or not; such are κρατεῖν, ἐπικρατεῖν, ὑπερέχειν, προέχειν, ὑπεραίρειν, ὑπερφέρειν, προφέρειν, ὑπερβάλλειν, πλεονεκτεῖν, περιεῖναι, περιγίγνεσθαι; and the same rule applies to those denoting inferiority, as ἡττᾶσθαι, ἐλασσοῦσθαι, μειοῦσθαι, μειονεκτεῖν, ὑστερίζειν or ὑστερεῖν, λείπεσθαι, ἀπολείπεσθαι, ἐλλείπειν; and to those involving a preference, as προαιρεῖσθαι, μᾶλλον αἰρεῖσθαι, προκρίνειν, προτιμᾶν; e.g. Xen. *Cyr.* III. 1, § 9: περιγίγνεσθαί τινας ταχύτητι, "to be superior in running as compared with some person." The verb διαφέρειν signifies not only "to excel," as in Plat. *Leg.* 711 E: τῇ τοῦ λέγειν ρώμῃ πολὺ διαφέρειν ἀνθρώπων, "greatly to excel as compared with other men in power of speaking;" but also "to differ," as Plat. *Charm.* 166 B: ὅτῳ διαφέρει πασῶν τῶν ἐπιστημῶν ἢ σωφροσύνη, "wherein temperance differs as compared with, in relation to, all the sciences." According to the same analogy, all verbs signifying to rule, as ἀνάσσειν, βασιλεύειν, ἄρχειν, σημαίνειν, ἡγεῖσθαι, and the corresponding class of adjectives, as ἐγκρατής, ἀκρατής, πότνια, &c., take a genitive of relation, as Herod. I. 206: βασίλευε τῶν σεωντοῦ, καὶ ἡμέας ἀνέχου ὁρέων ἄρχοντας τῶν περ ἄρχομεν, "be king in relation to your own subjects, and endure to see us ruling in respect to these, whose rulers we are." Conversely, the verbs signifying to be obedient or disobedient will fall under the same construction; such are ἀκούειν, ὑπακούειν, πείθεσθαι, ἀνηκουστεῖν, ἀπειθεῖν; e.g. Hom. *Od.* VII. 11: θεοῦ δ' ὥς δῆμος ἄκουεν, "the people were obedient in respect to him as though he had been a god." Hence also ἄρχειν and ἄρ-

*χεῖσθαι*, "to begin," take a genitive of relation; as Theocr. i. 70: *ἄρχετε βοκολικᾶς, Μοῦσαι φίλαι, ἄρχετ' αἰοιδᾶς*, "begin with regard to, make a beginning of, the bucolic strain."

(bb) The genitive of relation is used especially after adverbs in *-ως*, predicating the manner of an action, in order to express the special relation or respect in which the manner is predicated. Thus Thucyd. ii. 90: *ὡς εἶχε τάχους ἕκαστος*, "as each of them was situated—in the manner in which each of them held himself—in regard or relation to swiftness." Herod. vi. 116: *οἱ Ἀθηναῖοι ὡς ποδῶν εἶχον τάχιστα ἐβοήθεον ἐς τὸ ἄστυ*, "the Athenians, in the fastest manner in which they held themselves with regard to their feet (as fast as their feet could carry them), hastened to the succour of the city." Thucyd. i. 22: *ὡς ἐκατέρων τις εὐνοίας ἢ μνήμης ἔχοι*, "according as the individuals stood in relation to the favour with which they regarded either of the belligerents, or in relation to their recollection of the facts," i. e. according as they favoured either of the parties or remembered the events. Id. i. 36: *ἡ Κέρκυρα τῆς Ἰταλίας καὶ Σικελίας καλῶς παράπλου κείται*, "in regard to Italy and Sicily, Corcyra lies well for a coasting voyage." Id. iii. 92: *τοῦ πρὸς Ἀθηναίους πολέμου καλῶς αὐτοῖς ἐδόκει ἡ πόλις καθίστασθαι—τῆς τε ἐπὶ Θράκης παρόδου χρησίμως ἔχειν*, "the city (Trachis) seemed to be well situated for them in regard to the war with the Athenians—and to be likely to be usefully placed in regard to the passage towards Thrace." If a third circumstance has to be added, it is expressed by *πρὸς* with the accusative, as in Plat. *Gorg.* p. 451 c: *πρὸς αὐτὰ καὶ πρὸς ἄλληλα πῶς ἔχει πλήθους—πῶς πρὸς ἄλληλα τάχους ἔχει*, where we have three circumstances, (1) the manner of the relation expressed by the adverb in *-ως*, (2) the special relation in which the manner is predicated, expressed by the genitive, (3) the object of the relation expressed by *πρὸς* with the accusative. Sometimes the intermediate expressions are omitted and the third circumstance is alone specified, as in Soph. *Phil.* 23: *ἄ μοι προσελθὼν σῶγα σήμαιν' εἰτ' ἔχει χώρον πρὸς αὐτὸν τόνδε γ', εἴτ' ἄλλη κυρεῖ*, "approach silently and tell me whether these things are (thus) situated with regard to this very place, or whether they chance to be otherwise," where *οὕτως* is implied in the opposition of *ἄλλη*. With the adverbs in *-ως*, to which the genitive of relation is so regularly added, we must class other adverbs, especially those

referring to time and place, as Herod. VII. 237: *πρόσω ἀρετῆς*; "far with regard to virtue." Plat. *Prot.* 326 C: *πρωϊαίτατα τῆς ἡλικίας*, "very early with respect to age." Some of these approximate very closely to the genitive of derivation (above, 451, (*dd*)).

(*cc*) Many adjectives take a genitive of relation, on the same principle as the adverbs just mentioned; thus we have Plat. *Leg.* 643 D: *τέλειος τῆς ἀρετῆς*, "perfect with respect to virtue." Herod. I. 107: *παρθένος ἀνδρὸς ὡραίη*. *Ibid.* 196: *γάμου ὡραίη*, "of age with regard to a husband or marriage." Æsch. *Suppl.* 468: *θέλω δ' αἰδρὶς μᾶλλον ἢ σοφὸς κακῶν εἶναι*, "I wish to be ignorant rather than wise with regard to misfortunes." It is easy to see that the genitive stands in the same grammatical reference to these adjectives as it does to the adverb of manner. Compare for example Plat. *Apol.* p. 17 D, *ξένως ἔχω τῆς ἐνθάδε λέξεως*, "I am in the condition of a stranger, I am not at home, with regard to this mode of speaking," with 26 D, *οἶει αὐτοὺς ἀπείρους γραμμάτων εἶναι*, "you think them unskilled with regard to literature." The adjectives compounded with *ἀ-* privative are particularly used with this genitive of relation (see above, 414, (*ee*)).

(*dd*) The genitive of estimation, value or price, seems to connect itself immediately with the genitive of relation and comparison. We see the identity of these uses of the genitive in the construction of *ἀξιος*, *ἀντάξιος*, *ἀνάξιος*. Thus Plat. *Leg.* p. 728 A: *πᾶς δ' τ' ἐπὶ γῆς καὶ ὑπὸ γῆς χρυσὸς ἀρετῆς οὐκ ἀντάξιος*, "all the gold upon and below the earth is not of equal value as compared with virtue." And so of a punishment, which was regarded as the price or penalty paid for a transgression; Isocr. *Nicochl.* p. 37 E: *νομίζετε τῆς αὐτῆς εἶναι ζημίας ἀξίους τοὺς συγκρύπτοντας τοῖς ἐξαμαρτάνουσι*, "consider that those who compound a crime are deserving of the same penalty with those who commit it." Hence this genitive is placed after all verbs which require the determination of value, namely, those which signify "to buy, to sell, to exchange, to spend money, to charge, to set free, to ransom," and the like (*ὠνεῖσθαι*, *πρίσθαι*, *ἀγοράζειν*, *κτᾶσθαι*, *λαμβάνειν*, *παραλαμβάνειν*, *ἀποδίδωσθαι*, *πωλεῖν*, *ἀμείβειν*, *ἀλλάσσειν*, *προτεσθαι*, *πράττεσθαι*, *λύειν*, *λύεσθαι*, &c.); those which signify "to fix a punishment" (*τιμᾶν*, *τιμᾶσθαι*); and those which signify "to lay a wager" (*περιδίδωσθαι*), with the adjectives *ὄνιος* and *ὠνητός*. Thus Herod. V. 6: *ὠνέονται*

τὰς γυναῖκας παρὰ τῶν γονέων χρημάτων πολλῶν, "they buy their wives from the parents for (the value of) large sums of money." Xen. *Mem.* i. 2, § 60: πολλοῦ τοῖς ἄλλοις ἐπώλουν, "they sold it for a good deal to others." Eurip. *Med.* 963: τῶν ἐμῶν παιδων φυγὰς ψυχῆς ἂν ἀλλαξαίμεθ', οὐ χρυσοῦ μόνον, "I would give in exchange not gold only, but even my life, to save my children from exile." Dem. *Phil.* ii. p. 68: μηδενὸς ἂν κέρδους τὰ κοινὰ δίκαια τῶν Ἑλλήνων προέσθαι, "not to give up (part with) the common rights of the Greeks for (the value of) any gain." Il. xi. 106: ἔλυσεν ἀποίνων, "be set free for a ransom." Plat. *Apol.* p. 36 A: τιμᾶται μοι ὁ ἀνὴρ θανάτου, "the man estimates my punishment at the price of death." Il. xxi. 485: δεῦρό νυν ἡ τρίποδος περιδώμεθον ἢ ἐλέβητος, "come now, let us make a wager at the price of a tripod or a caldron" (but the genitive is generally accompanied by a repetition of *περί* in Attic, as in Arist. *Eq.* 798: ἐθέλω *περί* τῆς κεφαλῆς περιδόσθαι). Isocr. *Nicocl.* p. 21 B: δόξα χρημάτων οὐκ ὦνητή, "glory is not purchasable at the price of money."

(ee) From the genitive of price to that of the cause or motive the transition is immediate. This construction is found (α) with verbs, (β) with the adjective, (γ) with the substantive.

(α) The varieties of this use will be best shown by examples. Verbs of prosecuting or accusing (such as *διώκειν*, *αἰτιῶσθαι*, *λαχεῖν*, *γράφειν*, *εἰσάγειν*, *καλεῖσθαι*, *ἐπαιτιᾶσθαι*, *ἐπεξίέναι*), of convicting (as *αἰρεῖν*), of judging (as *δικάζειν*), of being accused (as *φεύγειν*), of being convicted (as *ἀλῶναι*), take a genitive signifying "on account of," e.g. Herod. vi. 104: Μιλτιάδεα ἐδίωξαν τυραννίδος τῆς ἐν Χερσονήσῳ, "they prosecuted Miltiades on account of his tyranny in the Chersonesus." Similarly verbs signifying "to be angry or indignant" (as *χαλεπῶς φέρειν*, *μηνεῖν*, *κεχολῶσθαι*), e.g. Soph. *Antig.* 1177: πατρὶ μηνίσας φόνου, "incensed with his father on account of the murder;" verbs signifying "to grieve or lament" (as *ἀλγεῖν*, *δακρύειν*, *στένειν*), e.g. Æsch. *Ag.* 582: τί χρὴ τὸν ζῶντα ἀλγεῖν τύχης παλινγύτου, "why must the survivor lament on account of adverse fortune?" verbs signifying "to praise or blame" (as *ἐπαινεῖν*, *ἁγασθαι*, *μακαρίζειν*, *εὐδαιμονίζειν*, *ὀνειδίζειν*), e.g. Eurip. *Iph. A.* 1381: τὸν μὲν οὖν ξένον δίκαιον αἰνέσαι προθυμίας, "it is just to praise the stranger for his readiness;" verbs signifying "to envy, hate, grudge, punish" (as *ζηλοῦν*, *φθονεῖν*, *στυγεῖν*,

τιμωρίζομαι'. e. g. Soph. *El.* 1027: ζηλώ σε τοῦ νοῦ, τῆς δὲ δειλίας ἐτιγώ "I envy you on account of your prudence, but abhor you on account of your cowardice;" verbs signifying "to intreat or adjure" (as *ἀντιποιέομαι*, *ἀντιτίθω*, *γυνάζομαι*) take a genitive meaning "for the sake of" e. g. Hom. *Od.* II. 68: λίσσομαι ἡμὲν Ζηνὸς Ὀλυμπίου ἠδὲ Θέτιδος. "I intreat you for the sake of Zeus and Themis;" and in the same way the genitive is construed with many other verbs. That this usage really belongs to that of the genitive of relation is clear from the parallel cases in which the genitive dependent on an adjective in -ως (above, (b)) is interchangeable with the idiom now under consideration. Thus we find Xen. *Cyr.* v. 2, § 7: πενθικῶς ἔγωγε τοῦ ἀδελφοῦ τεθνηκότος, "in a state of grief on account of his brother being dead." When the genitive after these verbs appears in the form of an infinitive with the article, the cause generally assumes the character of a motive of action, as in Thucyd. i. 4: τὸ χρηστικὸν καθήρει ἐκ τῆς θαλάσσης τοῦ τὰς προσόδους μᾶλλον ἰέναι αὐτῇ, "he cleared away the pirates from the sea in order that his revenues might the better come in for him." Id. i. 23: τὰς αἰτίας ἔγραψα τοῦ μή τινα ζητῆσαι ποτε, ἐξ ὅτου τοσούτος πόλεμος κατέστη, "I have written down the causes, in order that no one may ever have to inquire, on what grounds so great a war arose." Xen. *Cyr.* i. 6, § 40: τοῦ μή διαφεύγειν τὸν λόγον ἐκ τῶν δικτύων σκοποῦς καθίσταμεν, "we set people to look out in order that the hare might not get away out of the nets." Plat. *Gorg.* p. 457 E: οὐ πρὸς τὸ πρᾶγμα τοῦ καταφανὲς γενέσθαι, "not with a view to the object, in order that it become plain." Soph. *Phil.* 198: οὐκ ἔσθ' ὥς οὐ θεῶν τοῦ μελέτη, τοῦ μὴ πρότερον τόνδ' ἐπὶ Τροίᾳ τεῖναι τὰ βέλη, πρὶν κ.τ.λ., "it is not possible that this is not with the contrivance of some one of the gods, to the intent that he should not aim his bolts against Troy, before," &c. (below, 606, (a)).

(β) The adjectives with which the genitive of the cause is found are very often of the same kind as the verbs which admit of the same construction; thus, as we have Plat. *Resp.* p. 516 C: ἐαυτὸν εὐδαιμονίζειν τῆς μεταβολῆς, "to consider himself happy on account of the change;" so we have Id. *Phædo.* p. 58 E: εὐδαίμων μοι οἱ ἀνὴρ ἐφαίνετο καὶ τοῦ τρόπου καὶ τῶν λόγων, "the man appeared to me happy both on account of his character and on account of his words." And very frequently in exclamatory sentences, as Eurip.

*Id.* 1287: οἱ ἐγὼ θανάτου τοῦ σου μελέα, "ah me, wretched on

account of thy death!" Whence the interjection alone is followed by the genitive, as Eurip. *Phæn.* 384: οἶμοι τῶν ἐμῶν ἐγὼ κακῶν, "ah me, how wretched am I on account of my misfortunes!" Xen. *Cyr.* III. 1, § 39: φεῦ τοῦ ἀνδρός, "ah, what a man!"

(γ) The substantives, to which this genitive is subjoined, belong also to the same class; thus, as we have Eurip. *Herc. F.* 529: δακρύειν συμφορᾶς τινός, "to weep on account of some misfortune," we have Id. *Orest.* 426: μελάμπепλος κουρᾷ τε θυγατρὸς πενθίμῳ κεκαρμένος, "clothed in black and shorn with a mournful tonsure on account of his daughter."

(ff) The genitive of relation is used (α) after a verb or (β) noun or (γ) absolutely, to mean "in respect to, as to what concerns," where we often find also the preposition *περὶ*. Thus we have (α) Soph. *Œd. C.* 355: μαντεῖα ᾧ τοῦδ' ἐχρήσθη σώματος, "the oracles which were pronounced concerning this body of mine" (i. e. *περὶ ἐμοῦ*). (β) Id. *Antig.* 632: τελείαν ψήφον τῆς μελλονίμου, "the ratified decree touching, concerning thy affianced bride" (*περὶ τῆς μελλονίμου*). (γ) Eurip. *Andr.* 361: ἡμεῖς μὲν οὖν τοιοῦδε τῆς δὲ σῆς φρενός, ἔν σου δέδοικα, "we for our part are thus determined; but with regard to your mind (*περὶ τῆς σῆς φρενός*), I fear one characteristic of yours."

## (2) Idiomatic usages of the Greek Genitive.

**454** Besides the applications which have been now discussed, and in which we can trace one of the original meanings of the Greek genitive—*ablation*, *partition*, *relation*—or some analogy immediately springing from them, there are certain idiomatic usages of frequent occurrence, in which it is possible indeed to assign the original meaning, but which are stamped with a special impress, and therefore entitled to a separate consideration. These are (*aa*) the possessive genitive, (*bb*) the genitive of contact, (*cc*) the tentative use of the genitive, and (*dd*) the genitive absolute.

### (aa) The Possessive Genitive.

We have seen (452, *cc*) that the substantive verb is connected with many uses of the genitive of partition. In the instances there given the genitive meant a person when a quality was expressed.

If we invert this and make the genitive signify a thing or a person considered as an object, it becomes a possessive case, and amounts to an attributive adjective. Thus, if we say (Thucyd. i. 113), *τῆς αὐτῆς γνώμης εἰμί*, "I am of the same opinion," or (Pind. *Pyth.* III. 108), *οἷας ἐσμέν αἴσας*, "of what condition in life we are," the genitive amounts to an attribution of consistency or specific destiny. And this kind of genitive is actually used by the poets as the substitute for an epithet. Thus Soph. *Antig.* 114: *λευκῆς χιόνος πτέρυξ*, "a wing of white snow," means "a snow-white wing." *Electr.* 19: *ἄστρον εὐφρονή*, "a night of stars," means "a starry night." Eurip. *Phæn.* 1529: *στολὴς τρυφᾶς*, "a robe of luxury," means "a luxurious robe." *Ibid.* 1616: *τραύματα αἵματος*, "wounds of blood," means "bloody wounds," &c. Compare the genitive denoting the result of manufacture (451, (cc)). This genitive, when it refers to a person considered as object, is used after demonstrative or relative pronouns; as Xen. *Agæ.* 1, § 8: *πολλοὶ ἡγάσθησαν αὐτοῦ τοῦτο, τὸ ἐπιθυμῆσαι*, &c., "many admired this as belonging to him, his desiring," &c. Thucyd. i. 84: *τὸ βραδὺ καὶ τὸ μέλλον ὃ μέμφονται μάλιστα ἡμῶν*, "the slowness and delay, which they most blame as a characteristic of us." The genitive of possession may, like the possessive pronouns derived from the genitive of the personal pronouns, denote either the subject or the object. Thus *ἔχθος Κορινθίων* may signify either "the hatred felt by the Corinthians" or "the hatred felt towards or against the Corinthians;" *πόθος υἱοῦ* may signify either "the desire felt by the son" or "the desire of which the son is the object;" and in cases where the main noun implies an action, and the genitive denotes a thing, this objective use of the genitive is the only allowable one, as in Plat. *Sympos.* 220 A: *Σωκράτης πρὸς τὰς τοῦ χειμῶνος καρτερήσεις θαυμάσια εἰργάζετο*, "Socrates did wondrous things with regard to his bearing up against the winter." So in *διδάσκαλος λόγων, ἐπιθυμία χρημάτων, ἀγγελίων ἀπορία, ἀφορμὴ ἔργων*, and the like, it is clear that the genitive must denote the object. But both genitives may depend on the same noun, as in Plat. *Resp.* 329 B: *αἱ τῶν οἰκείων προπηλακίσεις τοῦ γῆρας*, "the insults directed against old age by their own relatives." On the other hand, if the leading noun implies a person or thing, and the genitive denotes a person, the genitive must signify the subject, as in *κῆποι Ἐπικούρου, οἰκέτης Δημοσθένους, ἔργον Πραξιτέλους, σύγγραμμα Πλάτωνος*, and the like. The same remark applies to the



chorographic genitive, when this case denotes the name of the more extensive district in which the lesser locality is contained; and in this case the genitive often precedes; as in τῆς Χερσονήσου ἐν Ἐλαιούντι, but ἐς Ὠρωπὸν τῆς πέραν γῆς; τῆς Ἰταλίας Λόκροι, but Μεθώνη τῆς Λακωνικῆς; τῆς Ἀρκαδίας ἐς Παρρασίους, but πρὸς τὸ Κήναιον τῆς Εὐβοίας; τῆς Λέσβου ἐπὶ τῇ Μαλέᾳ ἄκρα, but ἐν τῇ Ἐλαιάτιδι τῆς Θεσπρωτίας. It belongs rather to speculative philology than to practical grammar to trace the various usages of the possessive genitive to their respective origins. But it is clear that they all approximate to the genitive of partition; that, like the adjectives derived from them, they may be rendered by the English "of or belonging to;" and that they correspond to the Latin genitive as distinguished from the ablative.

(bb) The Genitive of Contact.

It may seem strange that the genitive, which primarily denotes motion from a place and separation, should be regularly used after verbs implying contact and adhesion. But this is invariably the case, and we also find the genitive after ἔχεσθαι, ἀντέχεσθαι, λαμβάνεσθαι, ἀντιλαμβάνεσθαι, ἐπιλαμβάνεσθαι, δράττεσθαι, ἄπτεσθαι, καθάπτομαι, signifying "to cleave to something, to lay hold of it, to fasten on to it, to grasp it," and generally after θιγγάνειν and ψαύειν, "to touch." Thus we have Xen. *Anab.* vii. 6, § 41: ἦν οὖν σωφρονῶμεν, ἐξόμεθα αὐτοῦ, "if we are wise we shall keep a fast hold of him." Thucyd. i. 140: τῆς αὐτῆς γνώμης ἔχομαι, "I stick to the same opinion." Herod. iv. 169: τούτων ἔχονται Γιλγιάμμαι, "the Giligammæ come next to these, follow them in close contiguity." Eurip. *Hec.* 402: κισσὸς δρυὸς ὅπως, τῇσδ' ἔξομαι, "I will cling to her, as the ivy clings to the oak," and similarly with the other verbs of this class. That this genitive is not partitive appears from the fact that either the active form of these verbs is used with the partitive genitive, or, if the middle form is used, a genitive of the word signifying the part is placed by the side of an accusative indicating the whole of the object. With regard to the former distinction, if the partitive genitive follows a transitive verb, we signify that a part of the object is affected, but if the same case follows a middle verb, we signify that we have become a part of the object; thus, ἔχω τοῦτο, "I have this;" ἔχω τοῦ ἀργυρίου, "I have part of the money;" ἔχομαι

καὶ ἐκείνη τὴν ἡμέραν ἔλαβον τὸν Ὀρόντην. I came to the money—I am, as it were, part of it. Similarly τὸ πῦρ ἤψε τὸ τεῖχος, “the fire lighted the wall;” τὸ πῦρ ἤψε τοῦ τείχους (Thucyd. iv. 100), “the fire caught a part of the wall;” τὸ πῦρ ἤφατο τοῦ τείχους, “the fire caught the wall,” i.e. clave to it. With regard to the latter distinction, λαμβάνειν τι means “to take or receive the whole of something;” λαμβάνειν τινός, “to take or receive a part of something;” λαμβάνεσθαι τινος, “to lay hold, fasten on to something;” but λαμβάνεσθαι τινός τι, “to lay hold of something by some part of it.” Thus Xen. *Anab.* i. 6, § 10: ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην, “they took hold of Orontes by the girdle.” Or the genitive of the part may appear without the accusative of the whole object; as Plat. *Parm.* 126: καὶ μου ἐλάβετο τῆς χειρός, “he took hold of me by the hand.” This rule applies to other verbs besides those which regularly govern the genitive; thus we have ἔλκειν τινὰ ποδῶν, “to drag a person by his feet;” αὔχενων μάρψας ὄφιας, “having seized the serpents by their necks;” γέροντα χειρὸς ἀνίστη, “he raised the old man by his hand;” and even with verbal adjectives, as γυναῖκα κρεμαστὴν αὔχενος, “a woman hanging by the neck.” The true explanation of these usages seems to be that which applies to the use of ἔχεσθαι and ἀρτᾶσθαι with the genitive and ἐξ. In all such adhesions and attachments, the object attached is regarded as really separable, the idea of conjunction is conveyed by the verb, and the genitive, according to its proper ablative meaning, implies that there is at least a partial disjunction.

(cc) The Tentative Use of the Genitive.

The genitive regularly follows a number of verbs denoting the attempt to reach or hit an object. Such are ὀρέγομαί τινος, “to reach after, to aim at” (which occasionally also takes the accusative when the object is represented as reached or hit); στοχάζεσθαι, τιτύσκεσθαι τινος, “to propose as a mark or butt;” ὀρούειν, ἐπάσσειν τινός, “to move eagerly after an object;” ἰέναι τινός, “to shoot at something;” ῥίπτειν τινός, “to fling at something;” τοξεύειν, οἰστεύειν, ἀκοντίζειν τινός, “to shoot with a bow and arrow or to dart at a mark;” ἐπιθυμεῖν, ἐπιβάλλεσθαι τινος, “to set one’s heart or mind in the direction of an object;” and generally πειρᾶν, πειρᾶσθαι τινος, “to make an attempt upon something.” Thus Hom. *Il.* vi. 466: οὐ παιδὸς ὠρέξατο, “he stretched out his hands

to reach his child;" but XVI. 322: *ἔφθη ὀρεξάμενος (οὐδ' ἀφάμαρτεν) ἄμυν ἄφαρ*, "he was at once the first to hit his shoulder, nor did he miss it." Soph. *Aj.* 154: *μεγάλων ψυχῶν εἰς οὐκ ἂν ἀμάρτοι*, "if he were to aim at great souls he could not miss." Pl. IV. 100: *ὀλοστευσον Μενελάου*, "aim an arrow at Menelaus." Thucyd. I. 61: *πειράσαντες τοῦ χωρίου καὶ οὐχ ἐλόντες*, "having made an attempt on the place, without taking it." Od. XXI. 149: *τόξου πειρήτιζεν*, "he made a trial of the bow." *Ibid.* 159: *ἐπὶ τὸξου πειρήσεται*, "after he shall have made trial of the bow." At first sight it may seem most natural to connect this usage with that of the genitive after verbs denoting fulness or want (451, (ff)), and certainly there is much resemblance between *δεῖσθαι τινος*, "to be in want of something," and *ὀρέγεσθαι*, *ἐπιθυμεῖν*, *ἐπιβάλλεσθαι*, *ὀρούειν*, *ἐπαίτσειν τινος*, "to set one's mind after the attainment of an object." In point of fact, however, this analogy does not seem to furnish the true explanation of the idiomatic usage of the tentative verb. It seems that *ὀρέγομαι*, originally synonymous with *ἔρχομαι*, "I make a straight line for myself," indicates motion in a presumed direction, and that until the object is reached, that is, as long as there is only motion in that direction, the genitive as the case of separation is in its proper place; but that the accusative would appear with the same verb, if the motion were supposed to be completed. We have seen that this is the fact with regard to the usage of *ὀρέγομαι*, and the same analogy applies to the other verbs. This view is farther supported, as we shall see below, by the use of *ἐπὶ* with the genitive, and it is exactly paralleled by the construction of the genitive with the adverb *εὐθύ* (epic *ἰθύς*), when we wish to signify "straight in a certain direction;" as Plat. *Lys.* p. 203: *εὐθὺ Λυκείου*, "straight in the direction of the Lyceum" (*ἐπ' εὐθείας εἰς Λύκειον*, *Τίμαριος*, p. 127 Ruhnken), for which we have the accusative with *εἰς*, or the affix *-δε*, when the motion is completed, as Hom. *Hymn. in Merc.* 342: *εὐθὺ Πύλονδ' ἐλάων*; *Ibid.* 355: *εἰς Πύλον ἰθύς ἐλῶντα*.

#### (dd) The Genitive Absolute.

The absolute secondary predications with the participle (above, 445, 6) occur more frequently in the genitive than in any other case. The genitive is here *causal*, i. e. *ablative* (above, 448), and the Latin ablative is used in precisely the same manner; thus,

ἐμοῦ καθεύδοντος = *me dormiente*, i. e. *quum dormire* = "while, whereas, or because I was sleeping at the time." It is a mistake to confuse this with the genitive as expressing the relation of time, for the secondary predication is contained in the participle itself.

(γ) *The Dative.*

**455** The dative signifies that the object referred to is considered as the point of juxtaposition or immediate proximity—that it is receptive of accession or gain—that something is being added to it.

The Greek dative is therefore diametrically opposed to the genitive (see for example Plat. *Theæt.* p. 160 A, B, above, 451, (gg)). (a) The latter signifies *separation*, the former *proximity*; (b) the latter denotes *subtraction*, the former *addition*; (c) the latter expresses *comparison* of *different* things, the former *equality* or *sameness*. Thus compare

(a) Πολυκρατεῖ ὠμίλησε, "he kept company *with* Polycrates," with πάλιν τράπεθ' υἱὸς ἐοῖο, "he turned back *from* his son."

(b) Δίδωμί σοι τὰ χρήματα, "I give the money *to* you," with δέομαι χρημάτων, "I am in want *of* money."

(c) Οὗτός ἐστιν ὁ αὐτὸς ἐκεῖνος, "this man is *the same as* that," with ἐπιστήμη ἐπιστήμης διάφορος, "one science *different from* another."

Hence the dative is capable of expressing whatever is close at hand; (a) coincidence or contingency in time, place or definition; (b) instruments or proximate causes of the action; (c) recipients or persons immediately interested in the action; (d) special limitations. In general, where we use the English prepositions "at," "in," "with," "by," "to," or "for," to express any of these notions, we may employ the Greek dative; as the following examples will show:

(a) *The Dative of Coincidence or Contingency.*

**456** (aa) The locative case, which in Greek is identical with the dative, seldom appears in its original and proper sense, namely, as denoting rest in a particular place, without the support of some preposition, like ἐν. We have it, however, in proper names of

places, as Plat. *Menex.* 245: *Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιαῖς*. And sometimes with a specialty of form, as in the names of Attic demes and other places, in the singular, e. g. *Σφηττοῖ, Ἴσθμοῖ, Πυθοῖ*, and in the plural, as *Ἀθήνησι, Πλαταιᾶσι, Ὀλυμπίασι*, &c. In the poets the dative is found as locative in other words, as Soph. *El.* 313: *ἀγροῖς τυγχάνειν*. Eurip. *Suppl.* 874: *τιμὰς ἔσχεν Ἀργεῖα χθονί*. Hom. *Il.* i. 499: *τόξ' ὤμοισιν ἔχων*. *Od.* xv. 523: *αἰθέρι ναίων*. Soph. *Antig.* 225: *ὁδοῖς κυκλῶν ἔμαντὸν εἰς ἐπιστροφήν*.

(bb) In the secondary application of the locative, to express the point of time, the Greek dative is commonly and regularly used. Thus we have *παρῆν τῇ τρίτῃ ἡμέρᾳ*, "he was here on the third day;" *τῇ ὑστεραίᾳ τὸ στράτευμα ἀνέπαυσε*, "he rested the army on the following day;" *τῷ τρίτῳ ἔτει οἴκαδε ἀπέπλευσα*, "I sailed home in the third year." And so of regular feasts or stated occasions, as *τοῖς Διονυσίοις*, "at the Dionysia;" *τῇ νουμηνίᾳ*, "on the first day of the month;" *ταῖς πόμπαις*, "at the time of the processions;" *ἐς τὸ πεδῖον ἐκείνῃ τῇ ἐσβολῇ οὐ κατέβη*, "he did not descend to the plain in that invasion." The preposition *ἐν* may be prefixed in such phrases as *ἐν τῇδε τῇ ἡμέρᾳ*, *ἐν τούτῳ τῷ χρόνῳ*, *ἐν τῷ Θαρρηλιῶνι μηνί*, *ἐν ἐκείνῳ τῷ καίρῳ*, and always appears in the phrase *ἐν τῷ παρόντι*.

(cc) The dative is constantly used without a preposition to indicate a coincident or contingent circumstance of manner, accompaniment, and the like, so that it is really equivalent to an adverb. Thus we have *παντὶ τρόπῳ* (or *πάντα τρόπον*) *πειρᾶσθαι*, "to make the attempt in every way;" *οὐδενὶ κόσμῳ εἰσπίπτειν*, "to fall on without any order;" *βίᾳ εἰσέναι*, "to enter forcibly;" *πολλῇ κραυγῇ ἐπιέναι*, "to attack with loud shouts;" or with a tertiary predication (Thucyd. viii. 27), *ἀτέλει τῇ νίκῃ ἀνέστησαν*, "they started off with their victory incomplete." Hence we have a number of substantives, or adjectives indicating by their gender the substantives to which they tacitly refer; as *βία*, *δρόμῳ*, *κύκλῳ*, *παρασκευῇ* or *ἔργῳ* as opposed to *λόγῳ* or *γνώμῃ*, *ὀργῇ*, *θυμῷ*, *προφάσει* as opposed to *τῷ ὄντι* or *τῇ ἀληθείᾳ*, *συγῇ*, *σπουδῇ*, *πολλῇ σπουδῇ* or *σπουδῇ πάνυ*, *σχολῇ*, or *δημοσίᾳ*, *ιδίᾳ*, *κοινῇ*, *πέξῃ*, *ταύτῃ*, *εἰκῇ*, *ἐκείνῃ*, *ῇ*, &c. For the substantives thus used we have sometimes a combination with a preposition, as *σὺν δίκῃ*, *μετὰ δίκης*, *μετὰ πολλῆς ἀκριβείας*, and the like.

(dd) Closely connected with this is the use of the dative to indicate the definitive or qualifying circumstance, where we say "by, in, in respect to;" as *γένηται Ἕλληνα*, "a Greek by birth;" *φύσει κακός*, "bad by nature or naturally bad;" *ἡλικία νέος*, "young in age;" *προέχειν, ὑπερβάλλειν, διαφέρειν ἀρετῇ, φρονήσει, τιμαῖς, χρήμασι, πλήθει, μεγέθει*, "to excel in virtue, prudence, honours, money, number, magnitude," and the like. Hence the dative is used with comparatives and superlatives, as *πολλῷ, μακρῷ, ὀλίγῳ, βραχεῖ, μικρῷ μείζων, ὀλίγῳ τινὶ ἐλάττω, τῷ παντὶ κρείττω, μακρῷ ἀριστος, τέτταρσι μναῖς ἐλαττον, πολλαῖς γενεαῖς ὕστερα*, &c. In these cases we sometimes have the accusative, as *πολὺ μείζων, οὐδὲν τι μᾶλλον*. Compare *παντὶ τρόπῳ* with *πάντα τρόπον*.

(ee) The dative is similarly used to express the specific part in which any thing is affected, for this is another way of introducing a secondary predication of manner; thus, *μεγέθει πόλεων, σώμασιν ἰσχύειν*, "to be strong in regard to the magnitude of their cities, to their men;" *ναυσὶ καὶ πέζῳ νικᾶσθαι*, "to be conquered both in ships and land-forces;" *βλάπτεσθαι τῷ βελτίστῳ τοῦ ὀπλιτικῷ*, "to sustain a loss in the élite of their regular infantry."

(ff) External accompaniments are regularly expressed by the dative even without a preposition. Thus we have as military terms *ἀφικνεῖσθαι εἴκοσι ναυσί, πολλῷ στρατῷ, χειρὶ πολλῇ*, "to arrive with twenty ships, with a great army, a considerable force;" *δισχιλίοις ὀπλίταις ἑαυτῶν καὶ διακοσίοις ἵππεύσι ἐστράτευσαν ἐπὶ Χαλκιδέας*, "they marched against the Chalcidians with 2000 regular infantry from their own citizens and 200 horsemen;" *κατεστρατοπεδεύσατο τῷ πέζῳ ἐπὶ λόφῳ*, "he encamped with the land-forces on a hill." In these collocations we sometimes find *σύν* with the dative, as in Xen. *Anab.* i. 8, § 1: *βασιλεὺς σὺν στρατεύματι πολλῷ προσέρχεται*. But the preposition is rarely used with *αὐτός*, when it appears in the dative with some plural noun to indicate a collective accompaniment, which might have been wanting; as Thucyd. iv. 14: *οἱ Ἀθηναῖοι πέντε ναῦς ἔλαβον καὶ μίαν τούτων αὐτοῖς ἀνδράσιν*, "the Athenians took five ships, and one of these together with its whole crew," i.e. "men and all," for the crews very often escaped by swimming. And this is the only possible interpretation of the old and probably true

reading in Eurip. *Hippol.* 1189: αὐταῖσιν ἀρβύλαισιν ἀρμόσας πόδα, "having stepped into the chariot all booted as he was, i.e. boots and all." For it is expressly said that the departure of Hippolytus was hurried, and as a huntsman he would be regularly equipped with ἀρβύλαι. The preposition σύν is sometimes, but rarely, added in this construction, as in Herod. II. 111: σύν αὐτῇ τῇ πόλει. Eurip. *Ion*, 32: αὐτῷ σύν ἄγγει σπαργάνοισι θ' οἷς ἔχει.

(gg) This use of the dative to signify accompaniment explains its construction with verbs denoting companionship and contact. Thus we have the dative after such verbs as ὀμιλεῖν, διαλέγεσθαι, λαλεῖν, μίγνυσθαι, καταλλάττεσθαι, all signifying familiar intercourse or its restoration. Also after such verbs as ἐγγίζειν, πελάζειν, πλησιάζειν, αὐτῶν, ἐντυγχάνειν, συντυγχάνειν, signifying "to approach, to meet, to fall in with." Also after such verbs as ἔπεσθαι, ἀκολουθεῖν, ὀπηδεῖν, signifying "to follow in the same track, to go the same journey as another." And by an intelligible analogy also after verbs signifying "to join battle," "to meet in conflict on the same spot," "to fight with another;" as διὰ πολέμου ἵεναι, ὁμόσε χωρεῖν, μάρνασθαι, μάχεσθαι, πειρηθῆναι, προκινδυνεύειν, διαμάχεσθαι, διαγωνίζεσθαι, παλαεῖν, διαπυκτεῖν, πολεμεῖν, στασιάζειν, ἀμιλλᾶσθαι, ἐρίζειν, δικάζεσθαι, and the like. Thus ὀμιλέω takes the dative either of the person or of the thing, *Æsch. Pers.* 753: τοῖς κακοῖς ὀμιλῶν ἀνδράσι. *Plat. Resp.* p. 496 A: πλησιάζοντες φιλοσοφία ὀμιλεῖν αὐτῇ μὴ κατ' ἀξίαν. In the former case we have παρά with the dative plural in Homer, to signify "among a number of persons." Of the verbs signifying "to approach," many take also the genitive of relation. This is the more usual construction with ἐγγίζειν. It is more rarely found with πελάζειν and πλησιάζειν (see however *Xen. Cyr.* III. 2, § 1; *Soph. Aj.* 709; *Phil.* 1327). With ἔπεσθαι and ἀκολουθεῖν the dative is sometimes strengthened by ἅμα or σύν, or we have instead the genitive with μετά. With πολεμεῖν we have not only the dative, as in *Plat. Resp.* p. 440 A: ὁ θυμὸς ἐνίοτε πολεμεῖ ταῖς ἐπιθυμίαις, "the will is sometimes at war with the passions;" but also, and very commonly, πρὸς or ἐπὶ with the accusative (*Thucyd.* I. 1; *Xen. Anab.* III. 1, § 5). And the noun μάχη or πόλεμος regularly takes the dative of the one party and πρὸς with the accusative of the other, as *Thucyd.* I. 105: Ἀθηναίους πρὸς Κορινθίους μάχῃ ἐγένετο.

*Obs.* Some verbs signifying "to scold, to find fault with a person," take the dative on the same principle as διαλέγεσθαι τινι on the one hand and μάχεσθαι τινι on the other. Thus μέμψεσθαι, μεμπτός εἶναι, διαμέμψεσθαι and καταμέμψεσθαι take the dative in the signification "to be dissatisfied with a person, find fault with him, to cast something in his teeth," but the accusative in the sense "to blame or upbraid," and this is always the construction of ψέγειν and αἰτιᾶσθαι. Similarly λοιδορεῖν, "to revile," has the accusative, but λοιδορεῖσθαι, "to scold one another," has the dative.

(hh) Verbs and nouns denoting juxtaposition, similarity, peculiar appropriation, identity, and the reverse, take the dative of proximity or accompaniment. Thus we have the dative after εοικέναι, ἴσουν, πρέπειν, ἀρμόττειν, ἴσος, ὅμοιος, ἴδιος, οἰκεῖος, ὁμορος, ἰσὸρῥοπος, ἀντίστροφος, ἐναντίος, ἀλλότριος, ὁ αὐτός, εἰς; as δούλῳ ἔοικας, "you resemble a slave;" ὁ σιδηρὸς ἰσοῖ τοὺς ἀσθενεῖς τοῖς ἰσχυροῖς, "steel makes the weak equal to the strong;" ἡ δέσποινα ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα, "the mistress had her dress similar to (that of) the hand-maids;" ἐν τῷ αὐτῷ κινδύνῳ τοῖς φαυλοτάτοις αἰωροῦμαι, "I am exposed to the same danger as the meanest soldiers;" ποῦ δ' ὅς ἐμοὶ μιᾶς ἐγένετ' ἐκ μητέρος; "where is he who was born from one and the same mother with me?"

*Obs.* The adjectives ὅμοιος, προσφερής, and the participle πρέπον sometimes take the genitive of relation. Vide Herod. iii. 37; Eurip. *Herc. F.* 130; Soph. *Aj.* 534.

#### (b) The Dative of the Instrument or Proximate Cause.

457 (aa) All instruments, and the members of the body considered as instruments, may be expressed by the dative. Thus we say πατάσσειν τινὰ ῥάβδῳ, κτείνειν τινὰ ξίφει, βάλλειν τινὰ λίθοις, φαρμάκοις ἐλεῖν τινὰ, ὠθεῖν τινὰ ταῖς χερσίν, and the like. If it is necessary to exclude from the instrument any idea of causation, the Greeks substitute the genitive with διὰ for the dative only. Thus Plato says (*Theætet.* 184 c): σκόπει γάρ, ἀπόκρισις ποτέρα ὀρθότερα, ᾧ ὁρῶμεν τοῦτ' εἶναι ὀφθαλμούς, ἢ δι' οὗ ὁρῶμεν, καὶ ᾧ ἀκούομεν, ὦτα, ἢ δι' οὗ ἀκούομεν; and when it is answered δι' ὧν μᾶλλον ἢ οἷς, the explanation is subjoined that there is one central αἴσθησις or power of perception in every man, ἣ διὰ τούτων οἶον ὀργάνων αἰσθανόμεθα ὅσα αἰσθητά, "by which (as the proximate cause or primary instrument) through these as tools (as



the secondary instrument) we perceive all that is perceptible." But in a passage of some theological importance we have *δικαιοσύνη διὰ πίστεως* by the side of *δικαιοῦσθαι πίστει* (Paul, *ad Rom.* III. 22, 28), whereas the Anglican article (XI.) writes both *per fidem justī reputamur* and *sola fide nos justificari* as synonymous.

(bb) By an immediate application of this instrumental sense we find the dative in such phrases as *κάμνειν νόσῳ*, *ἀνηκέστῳ πονηρίᾳ νοσεῖν*, *συνέχεσθαι διψῇ*, *ἐκπεπλήχθαι ξυμφοραῖς*, *ζημιοῦν τινὰ θανάτῳ*, *φυγῇ*, *χρήμασιν*, *πολέμῳ χώραν προσκτᾶσθαι*, &c., where we speak of the immediate cause, instrument or consequence.

(cc) Hence the dative is construed with verbs denoting to use or to take enjoyment or pleasure, or the reverse, in an object, which appears as the immediate occasion of these effects; as *χρῆσθαι τινι*, *νομίζειν τινί*, *θαυμάζειν*, *ἀγασθαι*, *χαίρειν*, *ἡδεσθαι*, *στέργειν*, *ἀγαπᾶν*, *ἀγανακτεῖν*, *αἰσχύνεσθαι*, *δυσχεραίνειν*, *λυπεῖσθαι*, *ἀνιάσθαι*, *ἄχθεσθαι*, *βαρέως* and *χαλεπῶς φέρειν*. Thus, *τοῖς χρήμασι κακῶς χρῶνται οἱ πολλοί*, "most people make a bad use of their money;" *ἀγῶσι καὶ θυσίαις διетησίοις ἐνόμιζον οἱ Ἀθηναῖοι*, "the Athenians accustomed themselves to (kept up habitually) yearly contests and sacrifices."

(dd) To the same class we must refer the dative after verbs signifying "to know, to judge, to calculate," when the noun expresses the means or standard by which we estimate. Such verbs are *γινώσκειν*, "to know;" *κρίνειν*, "to judge;" *τεκμαίρεσθαι*, *σταθμᾶσθαι*, *στοχάζεσθαι*, "to judge or estimate;" *εἰκάζειν*, *μαντεύεσθαι*, "to conjecture," &c. Thus, *τῇ φωνῇ γινώσκουμεν τὸν συνήθη*, "we know an acquaintance by (means of) his voice;" *οὐ τῷ ἀριθμῷ τὰ ἱκανὰ κρίνεται, ἀλλὰ πρὸς τὰς χρήσεις*, "what is sufficient is determined not by the number of things, but with reference to the uses;" *εἴ τι δεῖ τοῖς πρόσθεν ὁμολογημένοις τεκμαίρεσθαι*, "if it is at all necessary to draw a conclusion from (by means of) what has been admitted," or as a deponent verb: *οὐδ' ὅποι' ἀνὴρ ἔννοος τὰ καινὰ τοῖς πάλαι τεκμαίρεται*, "not like a sensible man does he infer what is new from what has already happened."

(ee) From the use of the dative to express the instrument, the cause or the means, the Greek language sometimes passes to an employment of the same case to signify an agent, and this too even with passive verbs, where we regularly find the genitive with *ὑπό*. Thus we find *ταῦτα λέλεκται ἡμῖν*, "these things have been said by us;" *καὶ μὴν πέλας γε προσπόλοις φυλάσσεται*, "and see he is guarded by his attendants close by;" *πολλές δάμεν Ἑκτορι δίφ*, "many were slain by godlike Hector." This mode of expressing the person *from whom* the action proceeds seems to be quite inconsistent with the proper signification of the dative, and the apparent difficulty is increased when we find the dative used with the verb *δέχομαι* to signify the person *from whom* something is received; for, as we shall see, the dative is properly used to indicate the person *to whom* something is given. Yet we have Hom. *Il.* xv. 87: *Θέμιστι δέκτο δέπας*, "he took the cup at the hand of Themis" (cf. *Il.* ii. 186). Pind. *Pyth.* iv. 35: *ὃν θεῶ δέξατο*, "which he received at the hands of a god." Æsch. *Choëph.* 762: *Ὀρέστην ἐξεδεξάμην πατρί*. It may be seen, however, that in these cases the inconsistency is more apparent than real. For while the dative, as the case of proximity, is equally adapted to express *ταῦτα λέλεκται ἡμῖν*, "these things are spoken, and we are at hand as the speakers" or "they are spoken for us, and we have them as said," which is virtually equivalent to *ταῦτα λέλεκται ὑφ' ἡμῶν*, "these things have been said, and the action has proceeded from under and out of us;" and *ταῦτα λέλεκται μοι*, "these things have been said, and I am at hand as the hearer" or "they are spoken for me, and I am the object to which the speaking is limited, and towards which it is directed;" it is equally capable of expressing *τοῦτο δέχομαί σοι*, "I receive these things at your hand, for you, and through you;" and *ταῦτα δίδωμί σοι*, "I give these things to you, and you are the object to which the giving is limited, and towards which it is directed." We see both applications in the verb *τεκμαίρομαι*, with which the dative, as we have seen, generally expresses the means by which we judge; but there is at least one passage in which the verb appears as passive, and the dative indicates the proximate cause or agent; Soph. *Cedal. Fragm.* 307 Dindorf:

*τοῖς μὲν λόγοις τοῖς σοῖσιν οὐ τεκμαίρομαι  
οὐ μᾶλλον ἢ λευκῷ λίθῳ λευκὴ στάθμη,*

"I am not marked out by your words any more than a white measuring line by a white stone."

In the sense of agency the dative is sometimes accompanied by the preposition *ὑπό*, as in Eurip. *Iph. A.* 1285: *μηδὲ βαρβάρους ὑπο*, "Ἕλληνας ὄντας, λέκτρα συλᾶσθαι βία; Plat. *Lach.* p. 184 E: *ὑπὸ παιδοτρίβῃ ἀγαθῷ πεπαιδευμένος*. This, however, is more common in the instrumental phrases *ὑπὸ χειρὶ* (Eurip. *Suppl.* 404), *ὑπὸ χερσὶ* (*Il.* XVI. 420), *ὑπὸ παλάμῃσι* (Hesiod, *Theog.* 862).

(ff) From signifying the *αἴτιον* or *ὑφ' οὗ* the dative naturally passes on to the expression of the *αἰτία* or *δι' ὅ*, and thus we find it used after all kinds of verbs to indicate that "on account of" which the thing is done. Thus in Plat. *Menex.* p. 238 D: *οὔτε ἀσθενείᾳ οὔτε πενίᾳ οὔτ' ἀγνωσίᾳ πατέρων ἀπελήλαται οὐδεὶς, οὐδὲ τοῖς ἐναντίοις τετίμηται*, "no one is driven away on account of weakness or poverty or the obscurity of his parents, or honoured on the opposite account;" where Thucydides (II. 37) has *οὐκ ἀπὸ μέρους τὸ πλέον ἢ ἀρετῆς προτιμᾶται*. But in another passage he writes (III. 98), *τοῖς πεπραγμένοις φοβούμενος τοὺς Ἀθηναίους*, "fearing the Athenians on account of what had taken place;" and in V. 104, he writes, *τῆς γε ξυγγενείας ἔνεκα καὶ αἰσχύνῃ βοηθεῖν*, "to aid us on account of our affinity and for shame's sake."

### (c) The Dative of the Recipient.

458 (aa) The very name of the dative implies that it denotes the recipient, or person to whom something is given. This originates, like the other meanings of this case, in its primary sense of proximity. For *δίδωμί σοι τὰ χρήματα* merely means "I am giving the money, and you are at hand as the recipient." In the first class then of the uses of the dative of the recipient we must place its construction with verbs which imply the transference of something with a special limitation to or for some person or thing. Thus the dative follows *διδόναι*, "to give;" *ὀπάζειν*, "to bestow;" *πορεῖν*, "to impart;" *παρέχειν*, "to furnish;" *διανέμειν*, "to distribute;" *τάττειν*, "to appoint," and the like; as (Aristoph. *Pax*, 771): *φέρε τῷ φαλακρῷ, δὸς τῷ φαλακρῷ τῶν τραγαλίων*, "take (the wine) to the bald man, give of the sweetmeats to the bald man." Pind. *Ol.* I. 60: *ἀθανάτων κλέψας ἀλίκεσσι νέκταρ ἀμβροσίαν τε δῶκεν*, "having stolen the nectar and ambrosia from the immortals, he gave them to his earthly peers."

37. In precisely the same manner the dative is used with verbs signifying "to promise or to owe," as *ὑποσχεῖσθαι*, *ὀφείλειν*, and the impersonal *δοῦναι*; "to lend," as *δανείζειν*; "to pay," as *παραδίδωμι*; "to demand or repay," as *λυσiteléiv*, *ὀφελείν* (which has the same construction: "to assist," i.e. "to lend assistance," as *ἀντιβοῦναι*, *ἐπιβοῦναι*, *ἀσπάζειν*, *ἀλέξειν*, *ἐπικουρεῖν*, and the like; thus, *πολλὰν χάριν τῷ θεῷ χάριν*, "I owe much gratitude to the god," *πλοῦτος τῷ πτωχῷ πλεῖστον οὐδὲν ὀφελεῖ*, "wealth does not at all benefit the poor."

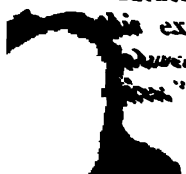
The dative follows verbs which involve or imply the idea of yielding or conceding; such are *πιστεύειν*, "to give or yield assent," *πειθεσθαι*; *πειθεσθαι*, "to yield obedience," and *ὑπακούειν* but *ὑπακούειν* and *κατακούειν* take the accusative as *ἐμὲν ὑπακούειν*, &c., "to yield, concede, give way," and so on. Thus we find in one passage (*Soph. Aj.* 669 sqq.):

οὐ γὰρ τὰ ἄσπετα καὶ τὰ καρτερώτατα  
 τῶνδε πρὸς τούτῳ μετ' ὑποστυβείν  
 ἄμικτον ἀκαμψύστην ἐκκλινέτω θέρει,  
 ῥατὰ γὰρ τὸ πῦρ καὶ τὸν αἰὲς κύκλος  
 τὸν ἀκαμψύστην ἀγῶνι ἡμεῖς φλέγμεν,

For the obstinate things and those which are most stubborn and the superior powers: for instance, the snowy winters give way to summer, and the black circle of night stands aside on the day with its white steeds to blaze forth."

38. The dative of the recipient is used with the substantive verb to signify possession, so that *ἔστι μοί*, &c. is exactly equivalent to "I have, &c." Thus Eurip. *Heracl.* 298: *οὐκ ἔστι τοῦδε πατρὶ καλλίον γέρας*, "children have no nobler prize than this." In Hebrew there is no other means of expressing the verb "to have" than by this use of the dative.

39. By an immediate transition, the dative of the recipient denotes the person immediately interested in the action. Thus we have (*Soph. Aj.* 1045: *Μενέλαος ᾧ δὴ τόνδε πλοῦν ἐπέλαμην*, "Menelaus, for whose interest, to oblige whom, we engaged in this expedition." Eurip. *Suppl.* 15: *μέρος κατασχέω φαγάδι*, "wishing to get a share for the exile Polyphemos."



(*ff*) In a similar application the dative of the personal pronouns is used in intreaties, to strengthen the prayer by a reference to the earnest wish of the speaker; as in Hom. *Il.* XIV. 501: εἰπέμεναί μοι, Τρῶες, ἀγανοῦ Ἰλιονῆος πατρὶ φίλῳ καὶ μητρὶ, "tell for me, tell to oblige me, tell I desire, to the father and mother of Ilioneus." Herod. VIII. 68: εἰπεῖν μοι πρὸς βασιλέα, Μαρδόνιε, "say to the king, I desire you, Mardonius." And elliptically, as in Arist. *Vesp.* 1172: μὴ μοί γε μύθους, "no fables, pray!" Dem. *Phil.* I. § 19: μὴ μοι μυρίους μηδὲ δισμυρίους ξένους, "don't talk of 10,000 or 20,000 foreigners, I beseech you." Similarly in a condition, Plat. *Gorg.* 461 D: εἰάν μοι ἐν μόνον φυλάττης, "if you will only take care of one point at my request, to oblige me."

(*gg*) Hence also we have the dative of the participles of verbs of wishing, &c. used after substantive verbs and those signifying motion, and the like; thus Hom. *Od.* III. 228: οὐκ ἂν ἔμοιγε ἐλπομένῳ τὰ γένοιτο, "those things would not happen to me hoping for them." Herod. IX. 46: ἡδομένοισι ἡμῖν οἱ λόγοι γεγόνασι, "the words have been said to us pleased (to our satisfaction)." Aristoph. *Pax*, 582: χαῖρε, χαῖρ', ὥς ἡλθες ἡμῖν ἀσμένους, ὦ φιλιτάτῃ, "how glad we are to see you, our dearest goddess." Soph. *Oed. T.* 1356: θέλοντι κάμοι τοῦτ' ἂν ἦν, "I too should wish for this." Plat. *Gorg.* 448 D: εἰ αὐτῷ γέ σοι βουλομένῳ ἐστὶν ἀποκρίνεσθαι, "if you would like to answer on your own account."

(*hh*) The dative of the recipient is used as an equivalent for the possessive genitive; thus Herod. VI. 103: ὁ πρεσβύτερος τῶν παίδων τῷ Κίμωνι Στησαγόρης ἦν, "Stesagoras was the elder of Cimon's sons."

#### (*d*) The Dative of Special Limitation.

**459** (*aa*) The dative is used by the best writers to denote the special and subjective limitation of an act to some particular person; in other words, it expresses that the act appeared under a special aspect as regarded from a certain point of view. Thus (Thucyd. II. 101): ἡ στρατιὰ σίτον οὐκ εἶχεν αὐτῷ, "the army had no provisions for him," "he found that the army had no provisions, it presented itself to his mind under that aspect." Id. I. 6:

οἱ πρεσβύτεροι αὐτοῖς τῶν εὐδαιμόνων οὐ πολὺς χρόνος ἐπειδὴ χιτῶνας λινοὺς ἐπαύσαντο φοροῦντες, "it is not long since they saw the old men of the wealthy class leave off wearing linen tunics." Id. I. 101: οἱ Εἰλωτες αὐτοῖς ἀπέστησαν, "they experienced a revolt of the Helots." Id. III. 98, init.: μέχρι οἱ τοξόται εἶχον τὰ βέλη αὐτοῖς, "as long as they found, or saw, that the archers had their arrows." Id. VII. 19: ὥσπερ αὐτοῖς οὗτοι οἱ ὀπλίται ἀπῆραν, "until they had got these men-at-arms started." Id. *Ibid.* 34: καὶ αἰτοῖς τοῦ χωρίου μνηοεῖδους ὄντος, "and as they found that the place was semicircular." Plat. *Resp.* p. 343 A: ὅς γε αὐτῇ οὐδὲ πρόβατα οὐδὲ ποιμένα γινώσκεις, "since she has the disgrace of finding that you cannot distinguish between the sheep and the shepherd." Soph. *Antig.* 904: καὶ τοι σ' ἐγὼ τίμησα τοῖς φρονούσιν εὖ, "yet I did well to honour thee, as the wise would estimate the case." We have two of these datives in the same sentence in *Æsch. Agam.* 598: εἶπε μαθηῖοντί σοι τοροῖσιν ἐρμηνεύσιν εὐκρεπῶς λόγον, "she has spoken her words, as far as you understand them, in a manner suited to (which requires) clear interpreters;" cf. Pind. *Ol.* II. 55: φωνᾶντα συνετοῖσιν, ἐς δὲ τοπᾶν ἐρμηνέων χυτίζει, "with an intelligible utterance for the wise, but to the common herd they need interpreters."

38' This dative of special limitation is sometimes accompanied by εἰς. Thus Soph. *Æd. C.* 20: μακρὰν γάρ. εἰς γέροντι, προῖσιν ἰδόν. "you have travelled onwards a long way for an old man," i.e. considered with special reference to the age of the wayfarer. *Id.* 395: ἔρεβος ὃ φαεινότερον εἰς ἐμοί, "O Erebus, most radiant in regard to me in particular." *Antig.* 1161: Κρέων γάρ ἐν ζῴωντι. εἰς ἐμοί. ποτε. "Creon was an enviable person formerly, as I judged the case."

39' This dative of limitation is regularly used when a definition of place or time is given with reference to the circumstances or experiences of persons whose situation is defined. Thus Herod. II. 20: ἀπὸ Ἐλεφαντίας πόλεως ἀπὸ ἰσπτι ἀναστὲς ἐστὶ χεῖρως. "to or for one going up from the city Elephantine it is a steep place." Id. IX. 41: αὖ δὲ ἐδεκάτῃ ἐργαζέσθαι ἀντικαταμύουσιν ἐν Πλαταιῶν. "when to them, encamped opposite to one another at Plataea, the eleventh day had passed." And this subjective use of the dative may be extended to cases where the construction would

have admitted of the accusative. Thus in Thucyd. v. 111: πολλοῖς γὰρ προορωμένοις ἔτι ἐς οἷα φέρονται τὸ αἰσχρὸν καλούμενον ἐπεσπάσατο ξυμφοραῖς ἀνηκέστοις περιπεσεῖν, "in the case of many still foreseeing the tendency of their actions, that which is called dishonour has been an inducement to involve themselves in irremediable disasters."

(δ) *The Accusative.*

**460** The accusative signifies that the object referred to is considered as the point towards which something is proceeding—that it is the end of the action or motion described, or the space traversed in such motion or direction.

The accusative, thus defined, has the following applications in Greek syntax. It denotes (*a*) motion to an object; (*b*) distance in space; (*c*) duration in time; (*d*) the immediate object of a transitive verb; (*e*) the more remote object of any verb, whether it has another accusative or not; (*f*) the accusative of cognate signification, i.e. the secondary predication, by way of emphasis, of that which is already predicated by the verb itself; (*g*) an apposition to the object of the whole sentence; (*h*) the subject of the objective sentence, when this is expressed in the infinitive mood. These different usages are illustrated by the following examples.

(*a*) *The Accusative of Motion.*

**461** The use of the simple accusative to denote motion to a place is confined to the poets. An older and fuller form of this case was also employed to express the end or object of motion. This form had the affix -δε, as Ὀλύμπωνδε, "to Olympus;" οἴκαδε = οἴκωνδε, "homewards;" Ἀθήναζε = Ἀθήναςδε, "to Athens." It is worthy of notice that this affix -δε, as the numeral δύο = δφε, the particle δέ, and the index of motion, corresponds to the three English particles, or rather three different modes of spelling the same particle, *two*, *too*, *to*. In ordinary Greek prose the object of motion is expressed by the accusative with some preposition, as εἰς, πρὸς, ἐπὶ, &c. The following are examples of the simple accusative used as the case of motion to a place. Hom. *Od.* v. 55: ὅτε δὴ τὴν νῆσον ἀφίκετο, ἦεν ὄφρα μέγα σπέος ἔκετο; Soph. *Æd. C.* 643: τί

ἀπτα χρήζεις; ἡ δαμους στείχειν ἑμαυς; Eurip. *Med.* 7: Μῆδης πυργους γῆς ἐπλευσ' Ἰωλκίας; Alc. 457: εἴθε δυνάμην σε πέμψαι φάος; Ibi. 479: χρεια τις σε Θεσσαλῶν χθόνα πέμπει; More rarely the person or something personified is represented as the object of the motion in the accusative: as in Hom. *Od.* I. 233: μνησ-τῆρας ἀφικετα. "he came to the suitors;" Eurip. *Andr.* 287: ἔβαν Πριαμίδαν. "I went to the son of Priam;" *Hel.* 613: πατέρ' ἐς αἶσαν ἀπειμι. "I will go to my father unto heaven;" Pind. *Ol.* II. 173: αἶσαν ἔβα κόρος. "satiety attacks praise."

### 3) The Accusative of Extension.

462 Here the accusative signifies "through the space," "to the extent or distance of." Thus Thucyd. II. 5: ἀπέχει ἡ Πλάταια τῶν Θηβῶν σταδίους ἐβδομήκοντα, "Plataea is distant from Thebes to the extent of seventy stades;" Hom. *Il.* XXIII. 529: λείπετο δουρὸς ἐρωήν, "he was left the flight of a spear behind;" Pind. *Pyth.* IV. 223: ὀρόγνιαν σχίζε νοῦτον γῆς, "he cut up the surface of the earth for a fathom;" Thucyd. VI. 49: ναύσταθμον Μέγαρὰ ἔφη χρῆναι ποιέσθαι, ἀπέχοντα Συρακουσῶν οὔτε πλοῦν πολύν, οὔτε ὄδον, "he said they ought to make Megara a naval station, not far distant from Syracuse either by sea or by land."

### (c) The Accusative of Duration.

463 Here the accusative signifies "through the time of." Thus Dem. *de Corona*, p. 235. 22: καθήντο ἐν Μακεδονίᾳ τρεῖς ὅλους μῆνας, "they remained in Macedonia three whole months;" Xen. *Anab.* V. 8, § 24: τοὺς κῖνας τοὺς χαλεποὺς τὰς μὲν ἡμέρας διδέασι, τὰς δὲ νύκτας ἀφιᾶσι, "they tie up the savage dogs throughout the day, but let them loose throughout the night." And sometimes with ordinals, as Plat. *Prot.* 309 D: Πρωταγόρας ἐπιδεδήμεκε τρίτην ἤδη ἡμέραν, "Protagoras has been here now for three days complete," i. e. "throughout the third day."

### (d) The Accusative of the Immediate Object.

464 As the case of transition, the accusative is properly used to express the immediate object of transitive verbs, which are so called because their action passes on from the subject to an object. The manner in which this accusative of the immediate object per-



forms the functions of a secondary predicate has been illustrated above (435, (c)). In some languages (the Semitic, for example) the case denoting the object of the transitive verb is strengthened or indicated by a preposition signifying "unto." This, as we have just seen, is the full value of the Greek accusative; and when we write *λαμβάνω τὴν ἀσπίδα*, we mean "there is an act of taking on my part extending unto or as far as the shield." How this view of the secondary predication involved in the accusative is a necessary result, if the verb is regarded as containing in itself a complete primary predication, and how the accusative may express either quantity or quality, has been shown above (430, (aa)). Here it is only necessary to classify the verbs according as the accusative of quantity, with which they are construed, denotes the immediate or the secondary object of the act.

All verbs take an accusative of the immediate object when its expression is necessary to complete the meaning which the verb is intended to convey in the particular instance, whether that meaning be the literal and primary meaning of the verb or not. Thus we have the accusative not only after such verbs as *νικᾶν*, "to conquer," which may either dispense with an accusative, as *Διοφῶν ὁ Φίλωνος ἐνίκη*, "Diophon, the son of Philon, was the victor," i. e. he conquered all competitors in certain games; or take an accusative of the antagonists who were overcome, as *οἱ Ἕλληνες ἐνίκησαν τοὺς Πέρσας*, "the Greeks conquered the Persians:" but also after verbs, which, according to their primary signification, would take some other case, as *ἐκστῆναι*, "to stand out of," which should be construed with the genitive of ablation, but which, in its assumed or inferential sense "to avoid," takes the accusative of the immediate object, as *ἐκστῆναι κίνδυνον*, "to avoid danger" (above, 430, (bb)). Similarly *τύπτεσθαι*, "to beat oneself, as a mark of mourning," in its secondary sense "I bewail," may have the accusative of the person bewailed (Herod. II. 132). And *δορυφορεῖν*, "to carry a spear," in the sense "to guard," may have the accusative of the person guarded (Thucyd. I. 130).

(e) The Accusative of the more Remote Object.

**465** The construction of a verb with an accusative of the more remote object is resolvable into two distinct usages, (aa) when the

verb, in its transitive use, takes two accusatives, one of which denotes the immediate, and the other the remote object of the action, so that when the verb becomes passive, the latter alone is retained; (bb) when we have in the active the *σχῆμα καθ' ὅλον καὶ μέρος* (above, 407, (ι)), so that the accusative denoting the part is alone retained in the construction with the passive verb.

(aa) We may place two accusatives after the same transitive verb when we wish to express that a nearer, as well as a more remote object—a person as well as a thing—is affected by the action of the verb; thus, *Θηβαίους χρήματα ἤτησαν* (Thucyd. i. 27, i.e. *rogabant—quos? Thebas—quid? pecuniam*: so that either *χρήματα-ἤτησαν* or *Θηβαίους-ἤτησαν*, constitute a single transitive verb. Similarly *τοὺς πολεμίους τὴν ναὶν ἀπεστερήκαμεν*—i.e. “we have deprived—whom?—the enemies—of what?—the ship.”

To this class we may refer verbs of naming, choosing, appointing, teaching, asking, clothing, depriving, speaking and acting well or ill, &c. The second accusative often appears as a tertiary predicate, or an apposition, or a representative in the oblique case of the primary predication with some of these verbs; compare *Περικλῆς ἡρέθη στρατηγός* (418) with *ὁ Κῦρος τὸν Γωβρύαν ἀπέδειξε στρατηγόν*.

If such sentences are expressed by a passive verb, the accusative of the person becomes the nominative; but the thing is still expressed by the accusative; as *οἱ πολέμοιοι τὴν ναὶν ἀφῆρέθησαν*, “the enemy were deprived of their ship.”

(bb) We have already seen (407, (ι)) that a word denoting the part may be placed in apposition to the word denoting the totality. And this appears in a particular application when a verb of distribution (as *διαίρειν*, *τέμνειν*, *νέμειν*, *διανέμειν*, *δάσασθαι*) is followed by two accusatives, one denoting the totality, and the other the number of parts into which it is divided, as Herod. vi. 121: *τρεις μοίρας δασύμενος πάντα τὸν πέζον στρατόν*, “having divided all his land forces into three parts.” The former usage is very often expressed in the passive, and then the accusative of the part alone remains to denote the more remote object; as Demosth. *de Corona*, p. 247, 11: *ἑώρων τὸν Φίλιππον τὸν ὀφθαλμὸν ἐκκεκομμένον, τὴν*

κλεῖν κατεαγότα, τὴν χεῖρα, τὸ σκέλος πεπηρωμένον, "they saw Philip with his eye knocked out, with his collar-bone broken, with his hand and leg mutilated."

(f) The Accusative of Cognate Signification.

466 Verbs, whether active, neuter, or passive, may have after them an accusative of a cognate signification: this is called the *figura etymologica*; as ἀρὰς ἀρᾶται παισὶν ἀνοσιωτάτας (Eurip. *Phæn.* 65), i. e. "he utters imprecations against his children to the extent of the most impious imprecations." The examples of this construction are innumerable (see Lobeck, *Paralip.* pp. 498—538). The following are a few specimens: κινδυνεύσω τοῦτον τὸν κίνδυνον, "I shall be endangered in (incur) this danger;" πληγὴν πέπληγμαι καρτέραν, "I am smitten to the extent of (I have received) a severe blow;" βίον βιώναι or ζῆν, "to live (to pass) a life;" θάνατον ἀποθανεῖν, "to die (to undergo) the death;" ὅρκον ὀμνύναι, "to swear (take) an oath;" αἰσχρὸς φόβος φοβοῦνται καὶ αἰσχροὶ θάρρη θάρρῶσι, "they fear (are subject to) disgraceful fears, and are confident to the extent of (are inspired with) disgraceful confidences;" ἐμοῦ δέησέν τινα ἰσχυρὰν ἐδεήθη, "he implored me with a most urgent supplication," and so forth. In English we generally substitute some other verb, and retain the specific value of the secondary predicate only, as in the second translation given in the above instances. It will generally be observed that the accusative in the *figura etymologica* has either an epithet, or is used in a special meaning. The examples already given illustrate the former case, and the adjective alone is often used with an implication of the cognate accusative; thus we have θύειν τὰ Ἡράκλεια, διαβατήρια, σωτήρια, εὐαγγέλια, γενέθλια, and the like, when the accusative approximates to a predication of manner (above, 430, (aa)). Similarly, we have not only νικᾶν ναυμαχίαν, "to conquer in a sea-fight;" νικᾶν πυγμὴν καὶ πάλην, "to conquer in boxing and wrestling;" but νικᾶν Ὀλύμπια, Πύθια, τὰ Παναθήναια, "to conquer at the Olympian, Pythian, Isthmian games, at the Panathenaic festival," and the like. In Pind. *Ol.* vii. 81, we have ἐν Ἴσθμῳ τετράκις εὐτυχεῶν, Νεμέα τ' ἄλλαν ἐπ' ἄλλα, scil. νίκαν or εὐτυχίαν εὐτυχεῶν. On the other hand, in such phrases as φόρον φέρειν, πομπὴν πέμπειν, φυλακὰς φυλάττειν, ἀρχὴν ἄρχειν, &c. the words φόρον, πομπήν, φυλακὰς, ἀρχήν are not used in the primary sense of the verbs from

which they are derived, but signify respectively "tribute," "a procession," "a watch," "a magistracy or office."

*Obs.* The use of the accusative as a secondary predicate is of very wide extent. Thus we have not only the *figura etymologica* μέγαν ὄρκον ὀμνυμι, "I swear a great oath," but ὀμνυμί τινα or τι, "I swear by somebody or something;" whence we have the formulæ of adjuration: οὐ τὸν Ὀλυμπον, "no (I appeal on oath to) Olympus," and especially with the particles μὰ, in negative, and νή or ναὶ μὰ, in positive oaths; as μὰ Δία, οὐ μὰ Δία, νή Δία, ναὶ μὰ Δία. There are also a great many cases in which the use of the accusative is merely adverbial, as in the following phrases: τᾶλλα, "for the rest;" τὸ ξύμπαν, τὸ ὅλον, "in general;" τὸναντίον, τάναντία, πᾶν τὸναντίον, "on the contrary, quite the reverse;" τὸ ἐπὶ τινα, τὸ ἐπὶ σφᾶς εἶναι, "as far as regards a certain person, as far as they themselves are concerned;" θέμις γ' εἶναι, "in accordance with justice at least," Soph. *Æd. Col.* 1191 (where θέμις is indeclinable); τὸ κατὰ τινα, "in what concerns a certain person;" τὸ λοιπόν, "for the future;" and similarly ὕστερον, τὸ ὕστερον, πρότερον, πρῶτον, δεύτερον, τρίτον, &c.; πολλά, "often;" τὰ πολλά, "for the most part;" τὸ τελευταῖον, "at last," similarly τὸ τέλος; ἀρχήν (Plato, *Gorg.* 478 c) and τὴν ἀρχήν (*Ibid.*), "at all;" τὸ τοῦ Δημοσθένους, "as Demosthenes says;" τὴν ὥραν, "at the time;" καιρόν, "at the right time;" χάριν, "for the sake of," with possessives, ἐμὴν χάριν, "for my sake," &c.; πρόφασιν, "in pretence;" δωρεάν, προῖκα, "in vain;" τί, "why?" and τρόπον in various combinations, as ὃν τρόπον, τίνα τρόπον; πάντα τρόπον, τοῦτον τρόπον; πάντα ταῦτα, "in all these respects" (Plato, *Theætet.* p. 202 c); πᾶσαν τέχνην, "in every art" (Pind. *Ol.* vii. 51); πᾶσαν ὄργαν, "with all his best efforts" (Id. *Isthm.* i. 41); ἀμφότερα, "in both ways," sometimes followed by -τε καί; δίκην, "after the exact equivalent;" τὴν εὐθείαν, τὴν ταχίστην, μακράν, ἄλλην καὶ ἄλλην, and other combinations with reference to ὁδόν implied; ἀκμήν, "in a moment, directly, even now, still;" and a number of other similar usages.

(g) The Accusative in Apposition to the whole Sentence.

**467** An accusative is sometimes put in apposition to the object of a sentence, just as the nominative stands in apposition to the general predication (above, 407, (λ)); thus we have Eurip. *Orest.* 1103: Ἑλένην κτάνωμεν, Μενελέω λυπὴν πικράν, "let us kill Helen, to grieve Menelaus," or "which will be an affliction to Menelaus." Æsch. *Agam.* 233: ἔτλη θυτὴρ γενέσθαι θυγατρός, πολέμων ἀρωγάν, "he brought himself to become the sacrificer of his daughter, as a help for the warfare;" Hom. *Il.* iv. 196: ὃν τις δῖοι τεύσας ἔβαλεν...τῷ μὲν κλέος, ἄμμι δὲ πένθος, "whom some one has shot, a result which will procure him glory, as it is an affliction to us."

Sometimes this apposition refers to a suppressed *figura etymologica*; thus Eurip. *El.* 231: εὐδαιμονίης, μισθὸν ἡδιστον πόνων, is equivalent to εὐδαιμονίης εὐδαιμονίαν, μ. ἡ. π., i. e. "may you enjoy the happiness, which is the sweetest reward of toils." Similarly *Hel.* 77: ἀπόλαυσιν εἰκοῦς ἔθανες ἂν Διὸς κόρης, is equivalent to ἔθανες ἂν θάνατον, ἀ. εἰ., i. e. "you would have incurred death as the fruit of your resemblance to the daughter of Zeus."

(h) The Accusative as Subject of the Infinitive.

**468** If a verb in the infinitive mood is dependent on another verb, and if its subject is not that of the main verb, what would otherwise be the nominative, as the subject of the proposition, is turned into the accusative, as the secondary predication of the main verb. Thus, from ἐκεῖνος στρατηγεῖ, "that other man is general," we have, in the objective sentence, ἔφη ἐκείνον στρατηγεῖν, "he said that the other man was general." This is one form of the objective sentence, and will be more fully explained in its proper place.

*Contrasted Meanings of the Oblique Cases.*

**469** From the separate examination of the oblique cases, the student may derive brief rules respecting their distinctive significations:

The genitive denotes motion *from* a place.

The dative — rest *in* a place.

The accusative — motion *to* a place.

And

The genitive implies separation.

The dative — conjunction.

The accusative — approach with a view to conjunction.

These differences of meaning appear most clearly in the construction of the cases with prepositions.

§ VIII. *Secondary Predicates.* (b) *Supplement to the Cases.*

(b,) *Prepositions.*

**470** The prepositions, usually so called, are pronominal adverbs indicating place with reference to some object, which is regularly expressed in an oblique case—the genitive, dative, or

accusative—and in direct apposition to the adverb. Some prepositions admit of only one case in this apposition; some admit two; others may be construed with any one of the three cases. When placed after the noun to which they refer, the prepositions, with the exception of *ἀνά*, receive an accent, if proclitic (above, 54), or become paroxytone if oxytone.

471 The prepositions which admit the *genitive* only are *ἀντί*, *ἀπό*, *ἐκ* or *ἐξ* and *πρό*.

Those which admit the *dative* only are *ἐν* and *σύν* (*ξύν*).

And *εἰς* admits only the *accusative*.

472 The following are prefixed to the *genitive* and *accusative*: *διά*, *κατά*, *ὑπέρ*.

The *dative* or *accusative* may follow *ἀνά*.

473 The following may be accompanied by any one of the three cases: *ἀμφί*, *ἐπὶ*, *μετά*, *παρά*, *περί*, *πρός* and *ὑπό*.

(a) *Prepositions with the Genitive.* *Ἀντί* and *πρό*.

474 *Ἀντί* and *πρό* signify "on behalf of," "in front of," "instead of," "for the sake of;" the only difference between them being this, *ἀντί* signifies "in loco quodam, qui ex adverso stat," whereas *πρό* is more general, and denotes "quodcunque ante oculos est." The genitive obviously expresses relation. The following examples will show the various applications of these nearly synonymous prepositions:

(a) *Ἀντί*.

(aa) The primary meaning is "in the place which is opposite." There is no undoubted example of this use; for in the passages, in which it occurs, the last vowel is elided, and it is quite probable that the word intended is not *ἀντί* but *ἄντα*, and this is indicated by the accent in the ordinary editions. See Hom. *Il.* VIII. 233, xv. 415; *Od.* iv. 115; Hesiod, *O. et D.* 725. The last of these passages, however, has *ἀντ' ἡελίοιο τετραμμένος*, and if we compare the adjective *ἀντήλιος*, "opposite to the sun, over against the sun" (*Æsch. Agam.* 530; *Soph. Aj.* 805), which is admitted

to contain *ἀντί*, we may, if we please, read *ἀντί* for *ἅντα* in the other passages.

(bb) The most common meaning of *ἀντί* is "instead of;" as in Soph. *Aj.* 439: οὐκ ἄν τις αὐτ' ἔμαρψεν ἄλλος ἀντ' ἐμοῦ, "no other person would have taken them instead of me."

(cc) Hence it denotes an equivalent or something which may take the place of an object; as in Hom. *Il.* ix. 116: ἀντὶ πολλῶν λαῶν ἐστί, "he is worth, is equivalent to, many of the common people." Demosth. *Olynth.* i. init.: ἀντὶ πολλῶν χρημάτων, "in exchange for much money."

(dd) It signifies "on account of," especially with the relative, as in Soph. *Ant.* 237: τί δ' ἐστὶν ἀνθ' οὗ τήνδ' ἔχεις ἀθυμίαν; "what is it, on account of which you feel this despondency?" And ἀνθ' ὧν very often stands for ἀντὶ τούτων ὅτι (402, *Obs.* 1), as in Lys. in *Agorat.* § 76: ἀνθ' ὧν ἐποίησεν "because he did it," cf. Xen. *Hell.* ii. 4, § 17, iv. 8, § 6; Isocr. *Hel. Enc.* p. 212.

(b) Πρό.

(aa) The primary meaning is "in some place which is opposite;" as in Thucyd. v. 11: τὸν Βρασιδαν δημοσίᾳ ἔθαψαν ἐν τῇ πόλει πρὸ τῆς νῦν ἀγορᾶς οὔσης, "they buried Brasidas in the city before the forum as it now is." Similarly πρὸ τῶν ὀφθαλμῶν (*Æsch. Fals. Leg.* p. 47, 41), just as we have ἀντ' ὀφθαλμῶν (Hom. *Od.* iv. 115).

(bb) From this meaning of priority in place, *πρό* passes on to denote anteriority in time, which is the meaning of the Latin *ante*, as in Plat. *Leg.* p. 643 D: πρὸ τῶν Περσικῶν δέκα ἔτεσι, "ten years before the Persian war."

(cc) It conveys the idea of preference, as in Pind. *Pyth.* iv. 140: κέρδος αἰνῆσαι πρὸ δίκας δόλιον, "to praise deceitful gain in preference to justice." And with a comparative, as in Herod. i. 62: οἷσι ἢ τυραννὶς πρὸ ἐλευθερίας ἀσπαστότερον, "to whom tyranny is more welcome than freedom." Hence the phrase πρὸ πολλοῦ ποιεῖσθαι, "to estimate a thing more than much, to set a very high value on it."

(*dd*) It sometimes signifies "on behalf of," i.e. taking the person of, as in another use of *ἀντί*; thus in Herod. viii. 74: *πρὸ χώρας δοριαλώτου μάχεσθαι*, "to fight on behalf of a country captured by the spear." ix. 72: *πρὸ τῆς Ἑλλάδος ἀποθνήσκει*, "he dies for (on behalf of) Hellas."

*Ἀπό and ἐξ.*

475 *Ἀπό*, in epic Greek *ἀπαί*, and *ἐκ* (*ἐξ*) are followed by a genitive of ablation. The latter answers to the Latin *ex*, the former to the Latin *ab*, as well in origin as in signification. Thus,

*ἐτοίμης ἦδη τῆς στρατιᾶς οὔσης ἔκ τε τῆς Κερκύρας καὶ ἀπὸ τῆς ἠπείρου* (Thucyd. vii. 33),

i.e. "an army being now ready *out* of Corcyra and *from* the mainland."

*Obs.* Although *ἀπό*, *ab*, signify motion from the surface of an object (*extrinsecus*), and *ἐξ*, *ex*, motion from within an object (*intrinsecus*), it may be a matter of indifference which of the two we use: compare Thucyd. iv. 38: *διαπλεύσας αὐτοῖς ἀπὸ τῶν ἐκ τῆς ἠπείρου Λακεδαιμονίων ἀνὴρ ἀπήγγειλεν*, with *Æsch. Pers.* 355: *ἀνὴρ γὰρ Ἑλλήν ἐξ Ἀθηναίων στρατοῦ ἐλθὼν ἔλεξε*. And we have them both together in Thucyd. i. 124, § 3: *ἐκ πολέμου μὲν—ἀφ' ἡσυχίας δέ—*, where the difference in meaning is scarcely perceptible; and as denoting the grounds of an inference in Thucyd. iv. 126, § 3: *μαθεῖν χρὴ ἐξ ὧν προηγωνίσθη τοῖς Μακεδόσιν αὐτῶν, καὶ ἀφ' ὧν ἐγὼ εἰκάζω κ.τ.λ.*, where *ἐξ* denotes the experience, and *ἀπό* the testimonies, which are more external.

In detail the following are the usages of *ἀπό* and *ἐξ*:

(*a*) *Ἀπό* denotes removal or procession from some object or point, (*aa*) as separation in space; (*bb*) as subsequence in time; (*cc*) as the effect of a cause; (*dd*) as the derivation from some source.

(*aa*) Herod. iii. 75: *ἀπήκε ἑωυτὸν ἐπὶ κεφαλὴν φέρεσθαι ἀπὸ τοῦ πύργου κάτω*, "he let himself go so as to be carried down head-first from the tower." Hom. *Il.* xv. 386: *μάχοντο οἱ μὲν ἀφ' ἵππων, οἱ δ' ἀπὸ νηῶν*, "they fought some from horses," i.e. on horseback, "others from ships," i.e. on the decks of the ships. So also of the order of things, Herod. iii. 75: *ἀρξάμενος ἀπὸ Ἀχαιμέεος*, "beginning from (with) Achæmenes."

(*bb*) Herod. i. 82: *ἀπὸ τούτου τοῦ χρόνου*, "from (i.e. after) this time." Thucyd. vii. 43: *ἀπὸ τοῦ πρώτου ὕπνου*, "after the first sleep."



(cc) Thucyd. I. 17: ἐπράχθη ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιόλογον, "no considerable achievement was effected by them."

(dd) Aristoph. *Plut.* 377: ἐγὼ σοι τοῦτ' ἀπὸ σμικροῦ παννὲς ἐθέλω διαπραῖξαι, "I am willing to effect this for you at (from the store of) a trifling expence" (cf. Thucyd. VIII. 87: ἀπ' ἐλασσόνων πράξας. Arist. *Eg.* 535: ἀπὸ σμικρᾶς δαπάνης). Herod. III. 50: ἀπὸ πατρὸς καὶ μητρὸς τῆς αὐτῆς, "from (derived from) the same father and mother." Whence Herod. I. 173: καλέουσι ἀπὸ τῶν μητέρων ἑωντούς, καὶ οὐχὶ ἀπὸ τῶν πατέρων, "they call themselves after (as derived from) their mother, and not after their father." Hence we have a number of adverbial phrases, as ἀπὸ τοῦ ἀδοκήτου, "on a sudden;" ἀπὸ παλαιοῦ, "of old;" ἀπὸ παιδός, "from a child" (from childhood); ἀπὸ γλώσσης, "orally;" ἀπὸ τῆς ἴσης, "on fair terms;" οὐκ ἀπὸ τρόπου (where some read ἄπο), "not amiss," and so forth.

(b) Ἐκ (ἐξ) denotes removal or procession from out of something; (aa) as separation in space; (bb) as subsequence in time; (cc) as the effect or consequence of a cause or agency; (dd) as part of a whole; (ee) as the derivation from some source.

(aa) Herod. I. 24: ὁρμᾶσθαι ἐκ Τάραντος, "to set out from Tarentum." So also of the order of things, as in the phrase γῆν ἐκ γῆς, "one land after another," from which we find also γῆν πρὸ γῆς.

(bb) Herod. VII. 59: ἐξ ἐκείνου τοῦ χρόνου, "after that time." Id. VIII. 12: ἐκ τῆς ναυμαχίας, "after the sea-fight." Eurip. *Hec.* 55: ἐκ τυραννικῶν δόμων, "after having lived in a royal palace."

(cc) Xen. *Hell.* III. 1, § 6: Δημαράτῳ ἡ χώρα δῶρον ἐκ βασιλέως ἐδόθη, "the country was given to Demaratus by the king as a present."

(dd) Soph. *Trach.* 734: ἐκ τριῶν ἐν ἅν εἰλόμην, "I would have chosen one thing out of (as a part of) three."

(ee) Athen. XI. p. 483 C: πίνουσιν ἐκ κεραμέων ποτηρίων, "they drink out of earthen cups."

Hence we have a number of adverbial phrases, as ἐκ χειρός, "in close fight;" ἐξ ἀπροσδοκίτου, "unexpectedly;" ἐκ ποδός, "hard-a-foot, i.e. immediately;" ἐκ βίας, "by force;" ἐκ μητρὸς, "by the

mother's side;" ἐκ τοῦ προφανοῦς, "openly;" ἐκ τῶν παρόντων, "as far as the circumstances allow," and so forth.

(β) *Prepositions with the Dative. 'Εν and σύν.*

476 'Εν and σύν (ξύν) agree in origin and signification with the Latin *in* and *cum*, with this proviso, that instead of *in* with the accusative, the Greeks employ the longer form εἰς=έν-ς; for which see the next section. 'Εν signifies *inclusion*; σύν *conjunction*; as the following passage shows:

Καδμείων ἀγροὶ χαλκείους ἀθρόοι σύν ὅπλοις ἔδραμον,  
έν χειρὶ δ' Ἀμφιτρύων κολεοῦ γυμνὸν τινάσσων φάσγανον  
ἔκετο (Pind. *Nem.* I. 51, 52),

i.e. the ὅπλα, properly the shields, were *by their sides*, but Amphitryon had his naked sword included or grasped *in* his hand. It might be necessary, however, to oppose the ὅπλον or shield to another piece of defensive armour, which was still more closely combined with the wearer, and thus Sophocles says (*Antig.* 115): πολλῶν μεθ' ὅπλων, ξύν θ' ἵπποκόμοις κορίθεσσιν, "with many shields *by their sides*, as an accompaniment, and with many helmets, as a part of them, *on their heads*." As the double-flute was fastened round the head with a mouth-piece, we find in Pindar, *Ol.* v. 19: ἔρχομαι Λυδίοις ἀπύων έν αὐλοῖς, "I come calling thee *with* Lydian pipes."

The following are the chief idiomatic usages of έν and ξύν:

(a) 'Εν denotes continuance or fixity in time (aa) or space (bb); when used with persons it signifies presence in the same locality (like the Latin *coram*) (cc), and when applied to things, it indicates the instrumental adjunct (dd).

Thus we have (aa) Plat. *Phæd.* 58 B: έν τρίσιν ἡμέραις. *Æsch. Agam.* 537: έν πολλῷ χρόνῳ. Thucyd. II. 5, III. 13: έν εἰρήνῃ, έν σπονδαῖς, "during the continuance of the peace or the truce;" and such phrases as έν τούτῳ, "meanwhile;" έν ᾧ, "whilst;" έν τῷ αὐτῷ, "at the same time," &c.

(bb) *Æsch. Choëph.* 643: τίς ἔνδον έν δόμοις; *Eum.* 18: ἔχει μάντιν έν θρόνοις. *Soph. Trach.* 800: έν μέσῳ σκάφει θέντες. And very frequently with the genitive of the person whose house or

other locality is intended; as Plat. *Protag.* 320 A: ἐν Ἀρίφρονος ἐπαίδευε, "he taught in the house of Aripbron," and especially ἐν Ἅιδου, "in the mansions of Hades." The applications of this local use are innumerable.

(cc) Demosth. XL. 3: ἐν ὑμῖν πειράσομαι τῶν δικαίων τυχεῖν, "I will endeavour to obtain justice in your court, before you." Thucyd. II. 36: μακρηγορεῖν ἐν εἰδόσιν οὐ βουλόμενος, "not wishing to make a long speech before you, when you know all about the subject."

(dd) Xen. *Cyrop.* I. 6, § 2: ὅτι οἱ θεοὶ σε εὐμενῶς πέμπουσι, καὶ ἐν ἱεροῖς δῆλον καὶ ἐν οὐρανίοις σημείοις. Hence such phrases as ἐν ὀφθαλμοῖς ὄραν, &c.

(b) Σύν denotes close connexion (aa) in time and (bb) in circumstances.

(aa) Xen. *Cyrop.* VIII. 7, § 6: σὺν τῷ χρόνῳ προϊόντι ἀεὶ συναυξανομένην ἐπινυγνώσκειν ἐδόκουν καὶ ἐμὴν δύναμιν.

(bb) Id. *Ibid.* § 13: ἡ τῶν φίλων κτῆσις ἔστιν οὐδαμῶς σὺν τῇ βίᾳ, ἄλλοι μᾶλλον σὺν τῇ εὐεργεσίᾳ. Hence such phrases as σὺν Θεῷ, "with the help of God;" σὺν τῷ νόμῳ, "in accordance with the law;" σὺν τινι μάχεσθαι, "to fight on one's side," &c.

There are many adverbial phrases with ἐν and σύν, as ἐν μέρει, "in turn" (*vicissim*); ἐν τάχει or σὺν τάχει, "quickly," &c.

(γ) *Preposition with the Accusative. Εἰς.*

477 Ἐν and εἰς or εἰς = ἐν-ς<sup>1</sup> really do not differ more than ἐκ and ἐξ = ἐκ-ς, πρό and πρός. But this -ς affixed conveys a more decided expression of motion. Εἰς signifies *ad* or *in* (*cum accus.*) i. e. "to" or "into;" as

εἰς Φωκέας ὡς πρὸς συμμάχους ἐπορεύετο  
(Demosth. *Philipp.* III. p. 113, § 16).

Here it will be observed that εἰς Φωκέας, strictly speaking, designates the name of the country, whereas ὡς πρὸς συμμάχους

<sup>1</sup> In the poets ἐν and εἰς are interchanged *ad libitum* to suit the metre; but ἐν is more common in epic and lyric, and εἰς in Attic poetry. These forms appear somewhat arbitrarily in prose also.

is a personal reference: from which mode of speaking arose the use of *ὡς* alone with names of *persons*, in nearly the same sense as *εἰς* with names of *things*; e. g. *πρέσβεις πέπομφεν ὡς βασιλέα* for *ὡς πρὸς βασιλέα* (Demosth. *Philipp.* i. p. 54, § 55).

Idiomatically *εἰς* is used to express any extension or direction. Thus it means (aa) "with respect to," as Eurip. *Electr.* 29: *ἐς μὲν γὰρ ἄνδρα σκῆψιν εἰχ' ὀλωλότα*, "with respect to the death of her husband she had a pretext;" (bb) "with a view to," as Soph. *Phil.* 111: *ἐς κέρδος τί δρᾶν*, "to do something with a view to advantage;" (cc) "to the amount of," as *ξυνεβοήθησαν εἰς εἴκοσι μάλιστα*, "they came to their aid to the amount of about twenty." And similarly of time, as *εἰς ἐνιαυτόν*, "to the amount of a year," "for a year;" *εἰς τὴν τρίτην ὥραν*, "up to the third hour;" *ἤκετε εἰς τὴν τριακοστὴν ἡμέραν*, "ye have come by the thirtieth day."

There are many adverbial phrases with *εἰς*, as *εἰς καιρόν* or *εἰς καλόν*, "opportunely;" *εἰς ὑπερβολήν*, "to excess;" *ἐς τέλος*, "at last," &c.

Pindar sometimes uses for *εἰς* the shorter form *ἐν*; as  
*ἄμειψεν ἐν κοιλόπεδον νάπος θεοῦ* (*Pyth.* v. 37).

(δ) *Prepositions with the Genitive and Accusative. Διά.*

**478** *Διά* denotes separation or disjunction. With the genitive of ablation, therefore, *διά* signifies that something is done "through and out of;" with the accusative of motion and reference, that it is done "through, and towards, or with reference to," i. e. "along of" or "on account of." Thus,

(a) With the genitive *διά* signifies "through," as in Herod. VIII. 3: *πάσης διεξελθὼν τῆς Εὐρώπης*.

(b) With the accusative *διά* signifies "on account of," as in Soph. *Æd. Col.* 1129: *ἔχω γὰρ ἄχω διὰ σὲ κοῦκ ἄλλον βροτῶν*.

The student will find it easiest to recollect that *διά* with the genitive corresponds to *per*, with the accusative to *propter*, as in the following example, where they both occur together, Arist. *Eth. Nic.* iv. 13, § 16: *αἱ γὰρ δυναστεῖαι καὶ ὁ πλούτος διὰ τὴν τιμὴν (propter honorem) ἐστὶν αἰρετά· οἱ γοῦν ἔχοντες αὐτὰ τιμᾶσθαι δι' αὐτῶν (per ea) βούλονται*. But in Homer, Pindar, and other

poets, *διά* with the accusative sometimes signifies *per*, with this proviso, that it answers to the question *quo?* "whither?" and not, as with the genitive, to the question *unde?* "whence?" so that the meaning is rather "along" than "through;" e.g. *διά πόντιον κύμα ἐπόρευσας ἐμὰν ἀνασσαν* (Eurip. *Hippol.* 762).

The special idiomatic usages of *διά* are generally confined to its construction with the genitive. Thus it signifies

(aa) An interval in space or time; as in Thucyd. II. 29, § 3: *διά τοσούτου*, "at such a distance;" Isocr. *Archidamus*, p. 121 B: *ταύτην διά τετρακοσίων ἐτῶν μέλλουσι κατοικίζειν*, "they are going to colonise it after a lapse of 400 years." Thucyd. III. 21, § 3: *διά δέκα ἐπάλξεων πύργοι*, "there were towers at intervals of ten embrasures each."

(bb) An instrument or means, as something intervening; thus in Herod. VII. 203: *οἱ Ἕλληνες ἐπεκαλέσαντο λέγοντες δι' ἀγγέλων*, "the Greeks called upon them, speaking by means of messengers." Plat. *Phæd.* p. 83 A: *ἀπάτης μεστή ἡ διά τῶν ὀμμάτων σκέψις*, "the inquiring by means of the eyes is full of deceit" (see above, 457, (aa)). To this use we must refer the phrases *διά χειρῶν ἔχειν*, "to have in hand;" *διά στέρνων* or *διά φρενῶν ἔχειν*, "to have in one's heart;" *διά οἴκτου λαβεῖν* or *ἔχειν*, "to hold in compassion;" *διά αἰδοῦς ἔμμ' ἔχειν*, "to look ashamed," &c.

(cc) The full extent of a procedure, generally with verbs of motion; as *διά μάχης ἐλθεῖν*, "to go to the length of fighting;" *διά φιλίας ἵεναι*, "to go all the length of friendship;" *δι' ἔχθρας γίγνεσθαι*, "to get to the extent of animosity;" *διά φόβου ἔρχεσθαι*, "to go the whole length of fear, to be thoroughly afraid;" *διά γλώσσης ἵεναι*, "to go the length of speaking." Whence in the poets we have further applications of this phraseology, as in Pindar, *Isthm.* III. 17: *διέστειχον πλούτου τετραοριῶν πόνοις*, "they went so far in wealth as to keep four-horsed chariots."

There are many adverbial uses of *διά*, as *διά τάχους*, "swiftly;" *διά τέλους*, "completely;" *διά παντός*, "entirely;" *δι' εὐπερείας*, "easily," &c.

#### Κατά.

479 *Κατά* with the genitive denotes vertical motion or direction; with the accusative, it signifies horizontal motion or direction.

(a) Hom. *Il.* i. 44: βῆ δὲ κατ' Οὐλύμποιο καρήνων χυόμενος κῆρ, "he went down from the summits of Olympus, enraged in his heart."

(b) Thucyd. iv. 126: κατὰ πόδας τὸ εὐψυχον ἐνδείκνυνται, "they display their courage by following at their heels." (For the difference of κατὰ πόδα and παρὰ πόδα see below, 485.)

Thus οἱ κατὰ χθόνα are the *living* (Eurip. *Hippol.* 452), but ὁ κατὰ χθονός (Soph. *Antig.* 24) is the *dead*. In composition with κατὰ a verb governs the genitive if the action comes *δοῖον ὑπὸν* the object, but the accusative if the action merely follows the object in its own line of motion. Hence κατὰ with the genitive is sometimes rendered "against," and κατὰ with the accusative, "in accordance with." In the former signification, κατὰ is opposed to ἀνά; in the latter there is but little difference in their use.

The following are the chief idiomatic significations of κατὰ.

(aa) With the genitive we have κατὰ σκοποῦ τοξεύειν, "to shoot at a mark;" κατὰ κόρρης τύπτειν, "to smite on the cheek;" κατὰ τινος εἰπεῖν, "to speak against some one;" ὀμνύναι καθ' ἱερῶν, κατὰ τῆς κεφαλῆς τοῦ παιδός, "to swear by (down upon) the sacred objects, by the head of the child;" τὸ καθ' ὑμῶν ἐγκώμιον, "the eulogium upon you," &c.

(bb) With the accusative we have τὰ κατὰ Πανσανίαν καὶ Θεμιστοκλέα, "the circumstances concerning Pausanias and Themistocles;" κατὰ τὰ μέτρα, "in accordance with the measures" (opposed to παρὰ τὰ μέτρα); κατὰ τὸν ἀκριβῆ λόγον, "in accordance with the strict argument;" καθ' ἓνα, "one by one;" κατὰ πόλεις, "city by city;" καθ' ἡμέραν, "day by day" (but μεθ' ἡμέραν, "in the day-time"); κατ' ἄνθρωπον φρονεῖν, "to think like a man;" οὐ κατὰ Μιθραδάτην, "not according to the standard of Mithradates;" κατὰ στρατόν, "in the army;" κατὰ Φωκαίην πόλιν, "in a line with, near or off, the city Phocæa;" κατὰ τὸν πόλεμον, "at the time of the war;" κατὰ ἑξήκοντα ἔτη, "about sixty years;" καθ' ἑπτὰ τοῦ βολοῦ (Aristoph. *Av.* 1079), "at the rate of seven for the obol;" κατὰ πενήκοντα τάλαντα (Aristoph. *Vesp.* 681), "by fifty talents at a time."

There are many adverbial phrases with *κατά*, as *κατὰ μόνας*, "alone;" *κατὰ μοῖραν*, "properly;" *καθ' ἡσυχίαν*, "quietly;" *κατὰ μέρος*, "in turn;" *κατὰ κράτος*, "by main force;" *κατὰ σμικρὸν*, "by little and little."

Ἵπέρ.

480 Ἵ-πέρ—which is connected with *περί*, and appears as the comparative degree of ὑ-πό—designates the apex of the compass; whereas *περί* denotes the circle described. If the genitive follows, ὑπέρ signifies *super* relatively, i. e. "over" some object; but if the accusative accompanies it, the meaning is *ultra*, with motion implied, i. e. "beyond" some object. Thus,

(a) Pind. *Nem.* VII. 65: Ἀχαιὸς ἀνὴρ Ἰονίας ὑπὲρ ἀλὸς οἰκέων, "an Achæan dwelling above (on the shore of) the Ionian sea." Thucyd. I. 46: ἔστι δὲ λιμὴν καὶ πόλις ὑπὲρ αὐτοῦ ἀπὸ θαλάσσης, "there is a harbour and a city above it (on its shore) away from the sea." Plat. *Tim.* 38 D: ὁ θεὸς ἔθηκεν ἥλιον εἰς τὸν δεύτερον ὑπὲρ γῆς, "God placed the sun in the second orbit above the earth."

(b) Plat. *Leg.* 855, init.: τοὺς ἄλλους παράδειγμα ὀνήσει γενόμενος ἀκλεῆς καὶ ὑπὲρ τοὺς τῆς χώρας ὅρους ἀφανισθεὶς, "he will benefit the others as an example by being disgraced and hurried out of sight beyond the boundaries of the country." Hence very commonly to denote excess in capacity, measure and number; as Dem. p. 536, penult.: μανία ἐστὶν ὑπὲρ δυνάμιν τι ποιεῖν, "it is madness to do anything beyond one's power." Plat. *Leg.* 839 D: ὑπὲρ ἀνθρώπου, "beyond the power of man." Herod. v. 64: ὑπὲρ τὰ τεσσαράκοντα ἔτη, "more than forty years." Hom. *Od.* I. 34: ὑπὲρ μόρον, "against destiny;" and since past time is regarded as above (see ἐπί), we have Plat. *Tim.* 23 C: ὑπὲρ τὴν φθοράν, "before, earlier than, beyond the destruction (going backwards and upwards in time)."

As the protecting champion fought *over*, as well as *before* his friend, we find both ὑπὲρ and πρό, with the genitive, in the sense "on behalf of;" as in Eurip. *Alcest.* 690: μὴ θνήσχ' ὑπὲρ τοῦδ' ἀνδρός, οὐδ' ἐγὼ πρὸ σοῦ. But there is an implication of hostility in the use of ὑπὲρ with the accusative; thus, ὑπὲρ ἀμπλακίαν, Pind. *Isthm.* v. 29. Sometimes ὑπὲρ corresponds in meaning to the

cognate *περί*, as in Herod. II. 123: τὰ λεγόμενα ὑπὲρ ἐκάστων. [Plat. *Apol.* 39 E; Aristot. *Eth. Nic.* I. 6, 13.] It stands in a certain parallelism to *ἀμφί* and *κύκλω* in Soph. *Antig.* 117:

στὰς δ' ὑπὲρ μελάβρων φονώ-  
σαισιν ἀμφιχανῶν κύκλω  
λόγχαις, κ.τ.λ.

(ε) *Preposition with the Dative and Accusative.* Ἀνά.

481 Ἀνά with the dative is nearly equivalent to ὑπὲρ with the genitive, or ἐπὶ with the dative, i. e. it means *super*, “up-on;” as

εὔδει ἀνὰ σκάπτῳ Διὸς αἰετός (Pind. *Pyth.* I. 6).

But this usage is confined to the poets.

With the accusative, ἀνά signifies *sursum per*, “up-to” or “up-by;” as

ἀνέβαινε Μελάνθιος αἰπόλος αἰγῶν  
ἐς θαλάμους Ὀδυσῆος ἀνὰ ῥώγας μεγάρου  
(Hom. *Od.* XXII. 142).

The student must remark the constant antithesis or parallelism of the correlatives ἀνά and κατά, which appear as equivalent particles under the shortened forms ἄν and κέν (below, 501). We may represent the force of these prepositions by either of the following forms:

$\begin{array}{c} \text{κατά} \\ \vdots \\ \text{ἀνά} \end{array}$	$\begin{array}{c} \text{κατά} \quad + \\ + \quad \text{ἀνά} \end{array}$
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Thus ἀνά, κατά may signify “backwards and forwards,” “hither and thither” (*ultra, citroque*); ἄνω, κάτω, “up and down” (*sursum, deorsum*); κατά implies *affirmation*, ἀνά, *negation*; κατά signifies *progress*, ἀνά, *retrogression*, and so forth. But sometimes it seems a matter of indifference which of these prepositions we employ. Thus we might say, τοὺς ἄρτους πωλεῖν κατ’ ὄβολον or ἀν’ ἡμιβολαῖα, “to sell the loaves at an obol” or “half an obol apiece;” ἀνὰ κράτος, “up to the full amount of his strength,” i. e. “with all his might” (μετὰ πάσης σπουδῆς, Suidas), or κατὰ δύναμιν, “according to his power;” ἀνὰ πέντε or καθ’ ἑπτὰ, “by fives or by sevens;” and ἐσκεδάσθησαν ἀνὰ τὰς πόλεις, “they were scattered



up and down the cities," or *κατὰ πόλεις διεκρίθησαν*, "they separated to their respective cities." The following idioms deserve notice: *ἀνὰ πᾶσαν τὴν ἡμέραν*, "all the day," but *ἀνὰ πᾶσαν ἡμέραν*, "day by day;" *ἀνὰ πᾶσαν γῆν καὶ θάλατταν εἰρήνη ἔσται*, "there shall be peace throughout all the land and sea;" *ἀνὰ μέρος*, "in turn;" *ἀνὰ στόμα ἔχων*, "speaking of, having in the mouth" (*Il.* II. 250; Eurip. *Electr.* 80); similarly *ἀνὰ στόμα εἶναι τινι* (Lucian, *Navig.* 43); *ἀνὰ λόγον*, "proportionally," whence *ἀνὰ τὸν αὐτὸν λόγον*, "in the same proportion;" *ἀνὰ δῶμα*, "throughout the house" (*Il.* I. 670); *ἀνὰ στρατόν*, "throughout the army" (*Ibid.* IV. 209); *ἀνὰ θυμὸν φρονεῖν, ὀρμαίνειν* (*Ibid.* II. 36, XXI. 137), "to think or ponder in one's mind."

*Obs.* Ἀνά, as a preposition, is never anastrophized, i. e. accentuated on the first syllable (vide Hom. *Od.* XIII. 34: νεὼν ἀν' ἔλκετρον); but we have *ἄνα* for the imper. *ἀνάστηθι*, and this is not elided (vide Soph. *Ajax*, 194).

(5) *Prepositions with three Cases.* Ἀμφί and περί.

482 Ἀμφί, *utrinque*, and περί, *circum*, are nearly synonymous; the former denotes an *imperfect*, the latter a *completed* circle. Hence *ἀμφί* is sometimes strengthened by the addition of *κύκλω* or *περί*, as in *ἀμφιγανῶν κύκλω, ἀμφὶ περὶ κρήνην*. We find *ἀμφί* chiefly in the Ionic writers and in poetry; *περί* occurs everywhere. It is to be observed that, while *ἀμφί* with the dative is never found in Attic prose, *περί* with this case is very rarely used by the Athenian prose writers in the strictly local sense, and that both of these prepositions occur most frequently in connexion with the accusative.

(a) Ἀμφί, περί, with the genitive, signify "around, with relation to, yet separation from, something else;" as

*ἀμφὶ πόλιος οἰκέουσι* (Herod. VIII. 104).

*τετάνυστο περὶ σπείους ἡμερίς* (Hom. *Od.* v. 68).

Hence, "about or concerning;" as

*τοιάδ' ἀμφὶ σῆς λέγω παιδὸς θανούσης* (Eurip. *Hec.* 580).

*περὶ τε γραμμάτων δυνάμεως καὶ συλλαβῶν καὶ ῥυθμῶν καὶ ἁρμονιῶν* (Plat. *Hipp. Maj.* p. 285 D).

This construction is common with verbs like *διαλέγεσθαι, βουλεύεσθαι, πυνθάνεσθαι, πρέσβεις πέμπειν, μάχεσθαι, κινδυνεύειν, δοκεῖν, ποιεῖν, λέγειν, &c.*

In old Greek *περί* meant "above," like the cognate preposition *ὑπέρ*; thus *Il.* i. 287: *περὶ πάντων ἔμμεναι ἄλλων*, "to be before and above all others;" from this we have in common Greek the phrases *περὶ παντός*, *πολλοῦ*, *ὀλίγου*, *σμικροῦ*, *οὐδενός*, *ποιεῖσθαι*, *εἶναι*, "to estimate or be counted above every thing, a good deal, at a little, at nothing."

(b) *Ἀμφί*, *περί*, with the dative, signify "around and upon or close by;" as

*πέπλους ῥήγνυσιν ἀμφὶ σώματι* (*Æsch. Pers.* 199).

*χιτώνας φεροῦσιν οὐ μόνον περὶ τοῖς στέρνοις, ἀλλὰ καὶ περὶ τοῖς μήροισι* (*Xen. Anab.* vii. 4, § 4).

*περὶ τῇ χειρὶ χρυσοῦν δακτύλιον φέρειν* (*Plat. Resp.* p. 359 D).

*περὶ μὲν τῇσι κεφαλῇσι εἶχον τιάρας* (*Herod.* vii. 61).

After verbs of fearing, &c. and with nouns of the same meaning, *περί* is frequently an accompaniment of the dative; thus *Il.* viii. 183: *ἀτύξεσθαι περὶ κάπνῳ*. *Thucyd.* i. 60, § 1: *δεδιότες περὶ τῷ χωρίῳ*. *Plat. Phædo*, 114 D: *θαρρεῖν περὶ τῇ ἑαυτοῦ ψυχῇ*; also conversely, *περὶ τάρβει*, *περὶ φόβῳ*, *περὶ χάρματι*, and the like. But *φοβεῖσθαι* also takes the genitive with *περί* or *ὑπέρ*, as in the phrase: *περὶ ἑαυτῶν φοβοῦνται καὶ ὑπὲρ ὑμῶν*.

(c) *Ἀμφί*, *περί*, with the accusative, signify "motion or extension around." Thus Herodotus, in the passage quoted under (b), adds, *περὶ δὲ τὸ σῶμα κιθῶνας*, because while the tiara remains firm on the head, the tunic floats about the body; but see the preceding example from Xenophon; we have an implied motion in

*ἀμφὶ τε ἄστυ ἔρδομεν ἱρὰ θεοῖσιν* (*Il.* xi. 706).

*ὁ μὲν δὴ περὶ Πιερίην διέτριβε ἡμέρας συχνάς* (*Herod.* vii. 131).

Both *ἀμφί* and *περί* are used with vague indications of time or number, as *ἀμφί* or *περὶ πλήθουσιν ἀγοράν*, "about the time when the market is full;" similarly *ἀμφὶ δειλὴν*, "about evening;" *ἀμφὶ τὰ ἑκαίδεκα ἔτη γεγονώς*, "about sixteen years old;" similarly *περὶ τούτους τοὺς χρόνους*, "about those times;" *περὶ μέσας νύκτας*, "about midnight;" *περὶ τρισχιλίους*, "about three thousand." These prepositions are also used with verbs signifying "to be busied about anything," *εἶναι*, *ἔχειν ἀμφί τι*; *εἶναι περὶ τὴν θήραν*,

διατρίβειν περὶ τὴν γεωμετρίαν, σπονδάζειν περὶ τι, εὐσεβεῖν περὶ θεούς, ἀνὴρ ἀγαθὸς περὶ τὴν πόλιν, and the like. Hence we have *περὶ* in a periphrasis, like οἱ περὶ Κῦρον, "Cyrus and his attendants," or even Cyrus himself (above, 399, (γ)).

### Ἐπὶ.

**483** Ἐπὶ, which is another form of ἀμφί<sup>1</sup>, by itself denotes *superposition*.

(a) With the genitive therefore it signifies *superposition with separation*. There are two applications of this meaning. We may either imply, that, although there is total separation, yet the object is so placed that a line drawn from it would pass over or through the object designated by the genitive; or we may signify, that, although one object is placed on the top of another, yet the whole of the superimposed object does not rest upon the supporting surface. In the former case, ἐπὶ with the genitive may denote *direction* or *motion* at a certain height, e. g. a ship at sea was considered to be up in the air (μετέωρος); hence such phrases as πλεῖν ἐπὶ Σάμου (Thucyd. i. 116), "to sail in the direction of Samos;" τὰ ἐπὶ Θράκης, "the Thraceward districts." Past time is considered as *up* or *above* (cf. the augment ἐ- for ἀνά, and see above, 480, (b), for a similar use of ὑπέρ); hence ἐπὶ Δαρείου ἐγένετο (Herod. vi. 98), "it happened in the time of Darius." In the other case, ἐπὶ with the genitive denotes *partial superposition*, as when a line is regarded as passing over two points (hence called ἐφ' ὧν, Arist. *Eth. Nic.* v. 4, § 12), or when planks are laid across piles fixed at intervals (Herod. v. 16: ἱκρία ἐπὶ σταυρῶν ὑψηλῶν ἔστηκε), or when burdens are laid upon the head or shoulders, so as to extend beyond them on both sides (Herod. ii. 35: οἱ μὲν ἐπὶ τῶν κεφαλῶν φορέουσι, αἱ δὲ γυναῖκες ἐπὶ τῶν ὤμων). Hence such phrases as ἐπὶ θρόνου καθίζεσθαι, ἐφ' ἵππου ὀχεῖσθαι, because in sitting and riding the legs hang down by the side. But we have in Eurip. *Phaen.* 74: ἐπὶ ζυγοῖς καθέζετ' ἀρχῆς, and in Æsch. *Agam.* 1538: κρατούντων τῶν ἐπὶ ζυγῷ δορός, of the officers, whose seats were placed on the ζυγά, so that their whole body was superimposed, as contrasted with the rowers, who would be said καθῆσθαι ἐπὶ ζυγῶν. This usage of ἐπὶ with the genitive applies to every description in which a body rests

<sup>1</sup> See *New Cratylus*, §§ 167, 172.

upon another body by only a part of itself. Thus we have of a turban which projects all round the head (Aristoph. *Aves*, 487): ἔχων ἐπὶ τῆς κεφαλῆς τὴν κυρβάσιαν; similarly of a bird perched on the top of a sceptre (*Ibid.* 510): ἐπὶ τῶν σκήπτρων ἐκάθητ' ὄρνις. With a slight transition ἐπὶ with the genitive denotes that the surface extends on all sides beyond the superincumbent object, as in Herod. VII. 44: προεπεπολήτο ἐπὶ κολωνοῦ προξέδρη, and ἔκτο ἐπὶ τῆς ἡϊόνοσ. Thucyd. I. 13, § 3: οἰκοῦντες τὴν πόλιν ἐπὶ τοῦ Ἰσθμοῦ. And we find this construction used to describe the revolution of a sphere on the end of its axis, the surface below and the circumference above being detached. Plat. *Polit.* 270 A: ἐπὶ σμικροτάτου βαῖνον ποδὸς ἰέναι. We have also the military phrase ἐπὶ τεττάρων τετάχθαι, "to be drawn up four deep," because each soldier is considered as separate and moveable; and this explains the rare construction ἐπ' ἐκκλησίας (Thucyd. VIII. 81, § 1: Memnon, *Heracl.* 59; Polyænus, *Strat.* v. 63).

(b) With the dative ἐπὶ signifies *absolute superposition*, i. e. *rest upon* or *close to*; as οἰκέοντες ἐπὶ Στρυμόνι (Herod. VII. 75), "dwelling close upon the Strymon;" κείμενος ἐπὶ τῇ πυρᾷ (Plat. *Resp.* p. 614), "lying on the funeral pile;" ἀλωπεκίδας ἐπὶ ταῖς κεφαλαῖς φορεῖν (Xen. *Anab.* VII. 4, § 4), "to wear fox-skins (closely fitted) on their heads" (contrast the case of the κυρβάσια in Aristoph. *Aves*, 487); and ἐφ' ᾧ means "a point" (Arist. *Eth. Nic.* v. 5, § 8), as distinguished from ἐφ' ὧν, "a line" (*Ibid.* 4, § 12). From this sense of immediate superposition all the other usages of ἐπὶ with the dative naturally flow. Thus it signifies

(aa) Addition, as in the common phrase ἐπὶ τούτοις (Xen. *Cyr.* IV. 5, § 38), "besides," *præterea*.

(bb) Subsequence or succession, as in Xen. *Cyr.* II. 3, § 7: ἀνέστη ἐπ' αὐτῷ Φεραύλας, "Pheraulas rose up after him;" Hom. *Od.* VIII. 120: ὄγγυη ἐπ' ὄγγυη γηράσκει, "pear ripens after pear;" Herod. II. 22: ἐπὶ χιόνι πεσούσῃ, "after snow has fallen;" Æsch. *Pers.* 531: ἐπίσταμαι μὲν ὥς ἐπ' ἐξειργασμένοις, "I know that I do this after all has been effected, when it is too late to mend the mischief."

(cc) That which is close by us as a suggesting cause, accompaniment, motive, or condition. Thus we have θαυμάζεσθαι ἐπὶ ζωγραφίᾳ, "to be admired for painting;" ἐπὶ τοῖς τῶν φίλων ἀγα-

θοῖς φαιδροὶ γυγνόμεθα, "we are cheerful on account of the prosperity of our friends;" ἐπὶ μισθῷ, "for hire;" ἐπὶ πόσῳ; "for how much?" ἐσθίειν ἐπὶ τῷ σίτῳ ὄψον, "to eat kitchen (i. e. any savoury accompaniment) with bread;" παλλακὴν ἔχειν ἐπ' ἐλευθέροις παισίν, "to have a concubine as an accompaniment to free-born children;" γαμεῖν ἄλλην γυναῖκα ἐπὶ θυγατρὶ ἀμήτορι, "to marry another wife as an addition (i. e. a step-mother) to his motherless daughter" (cf. Herod. iv. 154, with Eurip. *Alcest.* 305); ὀνομάζειν τι ἐπὶ τινι, "to give anything a name suggested by the presence of something else," as in Plat. *Resp.* 493 c: ὀνομάζοι δὲ πάντα ταῦτα ἐπὶ ταῖς δόξαις τοῦ μεγάλου ζώου, "but were to give all these things names from (in accordance with) the opinions of the great monster."

The use of ἐπὶ with the dative to signify a condition is very common; hence, besides such phrases as (*Æsch. in Ctes.* p. 499), χώραν ἀναθεῖναι Ἀπόλλωνι ἐπὶ πάσῃ ἀεργίᾳ, "to consecrate a district to Apollo on condition that it should remain entirely uncultivated;" we have the relative sentence ἐφ' ᾧ or ἐφ' ᾧτε for ἐπὶ τοῖσδε ὥστε (below, 612).

(c) With the accusative ἐπὶ signifies *motion with a view to superposition*; as ἀναβαίνειν ἐφ' ἵππον, "to mount a horse;" also ἐπιβαίνειν ἵππον or ἐπὶ ἵππου, and ἐπιβαίνειν ναῦν, νηὶ or ἐπὶ νεώς; hence ἐπιβάτης means "a passenger." That some sort of ascent is primarily implied by ἐπὶ with a verb of motion appears from Thucyd. i. 72: οἱ δ' ἐκέλευον ἐπιέναι, καὶ παρελθόντες οἱ Ἀθηναῖοι ἔλεγον τοιάδε, "they bid them mount the bema, and the Athenians coming forward (to the front) spoke as follows."

Similarly we have such phrases as πῦρ ἐπὶ πῦρ ὀχετεύειν (Plat. *Leges*, 666 A), "to heap fire upon fire;" ἵζεσθαι ἐπὶ τι (Herod. ii. 55, viii. 52), "to go any where for the purpose of sitting there;" ἐπὶ τὰ τεῖχη ἀντιπαράτάσσεσθαι (Thucyd. vii. 37), "to go and post oneself against the enemy on the top of the fortifications;" καταφεύγειν ἐπὶ τείχος (Plat. *Leges*, 778 E), "to flee to the top of the wall." Hence, as we say, "to go up against an enemy," ἐπὶ with the accusative very often denotes adverse or hostile approach, as in Herod. iv. 118: ἡκεῖ ὁ Πέρσης οὐδέν τι μᾶλλον ἐπ' ἡμέας ἢ οὐ καὶ ἐπ' ὑμέας, "the Persian is come up against you quite as much as against us;" Plat. *Resp.* p. 336: Θρασύμαχος ἦκεν ἐφ' ἡμᾶς ὡς διαρπασόμενος, "Thrasymachus came out against us, as though he

intended to tear us to pieces." But *ἐπὶ* with the accusative is used also to signify any extended motion, such as might reach over and cover a point or line, whence we have such phrases as *ἄγειν τινα ἐπὶ τὰ καλὰ καγαθά*, "to lead one to what is fair and good;" *ἐπὶ τεσσαράκοντα στάδια*, "to the extent of forty stades;" *τὴν γῆν ἀπεμίσθωσαν ἐπὶ δέκα ἔτη*, "they let out the land for ten years;" *πέμπουσιν ἐπὶ Δημοσθένην*, "they send to (fetch) Demosthenes;" *ἔπλει ἐπὶ τὴν παραπομπὴν τοῦ σίτου*, "he sailed for the purpose of convoying the corn;" *αἱροῦνται αὐτὸν ἐπὶ τὰς μεγίστας ἀρχάς*, "they choose him for (to fill) the highest offices;" *τὸ ἐπ' ἐμέ*, "as far as I am concerned;" *τούτῃ τήνδε τὴν κόρην*, "as far as this maiden is concerned;" *τὸ ἐπὶ σφᾶς εἶναι*, "as far as depended on them." And we have a number of adverbial phrases, as *ἐπὶ πολὺ*, "to a considerable extent" in time or space; *ἐπὶ πλέον*, *ἐπὶ μείζον*, "to a greater extent;" *ἐπὶ πάν*, "altogether;" *ἐπὶ ἴσα*, "equally," and the like.

### Μετά.

**484** *Μετά* denotes *companionship* (above, 78).

(a) With the genitive therefore it signifies "connexion, with relation to," i.e. *separable connexion*; as

*μετὰ δμῶν ἐν οἴκῳ πίνει καὶ ἦσθε* (Hom. *Od.* xvi. 140).

(b) With the dative *μετά* is found only in poetry; and then it signifies "connexion, close upon, or among," i.e. *as a part of the object*; thus,

*μετὰ δὲ τριτάτοισιν ἄνασεν* (Hom. *Il.* i. 252).

(c) *Μετά* with the accusative signifies "motion with a view to companionship;" as

*βῆ δὲ μετ' Ἰδομενῆα, μέγα πολέμοιο μεμηλώς*  
(Hom. *Il.* xiii. 297).

It is only in its construction with the genitive and accusative that *μετά* appears in common Greek; and here some idiomatic usages deserve notice. With the genitive *μετά* sometimes denotes that kind of connexion which we express by the phrases "in the midst of," "surrounded by," and even "enhanced or aggravated" by some concomitant. Thus we have in Thucyd. i. 18: *ἐμπειρότεροι ἐγένοντο μετὰ κινδύνων τὰς μελετὰς ποιούμενοι*, "they became

more skilled from practising in the midst of dangers." Id. II. 41: ἐπὶ πλείστ' ἂν εἶδη καὶ μετὰ χαρίτων μάλιστα εὐτραπέλως τὸ σῶμα αὐταρκες παρέχεσθαι, "he would furnish his body in self-sufficing completeness for the greatest variety of actions, and with the highest amount of ready tact combined with and enhanced by graces of manner." Id. V. 7: ἀναλογιζομένων τὴν ἐκείνου ἡγεμονίαν πρὸς οἷαν ἐμπειρίαν καὶ τόλμαν μετὰ οἷας ἀνεπισημοσύνης καὶ μαλακίας γενήσονται, "reckoning up the skill and boldness to which the generalship of Cleon would be exposed, aggravated by such ignorance and dastardly cowardice." It has been mentioned already (above, 476) that μετὰ, as distinguished from ξύν, denotes a more easily separable companionship and conjunction. There are cases, however, in which the two prepositions may be interchanged. Thus in Thucyd. I. 18, § 5, we have οἱ ξυμπολεμήσαντες for those who fought on the same side, and immediately afterwards, § 6, ἐπολέμησαν μετὰ τῶν ξυμμάχων πρὸς ἀλλήλους. With the genitive plural μετὰ sometimes means the same as with the dative, namely, "in the midst of" or "among;" thus Eurip. *Hec.* 209: μετὰ νεκρῶν κείσομαι, "I shall lie among the dead;" and in Eurip. *Andr.* 591, μετὰ ἀνδρῶν and ἐν ἀνδράσιν are used indifferently. This meaning is borne by μετὰ with the accusative plural, when motion into a crowd is implied; as in *Il.* IV. 70: ἐλθὲ μετὰ Τρῶας καὶ Ἀχαιοῦς. Hence we have such phrases as μεθ' ἡμέραν, "by day;" μετὰ νύκτας, "by night;" μετὰ τρίτην ἡμέραν, "on the third day." And it seems clear that the phrase μετὰ χεῖρας ἔχειν (Herod. VII. 16; Thucyd. I. 138, § 4), whence the verb μεταχειρίζεσθαι, must have meant originally "to have between one's hands," with the sense of previous motion, which is implied in our phrase "to take a thing in hand."

### Παρά.

485 Παρά is equivalent to *apud*, with an implication of motion, i. e. it means "from the side of."

(a) With the genitive παρὰ σοῦ is, "*apud* me a te;" (b) with the dative παρὰ σοί is, "*apud* te—a me vel aliunde;" (c) with the accusative παρὰ σέ is, "progrediens a me, vel aliunde, ut *apud* te sit." Thus,

(a) ἀγγελίῃ ἦκει παρὰ βασιλῆος (Herod. VIII. 140).

(b) ἐπικρατεῖν παρὰ τῷ βασιλεί (Herod. iv. 65).

(c) ἡγαγον αὐτὸν παρὰ Κῦρον (Herod. i. 86).

It is to be remarked that *παρά* with the dative may be applied to the subject of the sentence, as in Dem. *Phil.* iv. 13: γυγνώσκειν παρ' ὑμῖν αὐτοῖς; cf. Pind. *Pyth.* iii. 28: αἶεν κοινᾶν παρ' εὐθυτάτῳ, γνώμα πιθῶν.

The usage of *παρά* with the genitive and dative is tolerably uniform; but there are certain idiomatic usages of this preposition with the accusative, which require a few words of explanation to connect them with the general definition. Thus *παρά* signifies *præter*, "besides," i.e. "in addition to," as οὐκ ἔστι παρὰ ταῦτ' ἄλλα (Arist. *Nub.* 698), i.e. taking them and placing them by the side of these things, *quo fiet ut adjiciantur*. It signifies *præter* when it is almost synonymous with *contra*, "against," as παρὰ δόξαν, *præter opinionem*, as if two contrary things were compared; by a similar transition we have in English, "beside the question" for "out of" or "inconsistent with." To this class belong the phrases παρὰ γνώμην, "contrary to expectation;" παρὰ δύναμιν (nearly equal to ὑπὲρ δύναμιν), "beyond one's power;" παρὰ τὴν φύσιν, "contrary to nature;" παρὰ τοὺς ἄλλους, "beyond (exceeding) the others;" παρὰ τοὺς νόμους, "in contravention of the laws" (whence παράνομος, &c.; and here we may compare ὑπερβαίνειν τοὺς νόμους, ὑπερβασία, and the like). In Thucydides and Demosthenes, *παρά* with the accusative means *propter*, "on account of," as in our vulgar idiom, "all along of." Thus we have Thucyd. i. 141: παρὰ τὴν ἑαυτοῦ ἀμέλειαν, "in consequence of his own neglect;" Dem. *Phil.* iii. p. 110, 15; οὐ παρ' ἐν οὐδὲ δύο εἰς τοῦτο τὰ πράγματ' ἀφίεται, "it is not from one or two causes that our affairs have come to this condition." (Cf. Dem. *Phil.* i. p. 43, 14; Isocrat. *Archid.* c. 52, p. 126 E; [Aristoph. *Aves*, 846.]) Here it is a less usual construction than διὰ *cum accusativo*. While κατὰ πόδα signifies κατ' ἔχνος, "at the heels, in the traces of some one preceding," παρὰ πόδας means "step by step," *pari passu*, and is equivalent to εὐθέως; compare Plat. *Sophist.* 242 A: παρὰ πόδα μεταβαλὼν ἐμαντὸν ἄνω καὶ κάτω; Soph. *Phil.* 825: πολὺ παρὰ πόδα κράτος ἄρνυται, with Plat. *Sophist.* 243 D: κατὰ πόδα γε ὑπέλαβες, and see above, 479. In accordance with the meaning of *παρὰ πόδα* we have *παρά* used to denote immediate subsequence; thus in Demosth. *in Pantæen.* p. 966, 20: ἀπάντων ἀνθρώπων εἰωθότων παρ' αὐτὰ τὰ δίκηματα



μᾶλλον ἢ χρόνων ἐγγεγενημένων ἀγανακτεῖν, "all men being accustomed to feel resentment immediately after their wrongs, rather than when some time has elapsed." Hence also *παρά* is used in the phrases *παρ' ἡμέραν* or *παρ' ἡμαρ* (Soph. *Œd. C.* 1455; *Aj.* 470) or *παρὰ πληγῇν* (Arist. *Ran.* 643), to denote an immediate subsequence of days or blows. The extent of a difference is expressed by *παρά* in such phrases as *παρὰ πολύ*, "by a good deal;" *παρὰ μικρόν*, "by a little;" *παρ' ὀλίγον*, "by a few;" *παρ' οὐδέν*, "by no distinction;" *παρὰ τοσοῦτον*, "by so much or so little" (Thucyd. III. 49); *παρ' ἐν πάλαισμα*, "by one wrestling match" (i. e. it was all that was wanted, Herod. IX. 33).

### Πρός.

**486** *Πρός* or *π-ρο-τί* is only a lengthened form of *παρά* (above, 78); but, containing in itself a significance of motion *onwards*, it denotes *ad-versus* rather than *apud*. (a) With the genitive *πρὸς μητρός* is *a matre versus me cognati*, "relations on the mother's side;" (b) with the dative, *πρὸς τῷ λιμένι*, "close by the harbour," motion thither previously being assumed. (c) With the accusative *πρὸς τὸν οὐρανόν* is "towards heaven," *ad cælum versus*.

Hence *πρὸς τούτων*, "from" or "in consideration of these things—as a motive;" *πρὸς τούτοις*, "in addition to these things—as an act;" *πρὸς ταῦτα*, "with a view to these things—as an end." The main distinction between the cognate particles *παρά* and *πρός* consists in this—that while the former always denotes an actual motion or change of place in some object, the latter merely indicates a direction or tendency. This is shown by the fact that *παρά* and *πρός* most nearly concur in their use with the dative or case of rest, and most plainly differ in their use with the genitive and accusative, which denote motion "from" and "to" respectively. It will be observed that *πρός* with the dative does not perceptibly differ from *παρά* with the same case. But although *παρά* with the genitive is directly opposed to *παρά* with the accusative, we find *πρός* with the genitive apparently used as a synonym for *πρός* with the accusative. Thus, in the same sentence (Herod. II. 121): *τὸν μὲν πρὸς βορέῳ ἐστεῶτα, τὸν δὲ πρὸς νότον*. Similarly in Id. VII. 55: *κατὰ μὲν τὴν πρὸς τοῦ Πόντου, κατὰ δὲ*

τὴν πρὸς τὸ Αἰγαῖον. This arises from the tendency or relation implied; for in regard to a direction it matters little whether we consider it as indicated by a line proceeding *from* or tending *to* a given point in the compass; and perhaps in both these passages a continued direction is implied from north to south. The same interchange is observed, but very rarely, in the use of *παρά* with the genitive<sup>1</sup>. With the genitive *πρὸς* may often be rendered "on the side of, from the point of view occupied by, in the sight of," and, by a natural inference, "in favour of, on behalf of." Thus we find phrases like the following: τὰ ὅπλα, τὴν ψήφον τιθέναι πρὸς τινός, "to place one's arms, to give one's vote on the side of some one." And in the secondary sense: ὁ θεὸς πρὸς ἡμῶν ἔσται (Thucyd. iv. 92), "the god will be on our side, in our favour;" ἡ ἐν στενῇ ναυμαχία πρὸς Λακεδαιμονίων ἐστὶ (Id. ii. 86), "the fighting in the narrow sea is in favour of the Lacedæmonians;" ἄτοπα λέγεις καὶ οὐδαμῶς πρὸς σοῦ (Xen. Mem. ii. 3, § 15), "you utter absurdities, and sentiments by no means suitable to yourself;" πρὸς μὲν θεῶν ἀσεβές, πρὸς δὲ ἀνθρώπων αἰσχρόν (Id. Anab. ii. 5, § 20), "impious in the eyes of the gods, and disgraceful in the eyes of men;" δρῶμεν δ' ἂν ἄδικον οὐδέν, οὔτε πρὸς θεῶν τῶν ὀρκίων οὔτε πρὸς ἀνθρώπων τῶν αἰσθανομένων (Thucyd. i. 71), "we should do nothing disgraceful, either in the eyes of the gods, by whom we have sworn, or in the eyes of men, who know the facts." The employment of *πρὸς* with the genitive in adjurations, as opposed to that of *νῆ* and *μά* with the accusative in affirmations, is to be explained in the same way; for *πρὸς θεῶν* means "in the eyes of the gods, as seen by the gods," where the Romans said, *per te deos oro*. Although *διά* with the genitive is equivalent to the Latin *per* in other uses, the student must be careful not to substitute *διά* for *πρὸς* in this usage.

With the accusative *πρὸς* signifies either the direction of motion or the relation between two objects. In the former sense we say not only ἀπέβη πρὸς μακρὸν Ὀλυμπον, "he departed towards, in the direction of, lofty Olympus," but μάχῃ Περσῶν πρὸς Ἀθηναίους, "a battle between the Persians and Athenians;" σπονδὰς ποιῆσθαι πρὸς τοὺς στρατηγούς, "to make a treaty with the generals." And in this latter sense students will remark the difference between the prepositions *πρὸς*, *μετά*, *ξύν*, which may all be occasionally ren-

<sup>1</sup> See the Note on Soph. *Antig.* 937, p. 207.

dered by "with," *cum*. Thus, "they fought *with* their enemies" (*cum hostibus*), is *πρὸς τοὺς ἐναντίους ἐμάχοντο*; "they went on the expedition *with* their allies" (*cum sociis*), is *μετὰ τῶν ξυμμάχων ἐστράτευσαν*; and "they conquered *with* the aid of the gods" (*cum diis*), is *ξὺν τοῖς θεοῖς ἐνίκων*. As an expression of relation *πρὸς* with the accusative is the regular construction. Thus we have (Thucyd. i. 6, § 3): *ἐς τὰ ἄλλα πρὸς τοὺς πολλοὺς ἰσοδίατοι κατέστησαν*, "in other respects they became uniform in their mode of living in relation to the common people." In Aristotle *πρὸς τι* expresses the category of relation. There are many adverbial phrases with *πρὸς* and the accusative, such as *πρὸς βίαν*, *πρὸς φιλίαν*, *πρὸς χάριν*, *πρὸς ὀργήν*, and the like.

### ὑπό.

487 ὑπό, from which *ὑπέ-ρ* is formed, signifies with the genitive, *motion from beneath*; with the dative, *position below*; with the accusative, *motion or extension underneath*; thus,

- (a) *ἦ καὶ νεοσσὸν τόνδ', ὑπὸ πτερῶν σπάσας*;  
(Eurip. *Androm.* 442),

"will you also kill this child, having dragged him from beneath my wings?"

- (b) *ἔρδομεν ἑκατόμβας καλῇ ὑπὸ πλατανίστῳ*  
(Hom. *Il.* ii. 307),

"we offered sacrifices beneath a beautiful plane-tree."

- (c) *εὔθ' ὑπ' Ἴλιον ὄρτο ναυβάτης στρατός*  
(Æsch. *Ag.* 459),

"when the ship-borne armament was making for its post beneath the walls of Troy."

There are many idiomatic usages of *ὑπό*. Thus with the genitive and dative it denotes the instrumental accompaniment of dancing or marching, as *ὑπὸ φορμύγγων χορεύειν*, *ὑπ' αὐλοῦ κωμάζειν* (Hom. *Il.* xviii. 492; Hes. *Scut.* 280); *ὑπὸ αὐλητῶν πολλῶν χωρεῖν* (Thucyd. v. 70); *ὑπὸ βαρβίτῳ χορεύειν*, *ὑπ' αὐλητῇρι ἰέναι* (Hes. *Scut.* 283); and also of other influential or controlling accompaniments, as *ὑπὸ μαστίγων τοξεύειν*, *ὑπὸ σάλπιγγος πίνειν*, *ὑπ' εὐχαῖς λίσσεσθαι* (Pind. *Isth.* vi. 64).

One of the most frequent usages of the genitive (or in epic poetry the dative) with *ὑπό* is that which expresses the cause, *under* and *out of* which an act is performed (see above, 430, (*dd*), 431, (*aa*), (*bb*)). The difference between *ὑπό του*, *ἐκ του*, *διά του*, *διὰ τι*, is well given in a passage of Philo-Judæus (I. p. 162): *πρὸς τὴν τινας γένεσιν πολλὰ δεῖ συνελθεῖν τὸ ὑφ' οὗ, τὸ ἐξ οὗ, τὸ δι' οὗ, τὸ δι' ὅ· καὶ ἐστὶ τὸ μὲν ὑφ' οὗ, "τὸ αἷτιον" ἐξ οὗ δέ, "ἡ ὕλη" δι' οὗ δέ, "ἐργαλείον" δι' ὃ δέ, "ἡ αἰτία."* Ἴδε τόνδε τὸν κόσμον εὐρήσεις γάρ, "αἷτιον" μὲν αὐτοῦ τὸν Θεὸν ὑφ' οὗ γέγονεν "ὕλην" δέ, τὰ τέσσαρα στοιχεῖα ἐξ ὧν συνεκράθη "ὄργανον" δέ, Λόγον Θεοῦ, δι' οὗ συνεσκευάσθη τῆς δὲ κατασκευῆς "αἰτίαν" τὴν ἀγαθότητα τοῦ Δημιουργοῦ.

Like the Latin *sub*, *ὑπό* with the accusative expresses extension of time up to, but not through, a specified period; thus, *ὑπὸ τὴν νύκτα*, *sub noctem*, "up to the beginning of night." Similarly *ὑπὸ τὴν ἑω*, "up to the breaking of the day." We have also the Attic phrase *ὑπό τι*, "up to a certain extent," "in some measure" (Plat. *Gorg.* p. 495 c; *Phædr.* p. 242 d; Aristoph. *Vesp.* 290; also perhaps Thucyd. iv. 28, ought to be read *ὑπό τι θορυβησάντων*, and Xenarchus *ap. Athen.* p. 693 c, *ὑπό τι νυστάζων*; see Cobet, *Hyperid.* p. 70).

#### § IX. *Secondary Predicates.* (b) *Supplement to the Cases.*

##### (b<sub>2</sub>) *Quasi-Prepositions.*

488 Many adverbs and fixed forms of nouns are used as prepositions with the genitive; such are *ἀμφίς*, "side-ways" or "to the side of;" *ἀνευ* (poetically *ἀνευθε*), "without, removed from, independent of;" *ἄτερ* (= *ἀντερ*) and *ἄτερθε* (both poetic only), "without, apart from;" *ἄχρι* or *ἄχρις* (poetic only); *μέχρι* or *μέχρις* (Ionic and poetic), "until;" *πρόσω*, later Attic *πρόρρω*, "far into;" *τῆλε*, *τηλοῦ*, *τηλόθι* and *τηλόθεν* (poetic only), "far from;" *ἄγχι* and *ἐγγύς*, "near;" *χωρίς*, "apart from;" *πλήν*, "except;" *δίκην* or *τρόπον*, "like" (*instar*); *ἐνεκα* (*εἵνεκα*, 110, (*b*)) or *ἐκατι*, "on account of" (*ergo*); *χάριν*, "for the sake of" (*gratiā*), &c. These are only quasi-prepositions, and differ from those which have been just discussed, in the important circumstances, that they are not proclitics, that their accent is not drawn back when they are placed after the noun, and that they cannot form parathetic compounds with verbs. The following are examples of their signification:

## (α) Adverbs.

- (a) ἵπποι ἀμφὶς ὁδοῦ δραμέτην (Hom. *Il.* xxiii. 393), "the horses ran to the side of the road."
- (b) οὐκ ἄνευ θεῶν τινός (Æsch. *Pers.* 160), "not without the help of some one of the gods," and so ἄτερ, Pind. *Pyth.* v. 76.
- (c) ἄχρι μάλα κνέφαος (Hom. *Od.* xviii. 370), "until very late at night."
- (d) μέχρι θαλάσσης (*Il.* xiii. 143), "as far as the sea;" μέχρι ἡμῶν (Thucyd. i. 74, § 2), "as far as us."
- (e) πρὸς τοῦ ποταμοῦ (Xen. *Anab.* iv. 3, 28), "far into the river."
- (f) τῇλε φίλων καὶ πατρίδος αἶας (*Il.* xi. 817), "far from his friends and native land."
- (g) ἄγχι ἐλθὼν ἀλός (Pind. *Ol.* i. 71), "having come near the sea."
- (h) ἐγγύτατα τοῦ νῦν τρόπου (Thucyd. i. 13), "very like the present fashion."
- (i) σμικροὶ μεγάλων χωρίς (Soph. *Aj.* 158), "great without small."
- (k) ἐλεύθερος οὐδεὶς ἐστὶ πλὴν Διός (Æsch. *Prom.* 50), "there is no one free except Jove."

The adverbs ἄγχι and ἐγγύς are sometimes found with the dative, and ἄχρις has the accusative in epic Greek.

## (β) Cases of Nouns.

- (a) κυνὸς δίκην, "just like a watch-dog" (Æsch. *Ag.* 3).
- (b) τρόπον αἰγυπίων, "like vultures" (Id. *Ibid.* 48).
- (c) ἀέθλων γ' ἕνεκα, "for the matter of prizes at least," i.e. "as far as they are concerned" (Pind. *Ol.* i. 99).
- (d) πλῆθους ἕκατι, "for the matter of numbers," i.e. "as far as numbers go" or "if it had depended on that" (Æsch. *Pers.* 337).
- (e) τόλμας χάριν, "thanks to his boldness" (Soph. *Antig.* 368).

They are sometimes used with other prepositions: thus we have

τηλόθεν ἐξ Ἀπίης γαίας (*Il.* i. 270).

ἀμφὶ σοῦ ἔνεκα (*Soph. Phil.* 554).

ἀπὸ βοῆς ἔνεκα (*Thucyd.* viii. 92).

περὶ τῶν ἀρξάντων ἔνεκεν (*Lys. de Evandr. Prob.* p. 176).

ἔνεκα τοῦ τοιούτου χάριν (*Plat. Polit.* p. 302 B).

### § X. C. *Tertiary Predicates.*

489 The tertiary predicate, as has been already suggested, implies some sort of πρόληψις, or anticipation of a primary or secondary predication in the nominative case. Thus, in the example given above (400, (γ)), ὁ μάντις τοὺς λόγους ψευδεῖς λέγει, we imply either the primary predicate οἱ λόγοι ψευδεῖς εἰσὶν, or the secondary predicate οἱ λόγοι ψευδεῖς λέγονται, for the meaning is "the prophet speaks, and his words are false" = "he speaks, and the words which he speaks are false" = "he speaks, and his words are falsely spoken." That there is a difference in the tertiary predication and that of an adverb may be shown by an example. For when Theseus says to the herald (*Eurip. Suppl.* 403), πρῶτον μὲν ἤρξω τοῦ λόγου ψευδῶς, ξένε, ζητῶν τύραννον ἐνθάδε, he merely means that he *began* his speech falsely, or that the beginning of his speech was false; whereas, if he had said ἤρξω τοῦ λόγου ψευδοῦς, he must have meant "the speech which you have begun is false," for the predication of the oblique case of the adjective must have been dependent on that of the substantive, and could not have been immediately connected with the verb.

490 The most convenient rule for translating this idiom is to take the tertiary predicate as the primary one, and to make the verb which contains the primary predicate dependent on a relative; as if the phrase, ὁ ῥινοκέρως τὴν δορὰν ἰσχυροτάτην ἔχει, which means "the rhinoceros has its hide very strong" (as in the French idiom, *il a le front large*), were to be rendered by its equivalent, ἡ δορά, ἣν ὁ ῥινοκέρως ἔχει, ἰσχυροτάτη ἐστίν, "the hide, which the rhinoceros has, is very strong." But the other plan may also be adopted, and the primary predication added, as if we were to say, ὁ ῥινοκέρως δορὰν ἔχει καὶ ἡ δορά αὐτοῦ ἰσχυροτάτη ἐστίν,

"the rhinoceros has a hide, and it is a very hard one." The only difference in the two cases being, that the hide is assumed to exist in the former mode of rendering.

As professed scholars, especially on the continent, are sometimes found to neglect or overlook the full force of this construction, and as even the most advanced students experience some difficulty in applying the principle to particular cases, it seems desirable that we should give a number of examples with the proper translation of each.

Plat. *Resp.* I. p. 344 D: Θρασύμαχος ἐν νῷ εἶχεν ἀπιέναι καταπλήσας κατὰ τῶν ὠτῶν ἀθρόον καὶ πολὺν τὸν λόγον, "Thrasy-machus was thinking of going away, after having poured his discourse down our ears in a full stream and all at once." Pind. *Ol.* II. 35: Μοῖρ' ἃ τε πατρώιον τῶνδ' ἔχει τὸν εὐφρονα πότμον, "fate which keeps up the prosperous fortune of this clan in accordance with its ancestral condition" (i.e. as a sort of heir-loom or inherited attribute); and similarly Soph. *Antig.* 594: ἀρχαῖα τὰ Λαβδακιδῶν οἴκων ὀρώμαι πῆματα φθιμένων ἐπὶ πῆμασι πίπτοντα, "of old date are the calamities of the house of the Labdacidæ, which I see in the act of being added to the calamities of those who are dead and gone." Æsch. *Agam.* 520: διπλᾷ δ' ἔτισαν Πριαμίδαι θάμάρτια, "the penalty of their crime, which the Priamidæ have paid, has been two-fold" (i.e. they have lost Helen and their city has been destroyed). Lycurgus, c. *Leocr.* p. 153, § 40: τῶν ἀνδρῶν τοὺς τὰς ἡλικίας πρεσβυτέρους ἰδεῖν ἦν καθ' ὅλην τὴν πόλιν περιφθειρομένους διπλᾷ τὰ ἱμάτια ἐμπεπορημένους, "one might see the elderly men wandering miserably about the city, with their outer-garments doubled round their shoulders and fastened with a buckle" (see Suidas, s. v. πεπορημένοις). Plat. *Resp.* VII. p. 514 A: ἰδὲ γὰρ ἀνθρώπους οἷον ἐν καταγείῳ οἰκήσει σπηλαιώδει ἀναπεπταμένην πρὸς τὸ φῶς τὴν εἵσοδον ἐχούσῃ μακρὰν παρ' ἅπαν τὸ σπήλαιον, "consider men as though in a subterraneous cavern-like abode, having its entrance extended to a great length along the whole front of the cavern," where μακρὰν is a sort of quaternary predicate depending on the tertiary predicate ἀναπεπταμένην, and involving the secondary predication, ἡ εἵσοδος ἀναπέπταται μακρά (above, 442, (cc)). Arist. *Eth. Nic.* I. 13, § 5: τὸ ἀγαθὸν ἀνθρώπινον ἐζητοῦμεν καὶ τὴν εὐδαιμονίαν ἀνθρωπίνην, "the good which we were seeking was one proper to man, and

so was the happiness about which we were inquiring." *Soph. Aj.* 1120: Μεν. ὁ τοξότης ἔοικεν οὐ σμικρὸν φρονεῖν. *Teuc.* οὐ γὰρ βάνανσον τὴν τέχνην ἔκτησάμην, "*Men.* Our archer seems to have no little pride. *Teuc.* Yes, for the art which I have acquired is not a handicraft" (i. e. it is truly military; cf. *Herod.* II. 165: καὶ τούτων βαναυσίης οὐδεὶς δεδάηκε οὐδέν, ἀλλ' ἀνέονται ἐς τὸ μάχιμον). *Æsch. Agam.* 620: Κηρ. οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλὰ ἐς τὸν πολὺν φίλοισι καρποῦσθαι χρόνον. *Χορ.* πῶς δῆτ' ἂν εἰπὼν κεδνὰ τάληθῇ τύχοις; σχισθέντα δ' οὐκ εὐκρυπτα γίγνεται τάδε, "*Herald.* It is not possible that I should give my false words a favourable colouring, so that my friends should enjoy the delusion for a continuity. *Chorus.* I wish then that you could make your true tale a favourable one, for, if separated, these things are not easily concealed." *Herod.* VII. 46: ὁ θεός, γλυκὺν γεύσας τὸν αἰῶνα, φθονερός ἐν αὐτῷ εὐρίσκεται ἑών, "and god is proved to be envious, because the life, of which he has given us a little taste, is so sweet and pleasant." *Demosth. in Mid.* 524, 7: νόμους ἔθεσθε πρὸ τῶν ἀδικημάτων ἐπ' ἀδύλοις μὲν τοῖς ἀδικήσουσιν, ἀδύλοις δὲ τοῖς ἀδικησόμενοις, "you have enacted laws before the offences, on the principle that those who were to do or suffer wrong were both unknown." *Id. Ibid.* I. 27: τὸν ἀρχοντα ἐὰν ἐστεφανωμένον κατάξῃς ἢ κακῶς εἴπῃς, ἀτιμος, ἐὰν δὲ ἰδιώτην, ἰδίᾳ ὑπόδικος, "if any one strikes or abuses the archon when he has his crown on, he is disfranchised, but if he does so to him in his private capacity, he is liable to a private suit." *Thucyd.* I. 71, § 2: πρὸς πολλὰ ἀναγκαζόμενοις ἵεναι, πολλῆς καὶ ἐπιτεχνήσεως δεῖ, "when persons are compelled to engage in many enterprises, many are the modifications which become necessary." *Ibid.* § 4: τὴν Πελοπόννησον πειρᾶσθε μὴ ἐλάσσω ἐξηγεῖσθαι ἢ οἱ πατέρες ὑμῖν παρέδοσαν, "endeavour to be leaders of the Peloponnese to the same extent as your fathers transmitted the leadership to you." *Archilochus, Fragm.* 58: τοιάνδε δ', ὧ πίθηκε, τὴν πυγὴν ἔχεις, "such, O ape, are the posteriors which you have" (this is perhaps the earliest example of a tertiary predicate; see *Müller, Hist. of Gr. Lit.* I. p. 186). *Polybius*, III. 63, § 8: ἐπὶ πολὺν χρόνον ἐμάχοντο συστάδην, ἐφάμιλλον ποιοῦμενοι τὸν κίνδυνον, "for a long time they fought man to man, making the danger an object of eager rivalry." *Thucyd.* VII. 71, § 2 (according to what appears to us the true reading): διὰ τὸ ἀγχώμαλον τῆς ἀμίλλης ἀνώμαλον καὶ τὴν ἐποψιν τῆς ναυμαχίας ἐκ τῆς γῆς ἠναγκάζοντο ἔχειν, "on



account of the equality of the conflict the view also which they got of the sea-fight from the land was necessarily unequal and varied." Id. II. 76, ad fin.: ἀφίεσαν τὴν δοκὸν χαλαραῖς ταῖς ἀλίσεσι καὶ οὐ διὰ χειρὸς ἔχοντες, "they let fall the beam with the chains loosened, and not holding them up in their hands;" where the secondary predicate of the participle explains the tertiary predicate of the adjective. Id. I. 49, § 4: ἐνέπηρσαν τὰς σκήνας ἐρήμους, "they burned the tents, deserted as they were (or, as they found them deserted)," where we have in the tertiary predicate the same idiom as that which we have already noticed in the secondary predicate (above, 442, (b), (bb)). Id. I. 77, § 4: ἄμικτα τὰ καθ' ὑμᾶς αὐτοῖς νόμιμα τοῖς ἄλλοις ἔχετε, "the domestic institutions which you have repel all intercourse with other Greeks."

When the tertiary predicate appears in the form of an absolute case of the participle, which may be considered logically as a secondary predicate, it may be accompanied by the tertiary predication of an adjective, as in Thucyd. I. 35, § 4: ναυτικῆς καὶ οὐκ ἡπειρωτικῆς τῆς ξυμμαχίας διδομένης οὐχ ὁμοία ἢ ἀλλοτριώσεσι, "as the alliance which is offered is naval and not continental, the alienation of it is not the same." Or two participles absolute may be placed side by side in different tenses, as Thucyd. I. 75, § 2: καὶ τινων καὶ ἤδη ἀποστάντων κατεστραμμένων, "and some having revolted (as a single act), and in consequence being reduced to a state of subjection" (442, (a)).

For the case where the tertiary predicate has the article, see above, 394, (β), (b).

**491** The article, which distinguishes the subject of this tertiary predicate (above, 400, (γ)), is sometimes replaced by the demonstrative, as in ἀπόρρ' γε τῷδε συμπεπλεγμέθα ξένῳ (Eurip. *Bacch.* 800), which is equivalent to ὁ ξένος οὗτος, ᾧ συμπεπλεγμέθα, ἄπορρ' τις ἐστίν. And, in this case, the predicate is often represented by an interrogative, which is to be explained in the same way; for τίνας ποθ' ἔδρας τάσδε μοι θαάζετε; (Soph. *Ced. T.* 2), conveys the same meaning as τίνες εἰσὶν αἱ ἔδραι αἷδε, ἃς μοι θαάζετε: "what are these supplicatory seats, which I see you occupying here?"

**492** The words, which occur as secondary predicates in the nominative, are of most frequent use as tertiary predicates in the

oblique cases; especially those which appear as secondary predicates of time and place. We have a remarkable instance of both of these in the same sentence in Pind. *Pyth.* iv. 9, 10: *καὶ τὸ Μηδείας ἔπος ἀγκομίσαιθ' ἐβδόμα καὶ σὺν δεκάτῃ γενεᾷ Θήραιον*, "and might bring back (recall) Medea's saying when seventeen generations had passed away since it was uttered at Thera." As a general rule the participle has the most extensive employment as a tertiary predicate. For while other words are discriminated from their immediate subject by the article prefixed to the latter, the participle is sufficiently distinguished by the absence of the article in its own case. And the student cannot be too early impressed with the fact, that the participle *without the article* can never be rightly rendered by the relative sentence with a definite antecedent; which is equivalent to the participle *with an article*.

**493** The following examples show the connexion between the tertiary predicate and the secondary predication in the nominative; Thucyd. iii. 57: *οὐ γὰρ ἀφανῇ κρινεῖτε τὴν δίκην τήνδε, ἐπαινούμενοι δὲ περὶ οὐδ' ἡμῶν μεμπτῶν*, in which *ἀφανῇ* and *μεμπτῶν* are tertiary predicates, and *ἐπαινούμενοι* a secondary predicate in the nominative; thus, "this judgment, which you will give, will not be unknown; for you, the judges, are praised, and we, the parties, are free from reproach." Xen. *Anab.* iv. 1, § 13: *σχολαίαν ἐποιοῦν τὴν πορείαν πολλὰ ὄντα τὰ ὑποζύγια*, "the beasts of burden being many made the march slow;" Thucyd. i. 34, fin.: *ὁ ἐλαχίστος τὰς μεταμελείας ἐκ τοῦ χαρίζεσθαι τοῖς ἐναντίοις λαμβάνων ἀσφαλίστατος ἂν διατελοίη*, "he, whose regrets from conferring favours on his enemies are fewest, would pass through life most safely;" Id. iv. 85, § 4: *τὴν αἰτίαν οὐχ ἔξω πιστὴν ἀποδεικνύναι, ἀλλ' ἡ ἄδικον τὴν ἐλευθερίαν ἐπιφέρειν ἢ ἀσθενὴς καὶ ἀδύνατος τιμωρῆσαι τὰ πρὸς Ἀθηναίους, ἣν ἐπίωσιν, ἀφίχθαι*, "I shall not be able to establish my reasons (the cause of my expedition, cf. § 1, *ini.*) so as to produce conviction (below, 497); but it will either appear that the freedom which I am offering is unsupported by justice, or that I am come here weak and unable to give a good account of the Athenians, in case they attack us;" Plat. *Gorg.* p. 494 B: *οὐκοῦν ἀνάγκη γ', ἂν πολὺ ἐπιρρέη, πολὺ καὶ τὸ ἀπικν εἶναι καὶ μεγάλ' ἄττα τὰ τρήματα ταῖς ἐκροαῖς*; "is it not necessary that, if it flows in with a full stream, what runs off should be abundant, and that the orifices for the outfalls should be some-

what large?" And for a number of predicates in the objective sentence; where they are logically secondary, but grammatically tertiary, see the same passage at C: *δυνάμενον πληροῦντα χαίροντα εὐδαιμόνως ζῆν*, "being able, because he takes pleasure in being satiated, to live happily."

**494** Sometimes it is only necessary to connect the predicate contained in the participle with that contained in the finite verb, by introducing a copulative conjunction: thus, as we render *ἦλθεν ἄγων*, "he came and brought" (442, (a)), we may render *γυνή τις ὄρνιν εἶχε καθ' ἑκάστην ἡμέραν ἂν αὐτῇ τίκτουσαν*, "a certain woman had a hen, and it laid her an egg every day."

**495** But if the oblique case is connected with a preposition, it becomes necessary to express this preposition by a relative sentence or some descriptive word. Thus (above, 493) in Thucyd. III. 57, the word "parties" is necessary to give the full force of *περί*. So also in the following cases of participles:

(α) The substantive has the article: *ἀσθενὲς ὃν πρὸς ἰσχύοντας τοὺς ἐχθροὺς* (Thucyd. I. 36), "being weak," while his enemies, with whom he stands in contrast (*πρὸς*), will be strong;" and *ἄλλως τε καὶ ὑπεύθυνον τὴν παραίνεσιν ἔχοντας πρὸς ἀνεύθυνον τὴν ὑμετέραν ἀκρόασιν* (Id. III. 43), "especially as the advice which we give is responsible, as contrasted (*πρὸς*) with the freedom from responsibility with which you listen to us," or "especially as the advice which we give is responsible, whereas you, the listeners, who stand in contrast to us (*πρὸς*), are irresponsible." Id. I. 74, § 3: *ἀπὸ τε οἰκουμένων τῶν πόλεων καὶ ἐπὶ τῷ τὸ λοιπὸν νέμεσθαι*, "the cities from which they came (*ἀπὸ*) being still inhabited, and having the prospect of being so for the future." Id. III. 37, § 2: *ὅτι τυραννίδα ἔχετε τὴν ἀρχὴν καὶ πρὸς ἐπιβουλεύοντας αὐτοὺς καὶ ἄκοντας ἀρχομένους*, "that the sovereignty which you exercise is despotic, and that those with whom you have to do (*πρὸς*) plot against you, and are held against their will."

(β) When the substantive has not the article: *δέδιμεν μὴ ἐπὶ διεγνωσμένην κρίσιν καθιστώμεθα* (Thucyd. III. 53), "we fear that what we have to meet (*ἐπὶ*) is a prejudged decision."

(γ) When there is no substantive: *μακρηγορεῖν ἐν εἰδόσιν οὐ βουλόμενος* (Thucyd. II. 36), "because I do not wish to enlarge

on the subject, when my hearers (έν) are well acquainted with it;" cf. Id. III. 53: πρὸς εἰδότες πάντα λελέξεται, "those, to whom the speech will have been addressed (πρὸς), know all about it." Plat. *Resp.* p. 515 E: εἴ τις αὐτὸν ἔλκοι βία διὰ τραχείας τῆς ἀναβάσεως καὶ ἀνάντους οὔσης, "if any one were to drag him up when the ascent (διά), by which he has to mount, is so rugged and steep;" Id. *Protag.* p. 332 E: πράττεται δὲ τὸ μὲν ὑπὸ σωφροσύνης, τὸ δὲ ὑπὸ ἀφροσύνης; ναί. ἐναντίως; πάνυ γε. οὐκοῦν ὑπὸ ἐναντίων ὄντων; ναί. ἐναντίον ἄρα ἐστὶν ἀφροσύνη σωφροσύνης. "The one is done by discretion, the other by folly, is it not? Yes. Contrariwise? Of course. Accordingly, the things, by which they are done (ὑπὸ), are opposites. Yes. Therefore folly is the opposite of discretion." Thucyd. I. 69, § 2: οἱ γὰρ δρώντες βεβουλευμένοι πρὸς οὐ διεγνωκότας ἤδη καὶ οὐ μέλλοντες ἐπέρχονται, "for those, who act after deliberation, advance at once and without delay, while those, whom they attack (πρὸς), have not yet come to a decision."

*Obs.* This form of the tertiary predicate is particularly observable when the participle represents a local predicate (above, 442, (b)). Thus we have in Herod. v. 29: ἐν ἀνεστηκυῇ τῇ χώρῃ, "in the country where it extends upwards from the coast." The κατέβησαν εἰς τὸ ἄστυ, which follows, shows that this is the meaning intended.

**496** The use of the tertiary predicate with a preposition is not limited to participles, though they are best adapted for this construction. The adjective sometimes appears in the same kind of construction. Thus Dem. in *Lacrit.* 930, l. 13: ἐκεῖνον τὸν νεανίσκον τὸν δανείσαντα ἐξηπάτησαν ὡς ἐπ' ἐλευθέρους τοῖς χρήμασι δανειζόμενοι, "they deceived that young man, who advanced the money, by the pretence that the property, on which they borrowed it (ἐπὶ), was free from all incumbrance."

**497** Sometimes, as might be expected (above, 405, *Obs.* 2), the tertiary predicate approximates to the illative sentence. This *prolepsis* implies that the quality denoted by the adjective is conveyed to the object by the verb. As in Pind. *Ol.* v. 4: τὰν σὰν πόλιν αὖξων λαοτρόφον, i. e. ὥστε λαοτρόφον εἶναι, "increasing thy city so as to make it a nurser of population." Similarly, with a kind of *figura etymologica*, in Thucyd. iv. 17: τοὺς λόγους μακροτέρους παρὰ τὸ εἰωθὸς οὐ μηχανοῦμεν, i. e. ὥστε μακροτέρους εἶναι, "we will not spin out our speech so as to make it more prolix, contrary

to our usual practice<sup>1</sup>." This idiom is found even in Latin, which has no article; as in Pers. i. 17:

*liquido cum plasmate guttur*  
*Mobile collueris,*

i. e. *ut mobile fiat;*

and even in the nominative, as in Juv. i. 83:

*paullatimque anima caluerunt mollia saxa,*

i. e. *ita ut mollia ferent.*

**498** The Greek idiom did not even shrink from a negative use of this *prolepsis*; thus we have in Soph. *Antig.* 856:

τὸν δ' ἐμὸν πότμον ἀδάκρυτον  
οὐδεὶς φίλων στενάζει,

i. e. ὥστε οὐ δακρύουσιν αὐτόν, "no friend bewails my fate, so that it remains unwept." And the same adjective is similarly used in the *Trach.* 106: οὐποτ' εὐνάζειν ἀδακρύτων βλεφάρων πόθον, i. e. εὐνάζειν τὸν πόθον τῶν βλεφάρων ὥστε οὐ δακρύουσιν, or ὥστε γίγνεσθαι αὐτὰ ἀδάκρυτα, "to rest the regret of her eyes, so that they shed no tears."

<sup>1</sup> This supplement is made in the margin and interpolated in the text of Plat. *Polit.* p. 311 c, where after κουνὸν ξυναγαγούσα αὐτῶν τὸν βίον, we have ὥστ' εἶναι κουνόν.

## CHAPTER III.

### ON THE HYPOTHETICAL PROPOSITION, AND ON THE MOODS, AND NEGATIVE PARTICLES.

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#### § I. *General Principles.*

499 WE have thus far discussed at length all that concerns the elements of the simple proposition. It remains that we should examine the doctrine of co-ordinate and subordinate sentences. In passing to this part of our subject, we have to remember that the secondary predication, even when expressed by a single word, and that too a mere particle, may be equivalent to a conditional proposition (above, 436), and as this is really a relative sentence, which under other circumstances might be expressed by a mere epithet (above, 393, (*b*)), we must see that the due consideration of the hypothetical proposition connects itself immediately with certain elements in the analysis, to which the simple sentence has been submitted, and that, as far as the conditional clause is adverbial or relative, it deserves to be treated by itself, and as a sort of transition to the doctrine of those sentences which have an external appearance of greater distinctness and independence. It has been already remarked (above, 384), that there are two kinds of hypothetical propositions, and that they always contain two sentences. In the *conditional* hypothetical, these sentences are connected as antecedent and relative. In the *disjunctive* hypothetical, both sentences are relative. The one kind, therefore, may be referred to the doctrine of adverbial or *dependent* sentences: the other will fall under the class of *co-ordinate* sentences. In accordance with the principles, which we have now stated, we confine ourselves at present to the adverbial forms of the hypothetical propositions.

#### § II. *Conditional Propositions.*

500 In the conditional hypothetical, the conditional or relative sentence is called the *protasis* (*πρότασις*), while the sentence which

follows is called the *apodosis* (ἀπόδοσις). It thus appears, that what is logically *consequent*, is grammatically *antecedent*.

**501** The *protasis* of a conditional proposition is most generally and regularly expressed by the relative particle εἰ, and when it is thought necessary to express an antecedent to this relative, the particle ἄν, or in epic Greek κέν, appears in the apodosis. These particles are shortened forms of the antithetic prepositions ἀνά and κατά (above, 481, *Obs.*).

**502** There are four classes of conditional propositions, which imply respectively

- I. Possibility, without the expression of uncertainty: εἰ τι ἔχει, δίδωσι = "if he has anything, he gives it" = *si quid habet, dat.*
- II. Uncertainty, with some small amount of probability: ἐάν τι ἔχῃ, δώσει = "if he shall have anything (which is not improbable), he will give it" = *si quid habeat, dabit.*
- III. Mere assumption, without any subordinate idea: εἰ τι ἔχοι, δίδοι ἄν = "if he were to have anything (i. e. as often as he had anything), he would give it" = *si quid habeat, det.*
- IV. Impossibility, i. e. when we wish to indicate that the thing is not so:
  - (a) εἰ τι εἶχεν, ἐδίδου ἄν = "if (which is not the case) he had anything, he would give it" = *si quid haberet, daret.*
  - (b) εἰ τι ἔσχευ, ἔδωκεν ἄν = "if (which was not the case) he had had anything, he would have given it" = *si quid habuisset, dedisset.*

These four classes will be best illustrated by the following examples:

(a) The first class includes all conditional propositions, in which the apodosis is expressed by the indicative without ἄν, or by the imperative, and it will be found in all cases that there is a mere expression of possibility, that, in fact, the *protasis* and *apodosis* are merely correlative sentences, in which the fact assumed and its consequence are placed on precisely the same footing. Thus we have

(aa) The present or perfect in the protasis. Xen. *Mem.* II. 1, § 28: εἰ τοὺς θεοὺς ἴλωος εἶναι σοὶ βούλει, θεραπευτέον [ἐστὶ] τοὺς

θεούς, "if you wish the gods to be propitious to you, you must worship the gods;" Plat. *Crit.* p. 43 D: εἰ ταύτῃ τοῖς θεοῖς [ἐστὶ] φίλον, ταύτῃ ἔστω, "if it is pleasing to the gods in this way, so be it;" Isocr. *Paneg.* § 28: εἰ μυθωδὴς ὁ λόγος γέγονεν, ὅμως αὐτῷ καὶ νῦν ῥηθῆναι προσήκει, "if the story is fabulous, it is nevertheless proper that it should be spoken on this occasion."

(bb) The future in the protasis. Xen. *Cyr.* II. 1, § 8: εἴ τι πείσονται Μῆδοι, εἰς Πέρσας τὸ δεινὸν ἥξει, "if the Medes shall suffer anything, the danger will extend to the Persians;" Id. *Anab.* IV. 7, § 3: τῇ στρατιᾷ οὐκ ἔστι τὰ ἐπιτήδεια, εἰ μὴ ληψόμεθα τὸ χωρίον, "unless we shall take the place, there are no provisions for the army."

(cc) A past tense in the protasis. Thucyd. III. 54: εἴ τι ἄλλο ἐγένετο ἐπικίνδυνον, πάντων μετέσχομεν, "if any other danger arose, we took our share in all;" Id. *Ibid.* 55: εἰ ἀποστήναι οὐκ ἠθελήσαμεν, οὐκ ἠδικοῦμεν, "if we refused to separate ourselves, we did no wrong;" Id. *Ibid.* 65: εἰ ἐμαχόμεθα καὶ τὴν γῆν ἐδηοῦμεν, ἀδικοῦμεν, "if we fought and ravaged the land, we are in the wrong."

(β) The second class includes all conditional propositions, in which the protasis is expressed by εἰ and the subjunctive, and in which the apodosis is the future indicative or some virtual equivalent. Plat. *Euthyd.* p. 288 C: τὸ ἐξῆς τοῖς πειράσομαι, ὅπως ἂν δύνωμαι, διελθεῖν, εἰάν πως ἐκκαλέσωμαι, κ.τ.λ., καὶ αὐτὸ σπουδάσῃ-τον, "I will endeavour, in such way as I shall be able, to investigate what follows, if in any way (as is probable) I can induce them, &c., and if they will be in earnest." And the subjunctive with οὐ μὴ, being equivalent to the future, is also used in the apodosis to εἰάν (below, 545). But the present and even the perfect may take the place of the future (above, 423, (aa), (2), 425, (c)), and thus we find the following constructions: Xen. *Anab.* I. 8, § 12: κἂν τοῦτο νικήσωμεν, πάνθ' ἡμῖν πεποιήται, "and if we shall have conquered in this, everything is (will be) at once effected for us;" Dem. *Ol.* II. § 12: ἅπας λόγος, ἂν ἀπὴ τὰ πράγματα, ματαιὸν τι φαίνεται καὶ κενόν, "all speaking, if actions are wanting, appears to be something vain and empty." It will be seen that in the expression of repeated acts (below, 580, (α)), the subjunctive with ὅταν, &c. is the regular protasis to the present or future indicative.



(γ) The third class includes all cases, in which the supposition is transferred from the region of fact and reality to that of imagination, when we have merely an idea, which may or may not admit of realization. Examples may occur in which it seems as if the possibility of the supposition was excluded by the nature of the circumstances themselves; and it may hence be supposed that there is an occasional confusion between this class of hypothetical propositions and the fourth. But it will always be found on a close examination, that, while the latter expressly deny the validity of the assumption, the optative always presumes that we are still within the limits of a wish or prayer, and that the fulfilment of our expectations, however chimerical, is at least supposable for the sake of argument. Thus we read in Plat. *Resp.* p. 359 B, C: *ὥς δὲ καὶ οἱ ἐπιτηδεύοντες ἀδυναμία τοῦ ἀδικεῖν ἄκόντες αὐτὸ ἐπιτηδεύουσι, μάλιστα ἂν αἰσθανοίμεθα, εἰ τοιόνδε ποιήσαιμεν τῇ διανοίᾳ*, "that those who practise justice do so unwillingly through an inability to be unjust, we should best perceive, if we were to form the following supposition in our imagination;" and a little lower down: *εἴη δ' ἂν ἡ ἐξουσία, ἣν λέγω, τοιάδε μάλιστα, εἰ αὐτοῖς γένοιτο οἷαν ποτὲ φασὶ δύναμιν τῷ Γύγῃ*, "and the liberty of which I am speaking, would be nearly as if they got the same power as they say was once obtained by Gyges;" and then follows a purely imaginative fable. We see the same resolution of the supposition into a mere mental conception in exaggerations, such as that in *Æsch. Pers.* 431: *κακῶν δὲ πλήθος οὐδ' ἂν εἰ δέκ' ἡμέματα στιχηγοροίην οὐκ ἂν ἐκπλήσαιμι σοι*, "I could not make up the full tale of our misfortunes, not even if I should recite them in order for ten days," which is of course an extravagant supposition. That the basis of this form of the hypothetical proposition is the idea of repeated action, namely, that the apodosis is regarded merely as coextensive with the protasis, is clear from the use of the optative in the corresponding temporal sentence (below, 580, (β)).

(δ) With regard to the fourth case the following points deserve notice:

(aa) That the past tenses of the indicative, thus used in the hypothetical clause and its apodosis, really exclude the supposition which is made, appears clearly from the following examples: *Thucyd.* III. 53, § 3: *ὁ μὴ ῥηθεὶς λόγος αἰτίαν ἂν παράσχοι ὥς, εἰ ἐλέχθη, σωτήριος ἂν ᾔην*, "the non-spoken speech would involve

the charge that *if it had been spoken* it would have ensured their safety." Herod. VII. 47: εἴ τοι ἡ ὄψις τοῦ ἐνυπνίου μὴ ἐναργῆς οὕτω ἐφάνη, εἶχες ἂν τὴν ἀρχαίην γνώμην, ἢ μετέστης ἂν; "if the vision of your dream had not appeared to you so clear (i. e. if it had not been what it was), would you retain your former opinion, or would you have changed it?" Hyperid. *pro Euxenippo*, col. 30: εἴτ' εἰ μὲν ἀπέφυγες τὴν γραφήν, οὐκ ἂν κατεψεύσατο οὗτος τοῦ θεοῦ, ἐπειδὴ δὲ συνέβη σοι ἀλῶναι, Εὐξένιππον δεῖ ἀπολωλέναι, "if you had been acquitted, my client would not have given a false report about the god; but since it so happened that you were convicted, Euxenippus must needs be ruined."

(bb) When the imperfect is used, the supposition excluded has reference properly to the present time, and this reference is sometimes directly expressed, as in Thucyd. I. 71, § 2: μόλις δ' ἂν πόλει ὁμοίᾳ παροικούντες ἐτυγχάνετε τούτου νῦν δ', ἀρχαίотροπα ὑμῶν τὰ ἐπιτηδεύματα πρὸς αὐτοὺς ἐστίν, "you would scarcely ensure this, if you were (now) living by the side of a similar state; but *now* (as the case is) your principles are old-fashioned as compared with them." It may appear, however, that this distinction is neglected in certain cases. Thus in Demosth. *Mid.* 523, 10: ταῦτ' εὖ οἶδ' ὅτι πάντ' ἂν ἔλεγεν οὗτος τότε, it seems that we ought to render it, "I am well assured that he would have said all these things at that time." But the context shows that the meaning really is, "I know that he would *now* be saying all these things, if I had adopted the other course." In Soph. *Antig.* 388, σχολῇ ποθ' ἤξευν δεῦρ' ἂν ἐξήχουν ἐγώ, ταῖς σαῖς ἀπειλαῖς αἷς ἐχειμάρσθην τότε, compared with Æsch. *Ag.* 480, οὐ γάρ ποτ' ἤχουν μεθέξω, the ἂν creates so much difficulty that it seems almost necessary to read ἂν for ἀνά, in the sense of "back again."

(cc) The particle ἂν may be omitted with the past tense of the indicative in the apodosis, by a sort of rhetorical artifice, to indicate the certainty of the immediate consequence; thus Eurip. *Hec.* 1111: εἰ δὲ μὴ Φρυγῶν πύργους πεσόντας ἤσμεν Ἑλλήνων δορί, φόβον παρέσχευ οὐ μέσως ὕδὲ κτύπος, "did we not know that the towers of the Phrygians had fallen by the spear of the Greeks, this noise had caused us fear in no slight degree." Id. *Troad.* 397: Πάρις δ' ἔγημε τὴν Διὸς γῆμας δὲ μὴ, σιγώμενον τὸ κῆδος εἶχεν ἐν δόμοις, "Paris married Jove's daughter, but if he had not married her he must have continued to keep his marriage

affinity in the obscurity which originally belonged to it." Di-philus, *ap. Athen.* IV. p. 165 F: εἰ μὴ συνήθης Φαιδίμῳ γ' ἐτίγγανεν ὦν ὁ Χαβρίου Κτήσιππος, εἰσηγησάμην νόμον τιν' οὐκ ἄχρηστον ὡς ἐμοὶ δοκεῖ, "if Ctesippus the son of Chabrias had not been intimate with Phædimus, I had introduced a certain law, not without its use as I conceive." The same omission is observed in later writers, as in Paul, *ad Rom.* VII. 7: τὴν Ἀμαρτίαν οὐκ ἔγνων, εἰ μὴ διὰ Νόμου, "I had not known Sin, but through Law." And we have a corresponding idiom in Latin, as in Juv. x. 123: Antoni gladios potuit contemnere, si sic omnia dixisset. In Greek it is particularly common with the impersonals ἐχρῆν, ἔδει, ὠφελον, προσῆκε, εἰκὸς ἦν, ἄξιον ἦν, δίκαιον ἦν, καλὸν ἦν, καλῶς εἶχε, αἰσχροὺς ἦν, κρεῖττον ἦν, ἐξῆν, ἐνῆν, ὑπῆρχε, ἦν, ἔμελλε, and with words expressing an inclination, as ἐβουλόμην and ἤθελον. Thus Soph. *Electr.* 1505 sqq.: χρῆν δ' εἰθὺς εἶναι τήνδε τοῖς πᾶσι δίκην, ὅστις πέρα πράσσειν γε τῶν νόμων θέλει, κτείνειν τὸ γὰρ πανούργον οὐκ ἂν ἦν, "it were right that this retribution were immediately exacted from all, namely, to slay any one who wishes to violate the laws, for then villainy would not exist." Thucyd. I. 38, § 3: καλὸν δ' ἦν, εἰ καὶ ἡμαρτάνομεν, τοῖσδε μὲν εἶξαι τῇ ἡμετέρᾳ ὀργῇ, ἡμῖν δ' αἰσχροῖν βιάσασθαι τὴν τούτων μετρίότητα, "it were right, even if we were erring, that these should yield to our passion, and then it would be disgraceful for us to put violence on their moderation." Aristoph. *Ran.* 866: ἐβουλόμην μὲν οὐκ ἐρίζειν ἐνθάδε, "I should prefer not to contend here."

**503** Circumstances may occur, under which the *apodosis* of one of these cases may follow the *protasis* of another: thus, we may have the *protasis* of I. with the *apodosis* of III., as in Soph. *Antig.* 901:

ἀλλ' εἰ μὲν οὔν τάδ' ἐστὶν ἐν θεοῖς φίλα,  
παθόντες ἂν ξυγγνοῖμεν ἡμαρτηκότες,

where a special supposition is followed by a general sentiment. We have the *protasis* of IV. (a), as well as of III., with the *apodosis* of III., in Plat. *Apol.* p. 28 E: δεινὰ ἂν εἶην εἰργασμένος, εἰ τότε ἔμμενον καὶ ἐκινδύνεον, νῦν δὲ ἀπολίπομι τὴν τάξιν, because the facts of his past life are opposed to the mere supposition which he makes. We have the *protasis* of II. with the *apodosis* of III.

in Soph. *Œd. T.* 216: τᾶμ' ἐὰν θέλῃς ἔπη κλύων δέχεσθαι, ἀλκήν λάβοις ἂν κἀνακούφισιν πόνων, "if you shall be willing to hear and receive my words, you would get succour and an alleviation of your troubles," where the mind supplies the intervening consequence, "I will speak, and perhaps my words might produce the effect." We have the protasis of III. with the apodosis of I. (502, (a), (cc)), or of IV. (a), without ἂν (502, (δ), (cc)), in Xen. *Cyr.* II. 1, § 9: ἐγὼ μὲν ἂν εἰ ἔχοιμι ὥς τάχιστα ὕπλα ἐποιούμην πᾶσι Πέρσαις, as this is followed by the second case: κἂν ταῦτα παρασκευάσῃς ἡμῖν μὲν ποιήσεις, κ. τ. λ., and immediately preceded by the third case: οὐδ' εἰ πάντες ἔλθοιεν Πέρσαι, πλήθει γε οὐχ ὑπερβαλοίμεθ' ἂν τοὺς πολεμίους, before which we have in succession (§ 8): εἰ οὕτως ἔχει, τί ἂν ἄλλο τις κρεῖττον εὖροι; and εἰ τι πείσονται Μῆδοι, εἰς Πέρσας τὸ δεινὸν ἥξει, we may see that in the whole passage the protasis and apodosis are changed to suit the various shades of confidence or uncertainty with which the assumptions are put forth.

**504** The apodosis is very often used in cases III. and IV. without any protasis, and with the same distinction of meaning as if a protasis had been expressed; thus we have in Soph. *Aj.* 88:

μένειμ' ἂν ἤθελον δ' ἂν ἐκτὸς ὦν τυχεῖν,

where the optative is used, as it very often is, to express a constrained future, "I suppose I must remain," and the indicative expresses, "but if it were possible, I should like to be out of the way."

**505** The most common substitutes for εἰ, in all these cases of protasis, are the participle without the article, and the relative with indefinite antecedent. Thus we can say, with scarcely any difference of meaning:

- |      |            |              |
|------|------------|--------------|
| I.   | εἴ τι ἔχει | } διδώσι.    |
|      | ἔχων τι    |              |
|      | ἃ ἔχει     |              |
| II.  | ἐάν τι ἔχῃ | } δώσει.     |
|      | ἔχων τι    |              |
|      | ἃ ἂν ἔχῃ   |              |
| III. | εἴ τι ἔχοι | } διδοίη ἂν. |
|      | ἔχων τι    |              |
|      | ἃ ἔχοι     |              |

- IV. (a)  $\left. \begin{array}{l} \epsilonἶ \tauι \epsilonἶχεν \\ \epsilonἶχων \tauι \\ \grave{\alpha} \epsilonἶχεν \end{array} \right\} \epsilonἰδίδου \acute{\alpha}\nu.$
- (b)  $\left. \begin{array}{l} \epsilonἶ \tauι \epsilonἶσχεν \\ \epsilonἶχων \tauι \\ \grave{\alpha} \epsilonἶσχεν \end{array} \right\} \epsilonἰδωκεν \acute{\alpha}\nu.$

On the other hand, the infinitive and participle may take the place of the finite verb in the apodosis, whenever the latter appears in a dependent sentence, which requires either of these verb-forms (below, 593, 594). Thus (a) the particle  $\acute{\alpha}\nu$  is very often found with the infinitive after such verbs as  $\omicron\iota\omicron\mu\alpha\iota$ ,  $\delta\omicron\kappa\omega$ ,  $\nu\omicron\mu\iota\zeta\omega$ ,  $\eta\gamma\omicron\upsilon\mu\alpha\iota$ ,  $\epsilon\lambda\pi\iota\zeta\omega$ ,  $\upsilon\pi\omicron\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$ , denoting opinion or expectation, and also after verbs like  $\lambda\acute{\epsilon}\gamma\omega$ ,  $\phi\eta\mu\acute{\iota}$ ,  $\omicron\mu\omicron\lambda\omicron\gamma\omega$ ,  $\upsilon\pi\iota\sigma\chi\nu\omicron\mu\alpha\iota$ ,  $\delta\mu\nu\mu\iota$ , denoting the expression of the thoughts in words with reference to something conditional, as Thucyd. II. 20:  $\tau\omicron\upsilon\varsigma \cdot \acute{\alpha}\theta\eta\text{-}\nu\alpha\iota\omicron\upsilon\varsigma \eta\lambda\pi\iota\zeta\epsilon\nu \iota\varsigma\omega\varsigma \acute{\alpha}\nu \epsilon\pi\epsilon\zeta\epsilon\lambda\theta\epsilon\acute{\iota}\nu, \kappa\alpha\iota \tau\eta\nu \gamma\eta\nu \omicron\upsilon\kappa \acute{\alpha}\nu \pi\epsilon\pi\iota\delta\epsilon\acute{\iota}\nu \tau\mu\eta\theta\eta\nu\alpha\iota$ , because in the independent sentence we should have had  $\iota\varsigma\omega\varsigma \acute{\alpha}\nu \epsilon\pi\epsilon\zeta\epsilon\lambda\theta\omicron\iota\epsilon\nu \kappa\alpha\iota \omicron\upsilon\kappa \acute{\alpha}\nu \pi\epsilon\pi\iota\delta\omicron\iota\epsilon\nu$ . It is more than doubtful whether the future infinitive is ever used with  $\acute{\alpha}\nu$ . Instances are found in some of the existing texts, but they seldom stand the test of criticism (see Preface to Thucydides, p. xi). We find  $\acute{\alpha}\nu$  with the infinitive used substantively, as Thucyd. VII. 62:  $\delta\iota\acute{\alpha} \tau\omicron \beta\lambda\acute{\alpha}\pi\tau\epsilon\nu \acute{\alpha}\nu \tau\omicron \tau\eta\varsigma \epsilon\pi\iota\sigma\tau\acute{\eta}\mu\eta\varsigma$ , "on account of the fact that it would be a hindrance to the application of our skill." (b) The apodotic use of the participle with  $\acute{\alpha}\nu$  is generally found in ob-jective, relative and causal sentences; as Thucyd. I. 76:  $\epsilon\upsilon \iota\varsigma\mu\epsilon\nu \mu\eta \acute{\alpha}\nu \eta\sigma\sigma\omicron\nu \upsilon\mu\acute{\alpha}\varsigma \lambda\upsilon\pi\eta\rho\omicron\upsilon\varsigma \gamma\epsilon\nu\omicron\mu\acute{\epsilon}\nu\omicron\upsilon\varsigma$ , "we are quite convinced that you would not have been less vexatious," where the protasis is  $\epsilon\acute{\iota} \upsilon\pi\omicron\mu\epsilon\acute{\iota}\nu\alpha\nu\tau\epsilon\varsigma \acute{\alpha}\pi\eta\chi\theta\eta\sigma\theta\epsilon$ . Plat. Crit. p. 48 c:  $\tau\omicron\omega\nu \rho\acute{\alpha}\delta\iota\omega\varsigma \acute{\alpha}\pi\omicron\kappa\tau\iota\nu\acute{\nu}\nu\tau\omega\nu \kappa\alpha\iota \acute{\alpha}\nu\alpha\beta\iota\omega\sigma\kappa\omicron\mu\acute{\epsilon}\nu\omega\nu \gamma' \acute{\alpha}\nu$ , "of those who would without hesitation slay and restore to life again." Thucyd. I. 73:  $\acute{\alpha}\delta\upsilon\nu\acute{\alpha}\tau\omega\nu \acute{\alpha}\nu \omicron\upsilon\tau\omega\nu \pi\rho\omicron\varsigma \nu\alpha\upsilon\varsigma \pi\omicron\lambda\lambda\acute{\alpha}\varsigma \acute{\alpha}\lambda\lambda\acute{\eta}\lambda\omicron\iota\varsigma \beta\omicron\theta\eta\epsilon\acute{\iota}\nu$ , "as they would have been unable to assist one another when opposed to so many ships." Xen. Anab. I. 1, § 10:  $\acute{\omega}\varsigma \omicron\upsilon\tau\omega \pi\epsilon\pi\iota\gamma\epsilon\nu\omicron\mu\acute{\epsilon}\nu\omicron\varsigma \acute{\alpha}\nu \tau\omicron\omega\nu \acute{\alpha}\nu\tau\iota\sigma\tau\alpha\sigma\iota\omega\tau\acute{\omega}\nu$ , "on the ground that he would in this way have got the better of his political opponents." On the repetition of  $\acute{\alpha}\nu$  with the participle when it really belongs to the verb of the sentence, see below, 508, (a).

**506** The student must observe, that as *ἄν* is the antecedent of *εἰ*, when such an indefinite antecedent requires to be expressed, and both *ἄν* and *τις* of *ὅς*, we may write *ἐάν* = *εἰ ἄν* and *ὅς ἄν*, or *ὅστις*, or *ὅστις ἄν* if we wish to express the English "whenever" or "whosoever," in regard to the present or future apodosis, that is, in those cases when these indefinite antecedents are *not* expressed in the apodosis.

**507** The following is the general rule respecting the use of *ἄν* (*κε*, *κεν*) in the formation of conditional propositions. (1) With the optative *ἄν* is always used in the apodosis, seldom, if ever, in the protasis. (2) The subjunctive never stands in the apodosis, but always in the protasis, and is generally attended by *ἄν*. With regard to the former of these rules, it is to be observed that a complete hypothetical proposition with its apodosis may be occasionally included in the sentence with *εἰ*, and in this case *ἄν* may be used with the included apodosis. Thus in Demosth. *Mid.* p. 582, ad fin.: *εἰ οὗτοι, χρήματα ἔχοντες, μὴ πρόοιεν ἄν*, there is an included protasis in the participle *ἔχοντες*, and the sentence involved is *εἰ οὗτοι χρήματα ἔχοιεν, οὐκ ἂν πρόοιεν*, so that the full meaning is as follows: "if they, on the supposition that they had money, would not part with it." Similarly in Isocr. *Archid.* p. 120, ad fin.: *εἰ μηδεὶς ἂν ὑμῶν ἀξιώσειε ζῆν ἀποστερούμενος τῆς πατρίδος*, "if no one of you, on the supposition that he was deprived of his country would, on that supposition, think it worth while to live." With regard to the latter rule, we shall see that this does not apply to the Homeric use of the subjunctive mood (below, 513).

**508** (a) In the apodosis *ἄν* is always placed after the word which produces the greatest influence on the predication, which gives its colour to the sentence, and which therefore comes nearest to the notion of an antecedent. It is therefore attracted to negatives, superlatives, demonstrative pronouns, interrogatives, and verbs of thinking. Thus we should write:

*εἵποι ἄν.*

*ταῦτ' ἄν εἵποι.*

*μάλιστα ἄν εἵποι ταῦτα.*

*οὐκ ἂν μάλιστα εἵποι ταῦτα.*

*ἐδόκουν ἔν μοι ταῦτα μάλιστα εἰπεῖν.*

οὐκ ἂν ἐδόκουν ἐμοὶ ταῦτα μάλιστα εἰπεῖν.  
τί οὖν ἂν ἐδόκουν σοὶ μάλιστα εἰπεῖν;

As a result of this rule respecting the position of ἂν, it may be repeated when there is more than one emphatic word in the sentence. This is particularly the case with the negative, and there are instances in which the repetition follows immediately, as Eurip. *Troad.* 456: οὐκέτ' ἂν φθάνοις ἂν; Id. *Heracl.* 721: φθάνοις δ' ἂν οὐκ ἂν; Arist. *Lys.* 361: φωνῇν ἂν οὐκ ἂν εἶχον. And we may have a double repetition in the same sentence, as in Eurip. *Andr.* 916: οὐκ ἂν ἔν γ' ἐμοῖς δόμοις βλέπουσ' ἂν αὐγὰς τᾶμ' ἐκαρποῦτ' ἂν λέχη; Id. *Troad.* 1233: ἀφανεῖς ἂν ὄντες οὐκ ἂν ὑμνηθεῖμεν ἂν Μούσαις. When a participle appears in these passages, the student must be on his guard against the error, into which some inaccurate scholars have fallen, of supposing that the repeated ἂν belongs to this form of the verb. For example, the first ἂν belongs, like the second, to the finite verb or infinitive which follows in Soph. *Œd. T.* 446: συθείς τ' ἂν οὐκ ἂν ἀλγύναις πλέον. Herod. VII. 139: ὁρῶντες ἂν ἐχρήσαντο ἂν. Thucyd. VI. 18: νομίσατε τό τε φαῦλον καὶ τὸ μέσον καὶ τὸ πάνυ ἀκριβές ἂν ξυγκραθεὶν μάλιστα' ἂν ἰσχύειν.

On the other hand ἂν is omitted in the apodosis, when it is easily supplied from a parallel sentence, as in Æsch. *Agam.* 1049: πείθοι' ἂν, εἰ πείθοι', ἀπειθοίης δ' ἴσως. Xen. *Hier.* 11, § 11: οὐ μόνον φιλοῖ' ἂν, ἀλλὰ καὶ ἐρῶ οὗπ' ἀνθρώπων.

(b) In the protasis ἂν always follows the relative word, which expresses the condition, such as ὅς, ὅπως, ὡς, &c. (above, 503); and it coalesces with εἰ, ὅτε, ἐπειδή, which become ἐάν, ὅταν, ἐπειδάν, &c. These combinations are always followed by the subjunctive mood; whence the rule for beginners: *Relativa et particulae relativæ cum ἂν subjunctivum exigunt.*

### § III. General Rules respecting the Use of the Moods in Conditional Propositions.

509 In the Attic writers it is only the indicative mood which can, without the aid of the indefinite antecedent ἂν, form the apodosis of a conditional proposition. Of course, it is only this mood which can stand by itself in a categorical proposition.

510 Only the indicative and optative, assisted by *ἄν*, can form the apodosis of a conditional proposition, and, with very rare and doubtful exceptions, *ἄν* is used only with past tenses of the indicative. In the passages quoted by the grammarians as instances of the use of *ἄν* with the future indicative (Xen. *Cyr.* vii. 5, § 21; iv. 5, 49; Thucyd. i. 140; Plat. *Phæd.* p. 61 c; *Crto.* p. 53 c; *Resp.* p. 615 d; Eurip. *Andr.* 464; Dinarch. *in Dem.* § 111), the best modern editors have either omitted the *ἄν* or changed the future into the optative.

511 The other moods and the participles belong to the protasis or to the adverbial sentence; except that the participle and infinitive may be converted into subjects by prefixing the article (above, 400, (a), b, c), and that the participle may form the primary predicate of a sentence (above, 420), and the infinitive or participle may express the apodosis of a condition (505).

512 It is the practice in most treatises on Greek syntax to discuss the uses of the moods according to their conjugational subdivisions. This is false in theory and mischievous in practice. The functions of a mood should be separately stated with reference to the different kinds of sentences in which they may appear. An examination, however, of the use of the moods in conditional propositions, amounts, in effect, to a general discussion of their distinctive employments.

#### § IV. *The Subjunctive and Optative in Conditional Propositions.*

513 It has been already remarked (292), that these moods are by-forms of the future and aorist. The subjunctive was originally a determinate tense, like the future, and signified "the *probable* occurrence of something *after* the time of speaking" (422, (α)). The optative, as an aorist, signified "the *probable* occurrence of something *after* the time specified" (422, (β)). Thus, in Homer, we find these forms used as tenses in categorical predications.

(a) The subjunctive *opposed* to the aorist:

*οὐ γάρ πω τοίους ἴδον ἄνθρωπος, οὐδὲ ἰδῶμαι* (Il. i. 262),

i.e. "for I have not yet seen such men, nor *is it probable* that I *shall* behold such men hereafter."



(b) The optative *parallel with the aorist*:

ὁ δὲ χερμάδιον λάβε χειρὶ,  
 Τυδείδης, μέγα ἔργον, δ' οὐ δύω ἄνδρε φέροιεν  
 οἷοι νῦν βροτοὶ εἰσι (Il. v. 303),

i.e. "he, Tydeides, took up a great stone, *which it is not probable* that men of our time *would* take up, *if similar circumstances were to occur.*"

This categorical or apodotic use of the optative without ἄν is common not only in Homer, but in Pindar (see *Ol.* III. fin., IX. 80, X. fin.; *Pyth.* IV. 118, X. 21) and the bucolic poets (see Theocr. VIII. 20; Mosch. III. 108).

514 With this signification of probability is intimately connected the implied ground of such probability, namely, frequent occurrence; inasmuch that in later Attic Greek the adverb πολλάκις, "often," is used in a protasis to signify "perchance" or "probably," i.e. "as often happens" (Heindorf, *ad Plat. Phæd.* p. 19). Hence we find, that, in the protasis of conditional propositions, the subjunctive, preceded by the conditional words and ἄν (506), and the optative without ἄν (507), presume a repetition or frequency of occurrence. If the subjunctive is followed by its cognate tense the future, we have seen that the conditional proposition looks to a probable result; if the optative is followed by another optative with ἄν, we have a mere supposition (499):

ἂ ἄν } ἔχῃ, δώσει, "whatever he shall have, or as often as he  
 εἰ τι } shall have anything, he will give it."

ἂ } ἔχοι, διδοίῃ ἄν, "whatever he might have, or as often as he  
 εἴ τι } had anything, he would give it."

But if the continuous present and past tenses are used in the apodosis, the implication of frequency is more strongly marked:

οὗς ἂν } ἴδῃ, ἐπαινεῖ, "whomsoever he sees, as often as he sees  
 εἰς τινος } them, he praises."

οὗς } ἴδοι, ἐπῆνυε, "whomsoever he saw, as often as he saw  
 εἴ τινος } them, he praised."

Where the present tense presumes the fact, the imperfect assumes it.

515 If in this last case the frequency of action requires a more distinct reference to the condition, the antecedent *ἄν* may be appended to the imperfect indicative, to the frequentative in *-σκω* (331, 331'), and even to the aorist indicative; thus we may write, with nearly the same signification:

$$\begin{array}{l} \epsilonἰ \text{ τῶν } : \text{ ἄν } \left\{ \begin{array}{l} \epsilonἰρήνῃ \\ \epsilonἰρήνῃ \text{ ἄν} \\ \epsilonἰπαινέεσκεν \text{ ἄν (Ionic)} \\ \epsilonἰπαινέσεν \text{ ἄν} \end{array} \right. \end{array}$$

When the *apodosis* alone appears, the student will generally find it easy to supply from the context the frequentative protasis.

516 Both the subjunctive and optative may appear in the *protasis* without any expression of the *apodosis*, and often without any *subordinate* word. Their signification in this usage is in strict accordance with their original meaning,—namely, the subjunctive *contemplates* or deliberates concerning that which is *present*: the *optative* wishes or prays that something *may become present*.

(a) *σπεύδωμεν, ἐγκονῶμεν ἥγοῦ μοι, γέρον* (Eurip. *Hec.* 505),  
 "hasten, let us make all speed; lead me on, old man."

Interrogatively:

*εἰπῶμεν ἢ συγκῶμεν; ἢ τί δράσομεν;* (Id. *Ion*, 758),  
 "must we speak, or hold our peace? or what shall we do?"

(b) Without *εἰ*:

*ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος,*  
*τὰ δ' ἄλλ' ὅμοιος· καὶ γένοι' ἄν οὐ κακός·*  
 (Soph. *Aj.* 550),

"my son, mightest thou be more fortunate than thy father, but like him in all other respects, and then thou wouldest not be a bad man."

With *εἰ* or *ὥς*:

*εἰ μοι γένοιτο φθόγγος ἐν βραχίονι* (Eurip. *Hec.* 830),  
 "Oh! if I had a voice in my arms!"

*ὥς ὁ τάδε πορὼν ὄλοιτο* (Soph. *Electr.* 126),  
 "Oh! that he who has done these things were destroyed!"

517 In this sense the indicative is often used with *εἰ, εἰ γάρ, εἴθε*, and especially in the case of *ὄφελον*, which appears either with or without these particles, and followed by the infinitive. This presumes, like the corresponding protasis (502), that the wish cannot be realized. Thus we find

*εἴθε σοι τότε συνεγενόμην* (Xen. *Mem.* i. 2, § 46),

"Oh! if I had been with you there!" (which I was not).

*εἴθ' ὄφελ' Ἀργοῦς μὴ διαπτάσθαι σκάφος  
Κόλχων ἐς αἶαν κυανέας Συμπληγάδας!*

(Eurip. *Med.* init.),

"Oh! if the Argo had not been obliged (as it was) to fly through the Symplegades to the Colchian land!"

518 The mere wish is often expressed interrogatively by the optative with *πῶς ἂν*, "Oh! how could it be done!" as

*πῶς ἂν ὑμῖν ἐμφανῆς  
ἔργῳ γενοίμην ὥς μ' ἔθεσθε προσφιλῇ;*

(Soph. *Phil.* 531),

"Oh! how could I show my gratitude by my actions!"

#### § V. *The Imperative in Conditional Propositions.*

519 The imperative differs very little in any of its usages from the subjunctive.

520 It sometimes appears, like *εἰάν* with the subjunctive, as the conditional protasis of the future; thus,

*θάπτε με, ὅττι τάχιστα, πύλας Ἀΐδαο περήσω*  
(Hom. *Il.* xxiii. 71),

i. e. "the sooner you bury me, the sooner I shall pass the gates of Hades," *εἰάν με ὡς τάχιστα θάπτης, πύλας Ἀ. ὡς τ. περήσω.*

Also with *καί* interposed; as

*λαβέ, καὶ εἴσει* (Plato, *Theætet.* 154 c),

"take it, and you will know," i. e. *εἰάν λαβῆς, εἴσει.*

521 In its more common use, as a hortative, deliberative, or imperative form, we have already seen that the subjunctive often

takes the place of this mood, with this difference, that except in prohibitions, when both moods are employed, the subjunctive is used for the first person, and the imperative for the second. This appears most clearly when they are both used in juxtaposition or antithesis; thus,

A. *σιώπα* B. *σοί γ' ὃ κατάρατε σιωπῶ ἑγώ;*

"A. Hold your tongue, i.e. you must hold your tongue.

B. What! must I hold my tongue for you?"

*σκοπῶμεν κοινῇ, καὶ εἰ κ.τ.λ., ἀντίλεγε, καὶ σοὶ πείσομαι*

(Plato, *Crito*, 48),

"let us consider the matter together, and if you can, confute me, and I will give way."

522 The imperative is often a mere exclamation, as in *εἰπέ*, *ἄγε*, *φέρε*, *ἴδε*, *ἰδοῦ*, &c. And these imperatives are often prefixed to the first person of the subjunctive to urge the deliberation; thus,

*φέρε, τί σοὶ δῶ καταφαγεῖν,*

"come, what must I give you to eat!"

523 The future, which is the regular apodosis of the subjunctive and imperative, is often used to express the latter, chiefly, however, in interrogative-negative and in prohibitive sentences; as

*παῖδες, οὐ σκέψεσθε;* (Plat. *Symp.* 212 D),

"slaves, go at once and see!" (below, 540).

524 From the interchange of the imperative, subjunctive, and future in other cases, arise some uses of the former which may remind us of the fact (above, 293), that the imperative differs from the indicative only in the form of the person-endings. Thus, on the one hand, we find constructions in which a question is followed by an imperative; such as

*οἶσθ' οὖν ὃ δράσεις, ὡς ἀπαίρωμεν χθονός;*

*ὁδησον ἡμῶν σῆτον, οὐ σπανίζομεν*

(Eurip. *Cycl.* 131—3),

"dost know what thou must do, in order that we may sail away from this land? Furnish us with corn, of which we are in want."

Or by a prohibition; as

οἶσθ' ὥς μετεύξει καὶ σοφωτέρα φανεῖ;  
τὰ χρηστὰ μὴ σοι λυπρὰ φαινέσθω ποτε

(Id. *Med.* 600, 1),

"dost know how thou must alter thy prayers and appear wiser?  
Let not good things ever appear grievous to thee."

But, on the other hand, we find that the future of the relative clause in the question *is attracted into the imperative which follows*; thus we have

οἶσθ' οὖν ὃ δρᾶσον; μὴτ' ἀποσπασθῆς βία, κ.τ.λ.

(Id. *Hec.* 225),

"dost know what thou must do?—neither be torn away by force," &c.

And even with a sentence interposed:

I. οἶσθά νυν ἃ μοι γενέσθω;

Θ. σὺν τῷ σημαίνειν τόδε.

I. δεσμὰ τοῖς ξένοισι πρόσθες (Id. *Iph. Taur.* 1204),

"I. Dost know what must be done for me?

Th. Thou must tell me this.

I. Put chains on the foreigners."

The Latin comedian, from not understanding this idiom has endeavoured to express it by a transposition, *tange sed scin' quomodo* (Plaut. *Rud.* III. 5, 18), which has misled Bentley and other scholars.

**525** We find the imperative in deliberative interrogations, without any direct evidence of such an attraction; as

τί οὖν; ὃ πολλάκις ἐρωτῶ, κείσθω νόμος ἡμῖν;

(Plat. *Legg.* p. 801 D),

"what then?—according to my repeated question, must a law be laid down?"

This probably arises from a transition, by means of *ὅτι*, from the direct to the oblique oration. This transition is distinctly seen in the following passages: *ἴσως ἂν εἴποιεν, ὅτι, ὃ Σώκρατες, μὴ θαύμαζε τὰ λεγόμενα* (Plat. *Crit.* 50 c). By the side of the future: *χρὴ δεῖξαι ὅτι, ὃν μὲν ἐφίενται, πρὸς τοὺς μὴ ἀμνημονέμενους κτάσθωσαν, οἷς δὲ γενναῖον, κ.τ.λ., ἀνανταγώνιστοι ἀπ' αὐτῶν οὐκ ἀπίασιν* (Thucyd. iv. 92).

§ VI. *The Infinitive as a Substitute for the Imperative.*

526 The infinitive, or adverbial mood, does not take its place in the protasis, except as a substitute for the imperative. As an adverb, or secondary predicate, it is appended to the finite verb, which contains the main predication, as an explanatory adjunct (above, 468). In the same way, however, as the gerundive, or inflected form of the infinitive, assumes to itself a significance of obligation, which is properly conveyed by the substantive-verb (above, 423), the earlier Greek writers use the infinitive, without the substantive-verb on which it depends, as an imperative, to express what *must* or *ought* to take place. Thus,

καὶ ταῦτ' ἴων  
εἴσω λογιζοῦ, κἂν λάβῃς μ' ἐψευσμένον,  
φάσκειν ἔμ' ἤδη μαντικῇ μηδὲ φρονεῖν  
(Soph. *Œd. T.* 462).

527 Sometimes also as the expression of a wish or prayer; as ὦ Ζεῦ, ἐκγενέσθαι μοι Ἀθηναίους τίσασθαι (Herod. v. 105), where it cannot be said that the substantive-verb is necessarily understood; for we might say in English, "Oh! that it might be allowed to me, &c.," and the Latin *utinam* marks a similar dependent clause.

§ VII. *The Negative Particles μή and οὐ.*

528 The distinction between μή and οὐ depends upon their respective applicability to the different members of a conditional proposition. For

Μή belongs to the *protasis*;

Οὐ to the *apodosis* or to the categorical proposition; in other words,

Μή negatives a supposition, i. e. it prohibits or forbids;

Οὐ negatives an affirmation, i. e. it affirms that the case is not so;

or, to express the rule according to the principles already laid down, μή is used in all those dependent sentences which are virtually or formally hypothetical; consequently μή is used (1) with the participle in the hypothesis; (2) after particles expressing a condition or supposition, as εἰ, ἐάν, ἐπειδάν, ὅταν; (3) after particles implying

the purpose or motive, as *ἵνα, ὅπως, ὅφρα*; (4) after relatives and relative particles with an indefinite antecedent expressed or understood; (5) in all expressions of a wish; (6) in all prohibitions; and (7) with the infinitive as representing an adverbial sentence; whereas *οὐ* is used in all other cases.

The following are comprehensive examples: (a) *μή* in the *protasis* by the side of *οὐ* in the *apodosis*, Plat. *Phæd.* 76 ε: *εἰ μή αὐτά ἐστι, οὐδὲ τάδε*, "if what has been said is not the case, neither is what follows;" (b) *μή* in the prohibition by the side of *οὐ* in the categorical negation, Eurip. *Alc.* 690: *μή θνήσχ' ὑπὲρ σοῦδ' ἀνδρός, οὐδ' ἐγὼ πρὸ σοῦ*, "do not die for me, and I will not lie for you;" (c) *μή* in the negation of a wish and in an indefinite relative sentence by the side of *οὐ* with the optative in the *apodosis*, Soph. *Antig.* 676:

*ἐγὼ δ' ὅπως σὺ μή λέγεις ὀρθῶς τάδε  
οὗτ' ἂν δυναίμην μήτ' ἐπιστάμην λέγειν,*

i.e. "but I neither could be able, nor may I know how to say, in what way (i.e. any way in which, below, 532) you are not right in what you say." For the use of *ὅπως* cf. Plat. *Theæt.* p. 164 D: *ὕπῳ μανθάνω ὅπως λέγεις*.

### § VIII. *Μή in the Protasis.*

**529** The following are special examples of *μή* in dependent sentences, implying an assumption, a wish, or a prohibition:

(a) Indicative: *εἰ μή γίγνεται*, "if it does not come to pass," and so of the other tenses.

(b) Imperative: *μή κλέπτε*, "do not steal" (in general).

(c) Subjunctive: *μή κλέψῃς* (more rarely *μή κλέψῃς*), "do not steal" (this particular thing: above, 427, (cc), (a<sub>1</sub>));

*ἐὰν μή γένηται*, "if it shall not come to pass."

(d) Optative: *μή γένοιτο*, "may it not come to pass" = "oh! if it could be avoided!"

*εἰ μή γένοιτο*, "if it were not to come to pass."

(e) Infinitive: *θεοὶ πολίται, μή με δουλείας τυχεῖν*, "let me not incur slavery;"

*τὸ μή γενέσθαι*, "the supposition that it has not come to pass;"

δέδοκται τὰς ναῦς μήπω ἐκπλεῖν, "it has been determined that the ships are not yet to sail out."

(See below, 594, 596.)

(f) Participle: μὴ δρῶν, "if he abstains from doing."

*Obs. 1* Μὴ with the participle signifies "if not" (*si non*), and generally accompanies a positive apodosis; μὴ οὐ with the participle signifies "unless," and is always attached to a negative apodosis; thus, *ὅταν δ' ἴκηται, τῆνικαὐτ' ἐγὼ κακὸς μὴ δρῶν ἂν εἶην πάνθ' ὅς' ἂν δηλοῖ θεός* (Soph. *Æd. T.* 76), i. e. *si non faciam*.

*οὐκ ἐξελεύσεσθαι ἔφασαν μὴ οὐ πλήρης ἑόντος τοῦ κύκλου* (Herod. vi. 106), i. e. *nisi quum plena esset luna*. And the same applies, when the main sentence is virtually negative; as

*δυσάλγητος γὰρ ἂν εἶην τοιάνδε μὴ οὐ κατοικτείρων ἔδραν* (Soph. *Æd. T.* 12), i. e. "I should be devoid of all sensibility, I should not be humane, unless I pitied such a band of suppliants." On this abundance of negation see also below, 530, *Obs.*, 603.

*Obs. 2* Μὴ is used with the participle without any direct implication of a condition, if the sense is carried on from an imperative, so that the participle with μὴ amounts to a prohibition; thus,

*ἔκβαιν' ἀπήνης τῆσδε, μὴ χαμαὶ τιθεῖς  
τὸν σὸν πόδ', ὦναξ, Ἰλίου πορθήτορα* (*Æsch. Ag.* 879),

"descend from this mule car, and do not place on the ground thy foot, O king, seeing that it has trampled upon Ilium." Cf. *Ibid.* 493, *μηκέτι ἰάπτων* after *χαίρει*, and *Suppl.* 793, *μὴ ὀρώων* after *ἐπιδε*.

### § IX. Οὐ in the Categorical Proposition or Apodosis.

530 The following examples will show the use of οὐ in absolute negations.

(a) Indicative:

*οὐχ οἷός τε ἐστίν*, "he is not able."

(b) Optative with ἂν:

*οὐκ ἂν γένοιτο*, "it would not (under given circumstances) come to pass."

(c) Participle indicating a fact, i. e. a causal or concessive sentence:

*οὐ δρῶν*, "as abstaining from doing," either "because he does it not" (615), or "although he does it not" (621).

*Obs.* In the direct sentence, a repetition of οὐ confirms the negation; as

*ἀκούει δ' οὐδὲν οὐδεὶς οὐδενός* (Eurip. *Cycl.* 120).



This pleonasm sometimes occurs as between two sentences; thus in the comparative μάλλον ἤ, the οὐ of the first clause is repeated in the second; as

ἦκει γὰρ ὁ Πέρσης οὐδέν τι μάλλον ἐπ' ἡμέας ἢ οὐ καὶ ἐπ' ὑμέας (Herod. iv. 118).

So also when μή with the participle has a negative apodosis (above, 529, *Obs.* 1), and when μή with the infinitive follows a doubly negative word (below, 595, 603).

### § X. Οὐ and μή after Relatives and Relative Particles.

531 Οὐ is used after relatives when the antecedent is definite, because in this case there is an affirmation; but μή follows the relative when the antecedent is indefinite, because in this case there is an hypothesis. Thus,

(a) ὃς οὐ ποιεῖ ταῦτα = ὁ οὐ ποιῶν ταῦτα = ἄτε οὐ ποιῶν ταῦτα = *is, qui non facit hæc.*

(b) ὃς μὴ ποιεῖ ταῦτα = ὁ μὴ ποιῶν ταῦτα = *si quis non facit hæc = qui hæc non faciat* (above, 405, *Obs.* 2).

A similar consideration qualifies the general rule respecting the relative particle εἰ (529); thus,

(a) τάφου μεληθεὶς τῷδε, κἂν μηδεὶς ἐᾷ (Soph. *Aj.* 1184), *de eo quod probabile est:*

but

(b) εἰ τοὺς θανόντας οὐκ ἐᾷς θάπτειν παρών (Id. *Ibid.* 1131), *de eo quod certum est—si, id quod facis, prohibes quotiens sepeliamus mortuos* (cf. below, 534).

Hence in Thucyd. i. 121, fin., we must translate εἰ οὐκ ἀπεροῦσιν, “if they shall not refuse,” and εἰ οὐκ ἄρα δαπανήσομεν, “if we shall refuse to be at any expense.”

The same applies also to adverbs of place; thus,

(a) μέλλουσι γάρ σ', εἰ τῶνδε μὴ λήξεις γόων,  
ἐνταῦθα πέμψειν, ἔνθα μὴ ποθ' ἡλίου  
φάος προσόψει—*de loco nescio quo*

(Soph. *Electr.* 379):

but

(b) ἀκοντά σ' ἀκοντίζουσι χαλκεύμασι  
προσπασσάμενοι θρόνον πάγῳ,



ὣν οὔτε φωνὴν οὔτε τοῦ μορφῆν βροτοῦ  
ὄψει—*de loco certo et præsenti*

(Æschyl. *Prom.* 20).

And so in the case of other relative words (above, 396).

**532** The indirect as distinguished from the direct interrogation is followed by *μή* when its reference is indefinite. Thus we say, in the direct interrogation, Æsch. *Agam.* 540: τί δ' οὐ στένουντες, οὐ κλαίοντες ἡματός μέρος; "in what part of the day were we not groaning, in what not weeping?" Soph. *Trach.* 191: πῶς δ' οὐκ ἐγὼ χαίροιμ' ἄν; "why should I not rejoice?" But when we pass to the indirect interrogation, the rule of the relative immediately applies. Thus with a definite reference we have *οὐ* after *ὅστις*. *Ibid.* 439: οὐ γὰρ γυναικὶ τοὺς λόγους ἐρεῖς κακῇ, οὐδ' ἥτις οὐ κάτοιδε ἀνθρώπων, because a particular person, Deianeira herself, is the antecedent of *ἥτις*. But with an indefinite and general reference we have *μή*. Id. *Aj.* 748: ὅστις ἀνθρώπου φύσιν βλαστῶν, ἔπειτα μή κατ' ἀνθρώπον φρονεῖ, because here the antecedent is τὰ περισσὰ κἀνονητὰ σώματα, in general. Similarly with *ὅπως*, we have *οὐ*, when the case is definite, especially in the phrase οὐκ ἔσθ' ὅπως οὐ; thus *Ibid.* 371: οὐ γὰρ γένοιτ' ἂν ταῦθ' ὅπως οὐχ ᾧδ' ἔχειν. But *μή*, when *ὅπως* means "any way in which," as in Id. *Antig.* 676 (quoted above, 528): ὅπως μή λέγεις ὀρθῶς τάδε οὐκ ἂν δυναίμην λέγειν, compared with *Æd. T.* 548: τοῦτ' αὐτὸ μή μοι φράζ' ὅπως οὐκ εἰ κακός.

**533** As the article is intimately connected with the relative (386 sqq.), we find that the hypothetical *μή* is always used with the article, when the reference is general and undefined. We have seen this with the infinitive (529, (e)). And the same is the case with nouns and other single words, except in the usage which will be noticed in the following section. The following passage of Euripides is perhaps the most striking example that could be found. Eurip. *Troad.* 468:

εἴτ' ἐ μ',—οὔτοι φίλα τὰ μή φίλ', ᾧ κόραι,—  
κείσθαι πεσοῦσαν,

"suffer me to lie as I have fallen—verily that which is not pleasant or welcome is not at all an act of friendship" (where *φίλος* is used in two senses—one referring to the intended friendliness of the

chorus, and the other to the wishes of Hecuba, and the latter is the usage in Hom. *Od.* i. 82; Æsch. *Prom.* 600; cf. the use of *amicus* in Hor. ii. Carm. vii. 2). That the principle is the same as the use of the relative, which has just been noticed, so that τὰ μὴ φίλα is equivalent to ἃ ἂν μὴ φίλα ᾖ, is clear from such passages as Eurip. *Hec.* 279: οὐ τοὺς κρατοῦντας χρη κρατεῖν ἃ μὴ χρεών; Id. *Bacch.* 448: ὅτι γὰρ μὴ χρεών οὗτοι χρεών παθεῖν.

*Obs.* It has been proposed by C. Haeblerle (*de formis hypotheticis sententiarum relativarum*, Landshut, 1831) to distinguish the relative sentence which admits μὴ, and which he calls *protatic*, from the relative sentence which admits οὐ and ἂν, and which he calls *apodotic*, according to the following scheme:

## Protatic sentences.

## Apodotic sentences.

## I. Of that which is or is not.

ἃ μὴ δύναμαι ποιεῖν, οὐ ποιῶ.

ἃ μὴ δύναμαι ποιεῖν, οὐκ ἂν ποιοίην.

ἃ μὴ ἡδυνάμην ποιεῖν, οὐκ ἐποίουν.

ὁ δυνάμενος ποιεῖν ποιεῖ.

ποιεῖς, ἃ ἐγὼ οὐ δύναμαι ποιεῖν.

οὐκ ἂν ποιοίης, ἃ ἐγὼ οὐ δύναμαι ποιεῖν.

ποιεῖς, ἃ ἐγὼ οὐκ ἡδυνάμην ποιεῖν.

οὐκ εἰμὶ ὁ δυνάμενος ποιεῖν.

## II. Of that which may or may not exist.

ἃ μὴ δυναίμην ποιεῖν, οὐκ ἂν ποιοίην.

εἰ μὴ βουλοίμην ποιεῖν, ἃ δυναίμην, οὐκ ἂν ποιοίην.

τοῦ ποιεῖν, ἃ μὴ δύναιο, φεῖδεσθαι δεῖ.

ὁ δυνάμενος ποιεῖν ποιοίη ἂν.

ποιεῖς, ἃ ἐγὼ οὐκ ἂν δυναίμην ποιεῖν.

εἰ μὴ εἴη, ἃ δυναίμην ποιεῖν, οὐκ ἂν ποιοίην.—οὐκ ἂν εἴη, ἃ δυναίμην ποιεῖν.

οὐκ εἰμὶ ὁ δυνάμενος ἂν ποιεῖν.

## III. Of that which is conceived as non-existent.

ἃ μὴ ἡδυνάμην ποιεῖν, οὐκ ἂν ἐποίουν.

ἃ μὴ ἡδυνήθην ποιεῖν, οὐκ ἂν ἐποίησα.

εἰ μὴ ἡβουλόμην ποιεῖν, ἃ ἡδυνάμην, οὐκ ἂν εὐτύχουν.

ὁ δυνάμενος ποιεῖν ἐποίει ἂν.

ποιεῖς ἃ ἐγὼ οὐκ ἂν ἡδυνάμην ποιεῖν.

ποιεῖς, ἃ ἐγὼ οὐκ ἂν ἡδυνήθην ποιεῖν.

ἦν ἂν, ἃ ἡδυνάμην ποιεῖν.

οὐκ εἰμὶ ὁ δυνάμενος ἂν ποιεῖν.

## IV. Of that which may have happened repeatedly.

ἃ μὴ δυναίμην ποιεῖν, οὐκ ἐποίουν.

ἃ μὴ δυναίμην ποιεῖν, οὐκ ἂν ἐποίουν.

ὁ δυνάμενος ποιεῖν ἐποίει (ἂν).

ποιεῖς, ἃ ἐγὼ οὐκ ἂν ἡδυνάμην ποιεῖν, ὅποτε βουλοίμην.

οὐκ ἦν ὁ (τότε) δυνάμενος ἂν ποιεῖν.

of the participle is rare.)

## V. Of the undefined condition.

$\alpha$ ἂν μὴ δύνωμαι ποιεῖν, οὐ ποιῶ, οὐ ποιήσω. $\alpha$ ἂν δυνηθῶ ποιεῖν, πεποιήσεται. $\alpha$ ἂν μὴ δύνωμαι ποιεῖν, οὐκ ἂν ποι- οίην. ὁ δυνάμενος ποιεῖν ποιεῖ.	The apodotic sentence is wanting.
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## § XI. Οὐ, when it negatives the primary Notion of a Word or Phrase.

534 Οὐ is sometimes so closely connected with a word or phrase, that it not only negatives it, but even affirms the contrary. Thus we have οὐ φημι, not "I do not say," but "I say no," *nego*; οὐχ ὑπισχνούμαι, "I refuse;" οὐ θέλω, *nolo*; οὐκ ἐώ, "I forbid" (Thucyd. III. 48, cf. 531); οὐκ ἀδύνατος εἰπεῖν, "an eloquent man" (Id. IV. 84); οὐ τῶν ἀδυνατωτάτων, "the wealthiest men among them" (Id. I. 5); οὐχ ἥκιστα, *præsertim*; οὐκ ἄμεινον, "it is better not;" οὐ πάνυ, *omnino non*; ἡ οὐ διάλυσις, "the prevention from breaking down;" ἡ οὐ περιτείχισις, "the stoppage of the blockade," &c. From these we must carefully distinguish the hypothetical phrases τὸ μὴ διαλυθῆναι, τὸ μὴ περιτειχισθῆναι, τὰ μὴ φίλα, &c. (529, (e), 533).

## § XII. Οὐ and μή in Interrogations.

535 As the direct question is inferentially equivalent to the categorical negation, it will follow conversely that, whenever οὐ is found in an interrogation, a positive answer is expected; thus,

ἀρ' οὐκ ἐστὶν ἀσθενής; *nonne ægrotat?* *Proculdubio* ("he is ill, is he not? Yes").

The combination οὐκ οὖν is very often used interrogatively, and the inference implied is so distinctly affirmative, that the note of interrogation is frequently omitted, and οὐκοῦν; = *nonne igitur?* is considered as equivalent to *igitur*, and the categorical οὐκοῦν, "not in accordance with what has been said" (below, 548, (31)), is distinguished from it by a change of accent.

As γάρ belongs to the categorical proposition (615), ἢ γάρ; expects an affirmative answer.

The combination *ἄλλο τι ἤ*—; “is there any thing else than—?” necessarily anticipates an affirmative response. The *ἤ* is very often omitted, and *ἄλλοτι* alone is then equivalent to *ποῖνε?* as in Plat. *Resp.* p. 369: *ἄλλοτι γεωργὸς μὲν εἷς, ὁ δὲ οἰκοδόμος*, “of course one is a husbandman, and the other a builder.” There is a great risk of missing this idiom in some passages, e.g. in Plat. *Theætet.* p. 159 D: *ἔταν δὲ ἀσθενοῦντα, ἄλλοτι πρῶτον μὲν τῇ ἀληθείᾳ οὐ τὸν αὐτὸν ἔλαβεν*; where the denial of identity suggests another rendering to the uninitiated student.

**536** If a mere hypothesis is called in question, the answer expected is necessarily negative; thus,

(a) *Ἐλλήν πού ἐστι*, “I suppose he is a Greek.”

(b) *οὔτι που Ἐλλήν ἐστί*, “I suppose he is not a Greek.” Hence interrogatively,

(c) *ἤ που Ἐλλήν ἐστί*; *num Graïus est?* i.e. “he is not a Greek, is he?” or “he is not a Greek, I suppose.” “No!”

**537** Since, therefore, *μή* forbids or negatives an assumption, its appearance in an interrogation presumes a negative reply; thus,

*Ἄρα μή ἐστιν ἀσθενής*; *num ægrotat?* i.e. “he is not ill, I suppose” or “he is not ill, is he?”

In questions *μή* is often combined with *οὖν* under the form *μῶν*, and we have sometimes even *μῶν οὖν*, as Plat. *Soph.* 250 D: *μῶν οὖν ἐν ἐλάττονί τιμι νῦν ἐσμέν ἀπορία*, “surely we are not in a less difficulty now?” And *μῶν* has become so entirely an interrogative particle, that it is followed by either *μή* or *οὐ*, according as the answer expected is negative or positive; as Plat. *Phædo*, 84 C: *μῶν μή δοκεῖ ἐνδεῶς λέλεχθαι*; and Id. *Soph.* 234 A: *μῶν οὐ παιδιὰν νομιστέον*;

We have also the combination *μή οὐ* in questions both with the indicative and with the subjunctive, as Plat. *Meno*, p. 89 C: *ἀλλὰ μή τοῦτο οὐ καλῶς ὁμολογήσαμεν*, “but perhaps we have done rightly in making this admission;” *Cratyl.* 436 B: *ἀλλὰ μή οὐχ οὕτως ἔχῃ*, “but perhaps this is not so.” Here the interrogation is virtually lost, and *μή*, like the later Greek *μήποτε*, means simply “perhaps.” It is common to consider these phrases as elliptical or presuming the loss of *φοβοῦμαι* or *ἔρα* (below 528).

539). But the construction with verbs of fearing, being that of the indirect and dependent interrogative, must be subsequent to that of the direct question or prohibition.

### § XIII. *Μή after Verbs of Fearing, &c.*

538 These interrogations with *μή* and the indicative mood, like the prohibitions and deprecations with *μή* and the subjunctive or optative (529, (c), (d)), are appended to verbs of fearing and circumspection, with this difference:

(a) If the object of our fear or forethought is regarded as certain, we use the indicative.

(b) If uncertain, we use the subjunctive or optative.

Thus,

(a) *μή ἀμφοτέρων ἡμαρτήκαμεν*, "we have not lost both, have we?" Answer, "No!"

But by prefixing *φοβοῦμαι*, we do away with the negative, so that *φοβοῦμαι-μή* signifies *forsitan*, "perhaps;" and *φοβοῦμαι-μή ἀμφοτέρων ἡμαρτήκαμεν* = "I fear we have missed both—it is but too probable" (Thucyd. III. 55).

In the same way with a verb of circumspection:

*μή δόκησιν εἶχετ' ἐκ θεῶν*, "you had not a mere fantasm sent from the gods, had you?" Answer, "No!" But if we prefix *σκοπεῖτε*, we annul the particle *μή*, which had negated the hypothesis, so that

*σκοπεῖτε-μή δόκησιν εἶχετ' ἐκ θεῶν*

(Eurip. *Helen*. 119)

will signify "look to it, if you had not some vision sent from the gods"—i.e. "it is more than probable that you had." Similarly *μή παλζων ἔλεγεν*; "he did not speak in jest, did he?" Answer, "No!" But if we prefix *ὅρα* the negation is annulled, and the sense of probability is introduced, so that *ὅρα-μή παλζων ἔλεγεν* (Plat. *Theætet*. p. 145 B) will signify "it is probable that he spoke in jest."

(b) *μή θάνω*, "let me not die"—*negō suppositionem me moriturum esse, vel pono me moriturum non esse*.

*δέδοικα-μή θάνω*, "I fear I shall die—it is but too probable."

Similarly ἔφη δεδοικέναι μὴ θάνοι, "he said he was afraid he should die;" for the optative, being by nature an indeterminate tense, is properly used after other past tenses (above, 292, 513; below, 607).

*Obs.* There is the same difference between φοβοῦμαι μὴ and οὐκ οἶδ' εἰ, as between *forsitan* and *haud scio an*: the former signifies that it is probable; the latter that it is unlikely; thus, οὐκ ἂν οἶδ' εἰ δυνάμην (Plato, *Tim.* p. 263) = φοβοῦμαι μὴ οὐ δύναμαι. The apodotic ἂν shows that οὐκ οἶδ' εἰ is adverbial.

539 We may also say in the indicative usage, (a) ὅρα μὴ οὐχ οὕτω ταῦτ' ἔχει (Plat. *Alciḃ.* II. p. 139 D), "perhaps this is *not* the case; and with the subjunctive or optative, (b) φοβοῦμαι-μὴ οὐ-θάνω, "I fear I shall *not* die;" ἐφοβούμην-μὴ οὐ-θάνοιμι, "I feared I should *not* die," according to 534.

*Obs.* That these usages do not belong to the syntax of the illative or final sentence appears (1) from the sense, for the meaning is not "with the consequence that it is not so" (below, 602, (d)), or "to the end that it may not be so" (below, 611), but simply "whether it be so;" (2) from the omission of the particles ὥστε or ἵνα, ὅπως, &c.; (3) from the analogy of the Latin; for *vereor ut veniat* means "I fear how he can come," i.e. "I fear he will *not* come;" but *efficio ne veniat* for *efficio ut ne veniat* would mean "I manage to the end that he may *not* come;" so that the negative in the one case is expressed by *ut* alone, and in the other by *ne* for *ut ne*.

#### § XIV. Construction of οὐ μὴ.

##### 540 (a) Οὐ with the Future or Subjunctive in Interrogations.

When the interrogative οὐ is used with the future tense, the result is a positive command (523); when it is used with the subjunctive, the result is a deliberation nearly amounting to a resolve (521). The former construction most frequently occurs in the second person, the latter in the first; as

οὐ μένεις; *quin manes?* "will you not remain?" i.e. "stop!" and it is expected that the person addressed will do so (535);

οὐκ ἔω; *nonne ἵδο?* "shall I not go?" which implies "of course I shall."

##### 541 (b) Μὴ with the Future Indicative or Aorist Subjunctive.

But if we prefix μὴ to the future indicative or aorist subjunctive, the result is, of course, a prohibition; thus,

- (α) λέξεις δὲ μηδὲν τῶν ἐμοὶ δεδογμένων  
(Eurip. *Med.* 804),

“do not tell of any of the resolves which I have formed.”

- (β) ἀλλ’ ἐξερῶτα μηδὲν ἐνδεὲς λήψης  
(Id. *Phæn.* 385),

“but go on asking; leave nothing wanting.”

**542** (c) *The Interrogative with οὐ followed by the Prohibition with μή.*

Since, therefore, the interrogative οὐ commands, and μή without interrogation forbids, and that too with the same inflexions—the future or subjunctive—both constructions will be used when a command is followed by an equivalent prohibition; thus,

- οὐ σῆγα; μηδὲν τῶνδ’ ἐρεῖς κατὰ πόλιν  
(Æsch. *Sept. c. Theb.* 232),

“wilt thou not be silent? say nothing of this kind in the city.”

**543** (d) *Interrogation and Prohibition combined.*

Generally, however, the command and prohibition are brought under the influence of the same interrogation; thus,

- οὐ σῆγ’ ἀνέξει, μηδὲ δειλίαν ἀρεῖς;  
(Soph. *Aj.* 75),

“wilt thou not keep silence, and not conceive fear?” i.e. “be silent, and do not conceive fear.”

- ὦ δεῖνα λέξας, οὐχὶ συγκλείσεις στόμα,  
καὶ μὴ μεθήσεις αἰθρὶς αἰσχίστους λόγους;  
(Eurip. *Hippol.* 498),

“O thou that hast spoken dreadful words, wilt thou not close thy mouth, and not allow disgraceful sentiments again to escape thee?” i.e. “close thy lips, and do not speak such shameful words again.”

**544** (e) *Οὐ and μή coalesce.*

Lastly, the Greeks were very fond of coupling the οὐ and μή, and prefixing them to a single verb used interrogatively, according



to this rule, that οὐ μή with the *second* person of the future (α) conveyed a *prohibition*; while with the other persons of the future (β), and with the subjunctive (γ), οὐ μή enounced a categorical *negation*; thus,

(α) οὐ μή δυσμενὴς ἔσει φίλοις (Eurip. *Med.* 1120),

“wilt thou not be not unkind to thy friends?” i. e. “be not unkind to thy friends.”

οὐ μή προσοίσεις χεῖρα, βακχεύσεις δ' ἱὼν (540),

μηδ' ἐξομόρξει μωρίαν τὴν σὴν ἐμοί (541),

(Id. *Bacch.* 343),

“wilt thou not not put forth thy hand, but go and play the Bacchanalian, and not wipe off thy folly on me?” i. e. “off with thy hand—go, revel, as thou wilt, and make not me a napkin for thy folly.”

οὐ μή φρενώσεις μ', ἀλλὰ δέσμιος φυγῶν

σώσσει τόδ' (540), ἢ σοι πάλιν ἀναστρέψω δίκην;

(516, (α))

(Id. *Ibid.* 792),

“wilt thou not not advise me, but, having escaped from bonds, wilt thou not keep this: or must I again turn punishment upon thee?” i. e. “advise me not; but being free once more, keep this: or must I punish thee again?”

(β) οὐ σοι μή μεθέψομαι ποτε (Soph. *El.* 1052),

“assuredly I will never follow thee.”

οὐ τοι μή ποτέ σ' ἐκ τῶνδ' ἐδράνων,

ὦ γέρον, ἄκουτὰ τις ἄξει (Id. *Æd. C.* 176),

“assuredly no one shall ever hale thee from this suppliant seat against thy will.”

(γ) καὶ τῶνδ' ἀκούσας οὐ τι μή ληφθῶ δόλω

(Æsch. *Sept. c. Theb.* 38),

“having heard these tidings, I shall certainly not be caught by stratagem.”

οὔτε γὰρ γίγνεται, οὔτε γέγονεν οὐδὲ οὖν μή γένηται ἄλλοιον ἦθος πρὸς ἀρετὴν παρὰ τὴν τούτων παιδείαν πεπαιδευμένον (Plat. *Resp.* 492 E), “for there is not, nor has been, nor, to say it all, can there

possibly be a different mode of thinking in reference to virtue, if it be formed according to the education given by these men."

545 This last construction was considered so entirely equivalent to the future, that it was used as the apodosis of *εάν* and the subjunctive (502, II.); thus,

*ἢν νικήσωμεν, οὐ μήποτε ὑμῖν Πελοποννήσιοι ἐς τὴν χώραν ἄνευ τῆς τῶνδε ἵππου ἐσβάλωσιν* (Thucyd. IV. 95), "if we shall have conquered them, there is no fear lest the Peloponnesians should invade your territory without the cavalry of these Boeotians."

## CHAPTER IV.

### ON CO-ORDINATE AND SUBORDINATE SENTENCES.

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#### § I. *Recapitulation and Definitions.*

**546** IN the three preceding chapters we have discussed at length the subject of the proposition, and all that contributes to give it distinctness and emphasis; the different kinds of predicates; and the machinery of the protasis and apodosis. We have shown that the article, as the mark of definiteness, distinguishes the subject and epithet from the predicate; and that the relative with a definite antecedent is tantamount to an adjective or epithet. We have then explained that nouns and participles, connected with the subject by the substantive verb, and all finite tenses of verbs, are primary predicates; that cases of nouns and participles connected with the subject through a primary predicate are adverbial or secondary predicates; and that there are tertiary predicates, or anticipations of distinct propositions, in the latter case. And we have seen that the relative or relative particle, with an indefinite antecedent, marks the protasis of a conditional proposition, and that the negatives *οὐ* and *μη* contribute to the greater distinctness of these rules. It only remains that we should now recognize these principles in their application to connected, but separate, sentences; for the previous investigation has not presumed that there has been more than one main proposition.

**547** Connected sentences are either *co-ordinate*, or one of them is *subordinate* to the other. The relative, with a definite antecedent, forms an adjectival sentence dependent upon the antecedent: the relative, with an indefinite antecedent, forms an adjectival sentence subordinate to the antecedent or apodosis. If these two sentences are, as has been hitherto supposed, completed in the antecedent or apodotic clause, they are considered to make *one* categorical or *one* hypothetical proposition, as the case may be. But if, as is

the case with the disjunctive hypothetical, there are distinct alternatives, which require a conditional proposition to carry them on to an apodosis, or if, as is the case with copulative conjunctions, the two clauses stand on the same footing of categorical predication, we have not *one* sentence, but *two co-ordinate* sentences. And if, in any of the cases considered in the preceding chapters, the sentence is adverbial, or dependent upon a predicate already expressed, or if it follows a former predication as a consequence, explains it as a cause, or limits it by a concession, we call the sentence *subordinate*.

According to these subdivisions *co-ordinate* sentences are,

- (a) *Copulative*.
- (b) *Disjunctive*.
- (c) *Distributive*.

And *subordinate* sentences are,

- (a) *Temporal*, when they are supplementary to the tenses of the verb.
- (b) *Objective*, when they are supplementary to the cases of the noun.
- (c) *Illative* or *consecutive*, when they follow a former predication as a consequence.
- (d) *Final*, when they declare the end of what is predicated.
- (e) *Causal*, when they explain the cause of what is asserted.
- (f) *Concessive*, when they strengthen or limit by an admission.

## § II. *Conjunctions*.

548 The machinery of these co-ordinate and subordinate sentences depends very much on the proper use of those adverbs or undeclinable particles, which, from their employment in the connexion of sentences, are called *conjunctions*. Although these particles will be mentioned in their different classes, according to the different kinds of sentences which they contribute to form, it may be convenient to the student to enumerate them beforehand in alphabetical order.

- (1) 'Αλλά, "but, but on the contrary, but still," is an adversative conjunction, generally used after negative sentences (below, 559). It is often coupled with other particles, and in this combi-

nation has a special idiomatic value; as ἀλλ' ὅμως, "but still;" ἀλλ' οὐν, "but at any rate" (followed after an interval by γαίη, Plat. *Prot.* 327 c, or γε, Isocr. *Demon.* p. 10 ε); ἀλλὰ μὲν or ἀλλὰ μέντοι, "but surely" (followed after an interval of a word by γε, Plat. *Gorg.* 449 ε, *Resp.* 331 ε); ἀλλά τοι, "but yet;" ἀλλὰ δέ, "but now;" ἀλλὰ γάρ, "but in point of fact;" ἀλλ' οὐ μὲν or ἀλλ' οὐ μέντοι followed by γε, "but at any rate not."

(2) ἄλλως, "otherwise," has some special idiomatic usages. Thus the combination ἄλλως τε καί, "both otherwise and," means "especially," and it is sometimes strengthened by πάντως, as in *Æsch. Pers.* 685. ἄλλως also means "otherwise than rightly," i. e. "uselessly, unprofitably;" as Eurip. *Heracl.* 704: ἄλλως ἐμόχθουν, "I laboured in vain;" Plat. *Theæt.* p. 176 d: γῆς ἄλλως ἄχθη, "nothing but burdens of the earth;" Thucyd. viii. 78: ἄλλως ὄνομα καὶ οὐκ ἔργον, "nothing but words, and no reality." Also in the phrase τὴν ἄλλως, i. e. ὁδόν, Plat. *Theæt.* 172 ε: οἱ ἀγῶνες οὐδέποτε τὴν ἄλλως, ἀλλ' αἰεὶ τὴν περὶ αὐτοῦ, "the contests are never at random, but always about oneself."

(3) Ἄμα, "at the same time." It is used to strengthen the participle in temporal sentences (below, 576), and often indicates emphatically an additional circumstance, as Thucyd. i. 110: τοῦτον διὰ μέγεθος τε τοῦ ἔλους οὐκ ἐδύναντο ἐλεῖν καὶ ἅμα μαχμώτατοί εἰσι τῶν Αἰγυπτίων οἱ ἔλαιοι, "they could not get at him on account of the extent of the marshes, and besides that, the men of the marshes are the most warlike of the Egyptians."

(4) Ἄρα (= ἄν-ρα), literally "still farther, beyond that," is generally a particle of inference, signifying "therefore." It is used idiomatically with past tenses to denote that "after all," "as it now seems," the state of the case is widely different from our antecedent notion of it. Hence it amounts sometimes to an expression of regret or disappointment. Thus Eurip. *Troad.* 414: οὐδέν τι κρείσσω τῶν τὸ μηδὲν ἦν ἄρα, "it was after all, as it seems, no better than a cipher." Soph. *Aj.* 1025: ὑφ' οὗ φονέως ἄρ' ἐξέπνευσας, "by which, as your slayer, you have, as it seems (to my sorrow) expired." In somewhat the same sense it is used with the conditional particle, as Plat. *Resp.* 433 λ: ἄκουε εἰ τι ἄρα λέγω, "hear if, after all, I really speak to the point."

(5) Ἀτάρ, "but," like the Homeric αὐτάρ, is generally poetic; but it is used by Xenophon as a particle of continuation rather

than opposition; thus *Anab.* iv. 6, § 14: ἀτὰρ τί ἐγὼ περὶ κλοπῆς συμβάλλομαι, "but (to continue) what do I suggest respecting the theft?"

(6) Ἄτε, "as," is used with the participle in causal sentences (below, 616, *Obs.* 3).

(7) Ἄν, "again," "on the other hand," also in the longer form αὖθις, and with emphatic repetitions combined with πάλιν, as in πάλιν αὖ, more rarely αὖ πάλιν, also αὖθις αὖ, αὖθις πάλιν, πάλιν αὖθις, αὖ πάλιν αὖθις, αὖθις αὖ πάλιν, like our "again and again," "over again." Thus Plat. *Protag.* 355 B: αὖθις αὖ λέγετε, "say it over again."

(8) Αὐτίκα, "immediately," "forthwith," is used sometimes, especially by Plato, in the sense "for example's sake," as *Resp.* p. 340 D: ἐπεὶ αὐτίκα ἰατρὸν καλεῖς σὺ τὸν ἐξαμαρτάνοντα περὶ τοὺς κάμνοντας; "since, for example's sake, do you call him a physician who blunders about the sick?"

(9) Γάρ (from γε and ἄρα, or perhaps from the older forms γά and ῥά), "for," "in point of fact," is regularly used in causal sentences (below, 618).

(10) Γε, "yes," "certainly," "at least," is a particle of concession and affirmation. It is often compounded with οὖν in the form γοῦν, "at all events," and is used in combination with many other particles, as εἰ γε, "since," γε μὴν, "certainly," &c. With the relative ὅς it is used in causal sentences, like the Latin *quippe qui* (below, 619).

(11) Δέ, "in the second place," "on the other hand," "too," is regularly used in distributive sentences (below, 559 sqq.).

(12) Δή, "now," "up to now," is sometimes a particle of time, like ἤδη, and sometimes used to emphasize some other word, especially a superlative, as μέγιστος δή, "by far the greatest." Καὶ δή means "just at the time specified;" as *Soph. Aj.* 48: καὶ δὴ πρὶ δισσαῖς ἦν στρατηγίσιν πύλαις, "he had just got to the gates of the two generals." Hence it is used in suppositions (below, 621). We have also the combination δήπου, "of course;" δήτις, "some one or other," &c. And δή is sometimes used in an ironical sense, like our old-fashioned "forsooth;" as *Xen. Hell.* v. 4, § 6: τὰς ἐταρρίδας δή, "the courtesans forsooth, as he called them." In this sense we have also δῆθεν.

(13) *Δῆτα*, in the sense "by all means," is used with imperatives; in the sense "especially," "for that reason more than any other," with interrogatives; and in the sense "yes, certainly," in answers to questions.

(14) *Εἴτα*, *ἔπειτα*, "thereupon," "afterwards." The former especially is used to strengthen a concessive sentence (below, 621).

(15) *Εἴτε—εἴτε*, "whether—or" (below, 552).

(16) *Ἐπεὶ*, *ἐπειδὴ*, "since," "because," are both temporal and causal particles. In one passage (Plat. *Protag.* 333 c) *ἐπεὶ—γε* seems to be concessive: *αἰσχυνοίμην ἂν ἔγωγε τοῦτο ὁμολογεῖν, ἐπεὶ πολλοὶ γέ φασι τῶν ἀνθρώπων*, "I, for my part, should be ashamed to admit this; though there are many who say so." Cf. Thuc. VIII. 66.

(17) *Ἔστε*, *ἕως*, "until," a particle of time (below, 582).

(18) *Ἦ*, "truly," "verily," as *Æsch. Frag.* 276: *ἦ βαρὺ φόρημ' ἀνθρώπων εὐτυχῶν ἄφρων*, "verily a fool in prosperity is a heavy burden." This particle is often used in close combination with others. Thus we have *ἦ μήν* with the infinitive after *ὀμνυμι*, as *Æsch. Sept. c. Theb.* 513: *ὀμνυσιν, ἦ μήν λαπάξειν ἄστυ*. Also *ἦ τοι* in strong asseverations, as *Ibid.* 534: *ἦ τῶν πανώλεις παγκάκως τ' ὀλοίατο*. Also *ἦ γάρ*, generally in questions which require and expect an affirmative answer, as Plat. *Gorg.* 469 B: *ἦ γὰρ τοῦτο μέγιστον*; "this is the greatest, is it not?" Also *ἦ που*, "I suppose;" *Ibid.* 469 B: *ἦ που ὃ γε ἀποθνήσκων ἀδίκως ἐλευνός ἐστιν*; "I suppose of course that he who dies unjustly is pitiable." We have *ἦ που ἄρα* (in Thucyd. v. 100) in the sense "surely therefore;" and *ἦ που δῆ* (in Thucyd. i. 142, § 1) or *ἦ ποῦ γε δῆ* (Id. vi. 37, § 3) signifies "not to say," "to say nothing of," "what is more," *a fortiori*. The same meaning may be expressed by *ποῦ δῆ* or *ποῦ γε δῆ* without *ἦ*, when used interrogatively, as in Herod. ii. 12, and we ought to read *ποῦ δῆ* in Thucyd. VIII. 27, § 3 (vide Pref. p. xx).

(19) *Ἦ* is both "either—or" (and that too either in the disjunctive sentence like *vel*, or the interrogative like *an*) and also the particle of comparison "than" (like the Latin *quam*). In the former use it is sometimes coupled with *τοι*, as in Thucyd. ii. 40, § 2: *αὐτοὶ ἤτοι κρίνομέν γε ἢ ἐνθυμούμεθα ὀρθῶς τὰ πράγματα*. In the latter use it follows words of contrast, like *ἀντίος*, *τοῦμπαλιν*, *διάφορος*, as well as comparatives.

(20) *Ἦδη*, "now," "already," a temporal particle.

(21) *ἵνα*, "where," "in order that," a final particle.

(22) *Καί*, "both—and," a copulative conjunction; also used as a particle of emphasis, like our "even," "also," "especially," or when we lay a stress on the auxiliary verb. It is used as a particle of comparison in expressions of similarity and identity, as in Thucyd. II. 60, § 4: *ὁ γνοὺς καὶ μὴ σαφῶς διδάξας ἐν ἴσῳ καὶ εἰ μὴ ἐνεθυμήθῃ*, "he who knows and does not give clear information, is in the same position as if he had not even conceived the thought." It may signify "therefore" in a regular syllogism, as in Thucyd. VI. 89, § 3, where it is followed by *ἀπ' ἐκείνου* (below, 604). With the participle, and generally strengthened by *περ*, it is concessive; so also with *τοί* and *ταῦτα*. It may signify "so that," as in Plat. *Symp.* 220 D: *ἤδη ἦν μεσημβρία καὶ ἄνθρωποι ἡσθάνοντο*. In a question *καὶ πῶς*; generally introduces an objection (see Porson, *ad Phæn.* 1373). For *καὶ δὴ*, see under *δὴ*.

(23) *Μά*, a particle of adjuration, when the oath is negative, though we sometimes find *ναὶ μά*— in an affirmative oath.

(24) *Μέν*, "in the first place, on the one hand," a distributive particle, see 559 sqq. In the combinations *μέν τοί*, *μέν δὴ*, &c., and in the longer form *μήν*, it is emphatic and affirmative, and *μέν οὖν* is corrective.

(25) *Ναί*, "yes," is used in affirmations and affirmative answers, and *νῆ* appears in affirmative oaths.

(26) *Νῦν* (*νῦν δὴ*, *νυνί*, &c.), "now," is a particle of time. In the enclitic form it is a particle of inference.

(27) *Ὅμως*, "nevertheless," "likewise still," is used to strengthen the concessive sentence; and *ὁμῶς*, "equally," "in like manner," is a synonym of *ὁμοίως*.

(28) *Ὅπως*, the correlative of *πῶς* (above, 263), is used as follows, (a) as a particle of comparison, with *οὕτως* or *ὥδε* presumed as its antecedent, "how," "in what way," "in what manner," either with a sentence, Soph. *El.* 1288: *ὥδ', ὅπως καὶ σοὶ φίλον, καὶ τοῦμὸν ἔσται τῇδε*, "I will act in such a manner as is pleasing also to you;" or with a single word, like *ὥς*, Soph. *Fr.* 153: *οὐθ' ὅπως φυγὰς, οὐθ' ὥς ὁ Τυδεύς*. In this use it is commonly found with superlatives, as *ὅπως τάχιστα*, "as quickly as possible" (*Æsch. Prom.* 228). (b) As the correlative of *πῶς* in the oblique interrogation, as in Id. *Ibid.* 374: *οὐκ οἶδ' ὅπως ὑμῖν ἀπιστήσάι με χρὴ*,



"I do not know how I ought to disobey you." (On the use of *οὐ* and *μή* with this sense of *ὅπως*, see above, 532.) (c) As a final particle, Soph. *Phil.* 238: γέγωνε πᾶν μοι τοῦθ', ὅπως εἰδῶ τις εἰ, "tell me aloud all this, in order that (to the end that) I may know who you are." For *οὐχ ὅπως*, "not only not," see below, 571. (d) As a particle of time, Arist. *Nub.* 61: μετὰ ταῦθ' ὅπως νῦν ἐγένεθ' υἱὸς οὕτως, "after these things, when this son was born to us."

(29) *Ὅτε*, *ὅταν*, *ὁπότε*, *ὁπότεν*, *ὁπηνίκα*, "when," are the most common particles of time.

(30) *Ὅτι*, "that," is used in objective sentences, as an equivalent for the accusative with the infinitive. It is also a particle of explanation, signifying "because;" Plat. *Resp.* IV. 426 D: ἄρα τὸ ὁσιον, ὅτι ὁσιόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἢ ὅτι φιλεῖται ὁσιόν ἐστι; "is holiness loved by the gods because it is holy, or is it holy because it is loved by the gods?" In Plato *οὐχ ὅτι* is concessive, and signifies "not but that," "although," as in the *Gorgias*, p. 450 E: *οὐχ ὅτι τῷ ῥήματι οὕτως εἶπες*, "although you said so in words;" *Protag.* p. 336 D: *οὐχ ὅτι παίζει καὶ φησιν ἐπιλήσμων εἶναι*, "although he jokes and pretends to have a bad memory."

(31) *Οὖν* (Ionic *ὦν*), "accordingly," "in accordance with what has been said," is a particle of retrospective reference. It does not imply a logical inference, like *ἄρα*, but merely recalls attention to something, which has been already said, in the way of confirmation or correction. Thus in Herodotus *ὦν* is very often inserted in a tmesis, as in II. 39: οἱ δέ, φέροντες εἰς τὴν ἀγοράν, ἀπ' ὧν ἔδοντο, "they taking it to the market, in accordance with that procedure (i. e. as a matter of course, for why else did they go to the market?) sell it." Similarly in such phrases as Herod. III. 80: καὶ ἐλέχθησαν λόγοι ἀπιστοὶ μὲν ἐνλοιοῖσι τῶν Ἑλλήνων, ἐλέχθησαν δ' ὦν, "stories were told, incredible indeed to some of the Greeks, but still (as I say) they were told." Soph. *Æd. C.* 980: γάμους οἷους ἐρῶ τάχ', οὐ γὰρ οὖν σιγήσομαι, "nuptials such as I will describe at once, for indeed (as I say) I will not hold my peace." For its corrective use with *μέν*, see below, 567. In composition with relatives and relative particles, *οὖν* is equivalent almost to the Latin *-cunque*. Thus we have ἄλλος ὅστις οὖν, "another, whoever he may be;" ὅπως οὖν, "in any way whatever" (Plat. *Symp.* 219 D); ὅσον ὧν, "in any quantity whatever" (Herod. II. 22); ἐπεὶ οὖν, ὥς οὖν, "as

soon as ever" (Hom. *Il.* III. 4, 30), &c. For *οὐκοῦν* and *οὕκουν*, see above, 535.

(32) *Περ*, "quite so," "very much so," is an enclitic (from the preposition *περί*, as *κεν* is from *κατά*), generally appended to relatives and relative particles, as *ὅσπερ*, "the very person who;" *ὥσπερ*, "just as;" or to *καί*, in concessive sentences with the participle, as *καίπερ ἀσθενῶν*, "although he was sick," i. e. "being very much indisposed."

(33) *Πλὴν*, "besides," "except," is not only a quasi-preposition (above, 488), but also a conjunction, as a substitute for *δέ* in distributive sentences (562), and in its proper sense as introducing an exception, generally with *εἰ* or some other particle, more rarely with the finite verb (Soph. *Trach.* 41; Xen. *Anab.* III. 31, § 26).

(34) *Πρὶν*, "before, until," a temporal particle (below, 583).

(35) *Τε*, "and," the enclitic form of the copulative conjunction (549 sqq.).

(36) *Τέως*, *τῆμος*, "so long," the correlative or antecedent of *ἔως*, *ἤμος* in temporal sentences (579). *Τέως* also means "for a time," "in the first instance," &c., when we have the opposition of *τέως μέν—ἀλλ' ὅτε δὴ*, *τέως μέν—μετὰ δέ*, *τέως μέν—δέ*, *τέως μέν—ἐπεὶ δέ*, *τέως μέν—τέλος δέ*.

(37) *Τοί*, "assuredly," is often an enclitic affixed to other particles, as *ἤτοι*, &c.; but it is also prefixed in certain cases, as *τοίνυν*, "therefore," *τοίγαρ*, *τοιγαροῦν*, *τοιγάροι*, and the like, signifying an inference.

(38) *Ὡς* means "as" in comparative sentences, "that" in objective sentences, "in order to" in final sentences, "for, on the ground that" in causal sentences. In the first sense it is strengthened by *περ*, and *ὥσπερ* means "just as." In the old combination *ὥστε* it is the regular concomitant of the illative clause, signifying "so as to," in which sense, however, it is sometimes superseded by the simple *ὥς*.

### § III. *Copulative and Disjunctive Sentences.*

549 Copulative and disjunctive sentences stand upon very nearly the same footing; for every copulative sentence is, to a certain extent, disjunctive, and *vice versa*. Indeed, in some cases, where we use a disjunctive formula, the Greeks employ the closest copulative connexion, *τε—καί*.

**550** There are two modes of expressing the union of distinct propositions: (1) By the use of a relative with its indefinite antecedent, and then we signify that, *where* there is such an object, *here* also we find such another object; as *ἄνδρες τε καὶ ἵπποι*, ‘*where* horses, *there* men.’ (2) When the enumeration is expressed by a repetition of the same demonstrative or relative pronoun; as *καὶ ἄνδρες καὶ ἵπποι*, or *ἄνδρες τε ἵπποι τε*; and here the first conjunction may be omitted.

**551** Practically there is no great difference between the uses of these copulative conjunctions; *καὶ* and *τε* alone generally indicate mere addition; *καὶ* repeated gives an emphasis to the enumeration; and *τε καὶ* join the two statements or objects so closely together that they may be almost considered as one. As might be expected, the former clause, with the indefinite *τε*, is often less emphatic than that which contains the *καὶ*. This is very apparent in the phrases *τά τε ἄλλα καὶ*—, *ἄλλως τε καὶ*—, which mean ‘especially,’ i. e. “as well in other matters not worth mentioning, as,” &c.

**552** The commonest form of this disjunctive sentence is that in which the members are connected by *ἢ*—*ἢ* (originally *ἡέ*—*ἡέ*), the former being sometimes strengthened by *τοι*. As *ἢ* is a relative particle, originally identical with *καὶ*, this may be considered as a construction strictly analogous to *καὶ*—*καὶ*, though the meaning conveyed is quite the converse; for *καὶ ἄνδρες καὶ ἵπποι* would mean “as well men as horses,” *quum viri, quum equi*. But *ἢ ἄνδρες ἢ ἵπποι* would signify “either men or horses,” *ubi equi, ibi non viri*. That a negative was implied appears from the use of the Latin *aut* = *haud* in disjunctive sentences, and by the repetition of *οὐ* after *ἢ* in negative comparisons (530, *Obs.*). But that *ἢ* does not itself contain any negative signification is clear. For it is used as a mere relative, *quam*, in positive comparisons, and is really synonymous with the copulative conditional *εἴτε*, by the side of which it sometimes appears; except that the conditional force is more fully retained in *εἴτε*, which is generally followed by *μή*, while *ἢ* more usually requires *οὐ*: cf. Soph. *Antig.* 38 (where *ἢ* could not stand):

*καὶ δειξεῖς τάχα*  
*εἴτ' εὐγενὴς πέφυκας εἴτ' ἐσθλῶν κακῆ.*

Æschyl. *Ag.* 1374 (where it is a distinct protasis) :

σὺ δ' αἰνεῖν εἴτε με ψέγειν θέλεις, ὅμοιον.

Eurip. *Electr.* 900 (where εἴτε is followed by ἤ) :

ὄν εἴτε χρήξεις θηρσὶν ἀρπαγὴν πρόθεσ  
ἢ σκύλον οἰωνοῖσιν.

Hom. *Il.* II. 349 (where it is followed by ἢ and οὐ) :

γνώμεναι εἴτε ψεύδος ὑπόσχεσις ἢ καὶ οὐκί.

Soph. *Aj.* 178 (where εἴτε follows ἢ) :

ἢ ῥα κλυτῶν ἐνάρων  
ψευσθεῖς, ἀδώροις εἴτ' ἐλαφθηβολαῖς.

**553** In general, the student will observe, that if the disjunctive retains its conditional force, it is followed by μή; if it merely states contradictory alternatives, by οὐ; cf. Æsch. *Eum.* 168:

σύ τ' εἰ δικαίως εἴτε μή, κρῖνον δίκην,

with Thucyd. VI. 60: εἴτε ἄρα καὶ τὰ ὄντα μνηῦσαι εἴτε οὐ.

**554** The combination τε—καί is used in the disjunctive sentence when it is intended to express that the two alternatives present themselves in close combination; as in Hom. *Il.* VIII. 168:

Τυδείδης δὲ διάνδιχα μερμήριξεν  
ἵππους τε στρέψαι καὶ ἐναντίβιον μαχέσασθαι.

Æschyl. *Ag.* 807:

γνώσει δὲ χρόνῳ διαπευθόμενος  
τόν τε δικαίως καὶ τὸν ἀκαίρως  
πόλιν οἰκουροῦντα πολιτῶν.

**555.** The comparative or superlative co-ordination of τοσοῦτῃ (τοσοῦτον) -ὅσῳ (ὅσον) is of the nature of a copulative sentence with τε—καί, though it sometimes amounts to an illative, and sometimes to a causal sentence. Thus Plat. *Resp.* II. p. 372 D, ὅσῳ μέγιστον τὸ τῶν φυλάκων ἔργον, τοσοῦτῃ σχολῆς τῶν ἄλλων πλείστης ἂν εἴη δεόμενον, might be expressed by “their work is the greatest, and therefore requires the greatest leisure” or “their work is so great as to require the greatest leisure.” Without this mode of viewing the construction, the student would fail to understand several passages in Thucydides. Thus, ὅσῳ ἄμεινον

allow οὐχ ἦσσαν in I. 82; ὅσῳ καὶ follow οὐχ ἦκιστα = τοσούτῳ ἀλιστα in I. 68; and οὐδενὸς χεῖρον = τοσούτῳ πάντων ἄμεινον in I. 89. In VI. 11, ὅσῳ καὶ, without any real antecedent, may be rendered "because" or "inasmuch as," and the particles have the same meaning in VI. 92, where there is a sort of antecedent in the articles σφόδρα and ἱκανῶς. In IV. 108, ἐψευσμένοις τῆς Ἀθηναίων δυνάμεως ἐπὶ τοσοῦτον ὅση ὕστερον διεφάνη means "they were mistaken in the power of the Athenians, by as much as that power afterwards appeared different from their notion of it," i.e. the emphasis falls on the preposition in διεφάνη. In VII. 28, τὸν παράλογον τοσοῦτον ποιῆσαι is followed first by a causal ὅσον, and afterwards by an illative ὥστε.

**556** The comparative clause with ἢ is of the nature of a disjunctive sentence, though the sentence, in which the comparative appears, is in effect an antecedent: thus οὐδὲν κρεῖσσον ἢ βίλος σαφής means "*where* there is a sure friend, *there* is nothing better."

**557** In the emphatic sense of "even," "also," the Greeks used the copulative καὶ, where the Latin prefers the disjunctive *vel* or the compound *et-iam*. Sometimes the force of this καὶ is best expressed by throwing an emphasis on the auxiliary in English; as in πῶς καὶ διώλετ', εἰπέ; (Eurip. *Hippol.* 1171), "say, how *did* he die?" In this emphatic sense, καὶ, followed by other particles, has many distinctive uses: thus we have καὶ δὴ, καὶ περ, καὶ τοι in concessive sentences; καὶ μὴν in calling attention to a statement; καὶ δὴ καὶ in making an important addition; and so forth.

**558** Ἐτι, which, under the form *et*, is the commonest copulative conjunction in Latin, generally appears in Greek as a temporal particle only.

#### § IV. Distributive Sentences.

**559** Distributive sentences, which are generally in some sense adversative also, are most frequently expressed by the particles μέν and δέ, signifying "first" and "second," when the opposition or distribution is in each case positive. But when a negative in the first clause is followed by a positive sentence, which corrects or explains it, the proper particles are οὐκ—ἀλλά, just as in German we

have *sondern* instead of *aber* after *nicht*. Thus we have in the same passage (Eurip. *Med.* 555):

οὐχ, ἣ σὺ κνίξει,—σὸν μὲν ἐχθαίρων λέχος  
καινῆς δὲ νύμφης ἡμέρῃ πεπληγμένος—  
ἀλλ' ὥς κ.τ.λ.

**560** One of the commonest forms of the distributive sentence is that, which has been mentioned above (390), when the article is used as a pronoun, for the purpose of distributing a number of persons or things into different classes. In this use we often find *τοῦτο μὲν—τοῦτο δέ* for *τὸ μὲν—τὸ δέ*.

**561** When *μὲν* and *δέ* are appended to the disjunctive *ἢ*, the compound becomes a copulative particle; thus *ἢ μὲν—ἢ δέ* mean “both—and,” or “as in the first place, so in the second place.”

**562** Although *δέ* is the proper and most usual antithesis to *μὲν*, other particles sometimes take its place when the opposition is intended to be more distinct. Thus we find *τοῦτ' ἄλλο* (Soph. *Œd. C.* 605) and *τοῦτ' αὖθις* (Id. *Antig.* 167) opposed to *τοῦτο μὲν*; and *πλήν, γε μὴν, ἀλλά*, and *ἀλλ' ὅμως* are opposed to *μὲν* alone.

**563** *Δέ* is often placed in a clause which is opposed to what precedes, although there may be no *μὲν* in the first clause (above, 390). This is particularly the case in the Platonic phrase *τὸ δέ*, which means “whereas, in truth,” “whereas, on the contrary,” *quum tamen* (see Heindorf *ad Theætet.* § 37).

**564** If the same word or a synonym is repeated in the second clause, *δέ* is also repeated, though there is no introductory *μὲν*; thus Soph. *Œd. C.* 1342:

ὥστ' ἐν δόμοισι τοῖσι σοῖς στήσω σ' ἄγων,  
στήσω δ' ἐμαντόν.

**565** We sometimes find that the introductory clause, which contains the *μὲν*, is, strictly speaking, dependent upon that which follows with the *δέ*. Thus in Demosth. *Mid.* p. 573, *μὴ τοίνυν ἂν μὲν εἶπη τις παράνομα οὕτως ὀργιζόμενοι φαίνεσθε, ἂν δὲ ποιῇ μὴ λῆγῃ πρῶτος διάκεισθε*, the meaning is “do not, while you give

such a manifestation of your anger in the case of illegal proposals, exhibit mildness of character in the case of those who act illegally without speaking:" for the orator certainly does not wish to deprecate the anger of the judges in the case of those who made illegal speeches.

**566** Connected with this usage and the preceding, we find a double *μέν* in the anterior or dependent clauses, followed by a double *δέ* in the apodosis or quasi-apodosis. Thus in Plato (*Apol.* 28 E), *δεινὰ ἂν εἶην εἰργασμένος εἰ, ὅτε μέν με οἱ ἄρχοντες ἔταπτον, τότε μέν οὐ ἐκέينو ἔταπτον ἔμενον, τοῦ δὲ θεοῦ τάττοντος, ἐνταῦθα δὲ λίποιμι τὴν τάξιν*, it is clear that the two sentences with *μέν* are dependent on those which follow with *δέ*.

**567** As a further result of the same usage, we find that *δέ* sometimes stands, as it were, arbitrarily in the apodosis; as in Herod. v. 40: *ἐπεὶ τοίνυν περιεχόμενόν σε ὀρέομεν τῆς ἔχεις γυναικός, σὺ δὲ ταῦτα ποιεε*.

When *μέν* stands by itself, without any corresponding *δέ*, the latter, or some equivalent, is virtually implied, and *μέν* looks forward to the completion of the sentence, just as *οὖν* looks back to what has been already said. Thus, when Socrates is going to catechize Meno's slave, he asks the master: "Ἕλλην *μέν* ἐστὶ καὶ ἑλληνίζει; "he is a Greek, I suppose, and talks Greek?" (Plat. *Meno*, p. 82 B); here an *εἰ δὲ μή* is obviously implied: "if he is not, he will not answer my purpose." This is particularly obvious in the combination *μέν οὖν*. Thus, in the answer *πάνν μέν οὖν*, which is so common in the Platonic dialogues, there is a manifest suspension of part of the sentence: "you are right as to what you have said, but what follows?" (*τί δ' ἔπειτα*;) So also in the corrective *μέν οὖν*, where the main point is conceded, but some emphatic addition or correction is appended to the concession; thus in Æsch. *Ag.* 1363,

*τάδ' ἂν δικαίως ᾔην, ὑπερδίκως μέν οὖν,*

the justice is admitted, but its exceeding righteousness is proclaimed. And in the comical passage, Aristoph. *Eq.* 910,

*ἀπομυξάμενος, ὦ Δῆμ', ἐμοῦ πρὸς τὴν κεφαλὴν ἀποφῶ,*

the *ἀλλαντοπώλης*, by answering *ἐμοῦ μέν οὖν, ἐμοῦ μέν οὖν*, does not dissent from Kleon's servile proposal, but only wishes that the humble office may be transferred to himself.

**568** In colloquial Greek the combination *μέν οὖν* obtained a sort of ironical significance, equivalent to our "O yes" or "no doubt" (Arist. *Ran.* 241), especially with *οὐ* prefixed (Id. *Ibid.* 556).

**569** The distributive sentence becomes emphatically copulative when *οὐ μόνον* or *οὐχ ὅτι* are opposed to *ἀλλά*, with or without *καί*. Thus, *ὁ Σωκράτης οὐ μόνον σοφὸς ἦν, ἀλλὰ καὶ ἀγαθός* is equivalent to *ὁ Σ. σοφός τε ἦν καὶ ἀγαθός*.

**570** When for *οὐ μόνον* we have *οὐχ ὅτι* or *μὴ ὅτι*, there is an ellipse of *λέγω* or some such word in the one case, and of *λέγε* in the other. But the effect is the same. So also, when the second clause contains a negation, as in Dem. c. *Tim.* 702, 2: *οὐχ ὅτι τῶν ὄντων ἀπεστερήμην ἄν, ἀλλ' οὐδ' ἄν ἔξην*, "I do not only say that I should have been deprived of my property, but I should not even have been alive." So in *οὐχ ὅσον* and *οὐχ ὅλον*.

**571** If however we have *οὐχ ὅπως* in the former clause, it means "not only *not*;" Dem. c. *Polycl.* 1225, 12: *ἡ δὲ γῆ οὐχ ὅπως τινὰ καρπὸν ἤνεγκεν, ἀλλὰ καὶ τὸ ὕδωρ ἐπέλιπεν*, "not only did the earth bear *no* fruit, but even the water failed." We have really the same idiom in Soph. *El.* 786: *πεπαύμεθ' ἡμεῖς, οὐχ ὅπως σε παύσομεν*, "so far from being able to put you down, we are put down ourselves."

**572** Sometimes the same opposition may be effected by *μή τί γε δῆ*: as in Dem. *Ol.* II. 24, 21: *οὐκ ἔνι δ' αὐτὸν ἀργοῦντα οὐδὲ τοῖς φίλοις ἐπιτάττειν ὑπὲρ αὐτοῦ τι ποιεῖν, μή τι γε δῆ τοῖς θεοῖς*, "when a man is idle, not only can he *not* call upon the gods to help him, but he cannot even apply to his friends" (i.e. much less to the gods).

#### § V. Temporal Sentences.

**573** The temporal sentence is, strictly speaking, a periphrasis for the temporal adverb. Thus, "he came *late*" is equivalent to "he came *when it was too late*;" and so of other explanatory additions to the time indicated by the verb. It has been mentioned, that all indeterminate tenses presume such an addition (422). Besides the adverb, the cases of an inflected noun may be used to



express a point or duration of time (456, (bb)) ; and the infinitive, with the article and a preposition, may of course serve the same purpose. Thus it is that it matters little whether we say, *ἐν τῷ ἐλθεῖν αὐτό*, or *ὅτε ἦλθε*, *παρεγενόμην*.

**574** The most common forms, however, of the temporal sentence, are those which are expressed by the participle, or by means of some relative particle.

**575** Almost all those cases, in which the participle can appear as a secondary predicate in the nominative case, are instances of the temporal sentence.

**576** (a) The following express contemporary acts: *γελῶν εἶπε*, "he laughed and said" or "when he said he laughed;" *ταῦτα λέγων ἐδάκρυε*, "when he said these things he wept."

The same may be remarked of participles used absolutely (454, (dd)), as *ἐμοῦ καθεύδοντος*, *me dormiente*, "while I was sleeping."

The expression of the contemporary act sometimes appears to be equivalent to the hypothetical sentence; thus in *Soph. Aj.* 635: *κρείσσων Αἰδᾶ κείθων ὁ νοσῶν μάταν*, "he who is mad is better when or if he is buried in the grave." *Pind. Ol.* ix. 103: *ἀνευθε θεοῦ σεσυγαμένον οὐ σκαιότερον χρῆμ' ἕκαστον*, "everything done without the sanction of God is better when it is passed over in silence." *Nem.* v. 16: *οὐ τοι ἅπαντα κερδίων φαίνοισα πρόσωπον ἀλάθει ἀτρεκής*, "strict truth is not always the better when it shows its face." *Arist. Vesp.* 27: *δεινόν γε τοῦστ' ἄνθρωπος ἀποβαλὼν ὅπλα*, "assuredly a man is a strange object, when he has thrown away his arms." *Ibid.* 47: *οὐκ οὖν ἐκεῖν' ἀλλόκοτον, ὁ Θέωρος κόλαξ γενόμενος*; "was not that a strange thing, when Theorus became a flatterer?"

Sometimes the particles *ἅμα*, *αὐτίκα*, *εὐθύς*, *μεταξὺ*, are added to the participle, as in *Herod.* ix. 57: *ἅμα καταλαβόντες προσεκιάτῳ σφι*. *Id.* ii. 158: *μεταξὺ ὀρύσσων ἐπαύσατο*. *Plat. Resp.* 521 D: *τόδε δ' ἐννοῶ λέγων ἅμα*. *Id. Phæd.* 60 B: *ἔτριψε τῇ χειρὶ καὶ τρίβων ἅμα*, ὧς ἄτοπον, ἔφη, κ.τ.λ.

**577** (b) The following express subsequent actions: *ταῦτα ποιήσας, ἀπέβη*; or in the absolute case, *ἀποθανόντος Δαρείου, ἡ βασιλεία ἀνεχώρησεν ἐς τὸν παῖδα τὸν ἐκείνου Ξέρξην*. *Occa-*

sionally this secondary predication of an antecedent action is so connected with the main verb as to make, in fact, but one periphrastic tense; especially in the use of ἔχω with the aorist participle: thus, ἀτιμάσας ἔχει τὸν ἄνδρα, which is literally "having dishonoured the man, he keeps him so" (i.e. dishonoured), is equivalent to "he keeps dishonouring" or "continually dishonours." Some verbs, such as μέλλω, "I am minded;" θέλω, "I am willing;" βούλομαι, "I desire;" make a sort of periphrastic future with the infinitive mood.

578 There are certain verbs which are always used with the participle of the verb, to the action of which they communicate, in fact, only an accessory value. Such are λανθάνω, τυγχάνω, χαίρω, φθάνω and οἶχομαι. Thus, (a) λανθάνω ταῦτα ποιεῖν, "when I do these things I escape the notice of (1) myself (i.e. I do so *unconsciously*); or (2) others (i.e. I do so *secretly*)." (b) ἔτυχον παρόντες, "when they arrived there, they just hit the mark," i.e. they were there *just at the time*. (c) χαίρουσιν ἐπαινοῦντες, "when they praise they are glad," i.e. they praise *gladly*. (d) ἔφθην ἀφικόμενος, "when I arrived, I was before them," i.e. I arrived *first*. (e) οἶχεται πεσών, "when he has fallen, he is gone," i.e. he has fallen *away*. So that the main verb may always be rendered by an adverb.

579 Relative particles give a precise expression to every sort of temporal sentence. The antecedent is sometimes expressed, and sometimes contained in the tense of the verb. The following are examples of the use of these particles:

(a) Contemporary acts (*eodem tempore*) are expressed by ὅτε, ἥνικα, "when," antec. τότε, τηνίκα; ἤμος, ἕως, "while, as long as," antec. τῆμος, τέως.

ὁ ἑταῖρος ἐπεγένετο (sc. τότε), ὅτε σὺ ἔγραφες.

ἤμος, φίλοι, κατ' οἶκον ὁ ξένος θροεῖ,

τῆμος θυραῖος ἦλθον ὡς ὑμᾶς λάθρα

(Soph. *Trachin.* 531, 533).

We have ἕως in both uses (below, 582) in Lysias, *Frag. Orat.* xxxiii.: οὐδ' ἀναμεῖναι, ἕως ἂν ἐπ' αὐτοὺς ἡμᾶς αἱ δυνάμεις ἀμφοτέρων ἔλθωσιν, ἀλλ' ἕως ἔτι ἔξεστι τὴν τούτων ὑβριν κωλύσαι.

**580** (b) Repeated acts (*toties, quoties*), *ὅποτε, ὅτε, ὥς, ὅπως*, generally without any antecedent: of present and future acts, with *ἄν* and the subjunctive; of past acts, with the optative alone (Art. 514).

(a) τότε δὴ, ὅταν ἂ χρὸ ποιῆς, εὐτυχεῖς,  
or ὅταν ἂ χρὴ ποιήσης, εὐτυχήσεις.  
ὀπηνικ' ἄν θεὸς  
πλοῦν ἡμῖν εἴκη, τηνικαῦθ' ὀρμώμεθα  
(Soph. Phil. 463).

ἐκ γὰρ Ὀρέσταο τίσιν ἔσσεται Ἀτρεΐδαο  
ὀππότε' ἄν ἡβήσῃ (Hom. Od. i. 41).

(β) ὑπερφόν τι ἦν τῆς ἡμετέρας οἰκίας ὃ εἶχε Φιλόνεως, ὀπότε' ἐν ἄστει διατρίβοι (Antiph. p. 113, 3).

There are some instances in which the optative in the protasis follows a relative particle combined with *ἄν*. Thus in the transition to an oblique oration we have Dem. i. *adv. Onel.* 865, 23: οὐκ ἔσθ' ὅστις οὐχ ἡγείτο τῶν εἰδότεν δίκην με λήψεσθαι παρ' αὐτῶν, ἐπειδὰν τάχιστ' ἀνὴρ εἶναι δοκιμασθῇ, because the included sentence is δίκην λήφομαι, ἐπειδὰν δοκιμασθῶ. And so in other passages, as Xen. *Cyrop.* i. 3, § 11; Thucyd. viii. 54.

**581** (c) Subsequent acts (*postquam*), *ἐπεί, ἐπειδή, ἐξ ὧν, ἀφ' οὗ*.

ἐπεὶ δὲ φέγγος ἡλίου κατέφθιτο (Æsch. Pers. 377).

πολλοῖς μὲν αἰὲ νυκτέροις ὀνειράσι  
ξύνειμ', ἀφ' οὗπερ παῖς ἐμὸς στείλας στρατὸν  
Ἰαόνων γῆν οἴχεται (Id. Ibid. 177).

**582** (d) Continued action (*usque dum*), *ἕως, ἕως οὗ, εἰς ὃ, ὥς, ἔστε, μέχρις or ἄχρις οὗ, &c.*

If the act is past and certain, we put the indicative in the adverbial sentence; as

τοιούσδε πάσας εὐφρόνας ὀνειράσι  
ξυνειχόμεν δύστηνος, ἔς τε δὴ πατρὶ  
ἔτλην γεγωνεῖν νυκτίφοιτ' ὀνειράτα  
(Æsch. Prom. 655).

As in the final sentence (614), the indicative is used with *ἕως*, when the object is represented as dependent on a condition unfulfilled or incapable of fulfilment; thus Plat. *Gorg.* 506 B: *ἡδέως μὲν ἂν Καλλικλεῖ τοῦτ' ἔτι διελεγόμεν, ἕως αὐτῷ τὴν τοῦ Ἀμφίονος ἀπέδωκα ῥῆσιν ἀντὶ τῆς τοῦ Ζήθου*, "I should gladly (if I were able, which is not the case) continue to converse with Callicles, until I should have paid him back the speech of Amphion in return for that of Zethus." *Cratylus*, p. 396 C: *εἰ ἐμνηστήμην τὴν Ἡσιόδου γεναλογίαν οὐκ ἂν ἐπαυόμην διεξιῶν, ἕως ἀπεπειράθην τῆς σοφίας ταυτησί*, "if I had remembered (which I did not), I would not cease, until I should have made trial."

But if the act is future and probable, we use the subjunctive with *ἄν*; as

*ἐγὼ δὲ τὴν παρούσαν ἀντλήσω τύχην  
ἔς τ' ἂν Διὸς φρόνημα λωφύσῃ χόλου*  
(Æsch. *Prom.* 376).

If the sentence is virtually oblique, the subjunctive is changed into the optative, and the *ἄν* retained, as in Soph. *Trach.* 687: *καὶ μοι τὰδ' ἦν πρόβρητα, ἐν μυχοῖς σάζειν ἐμέ, ἕως ἂν ἀρτίχριστον ἀρμόσαιμι πον*.

**583** (e) Previous acts (*priusquam*), *πρὶν ἤ*. The particle *πρὶν*, which is a locative form of *πρό*, belongs properly to the first member of the comparison, and ought to be followed by some relative, such as *ἣ = quam*, or, more fully, *ἣ ὅτε = quam quum*. But, in accordance with Greek brachylogy, the adverbial relative is generally omitted, so that *πρὶν*, which is properly an antecedent, is used as a relative<sup>1</sup>. The student will observe, therefore, that *πρὶν* and *πρὶν ἣ ὅτε* are considered as identical. In the adverbial sentence after *πρὶν* we may use either the indicative, subjunctive, optative, or infinitive.

(α) The indicative; of acts certain and past, when *πρὶν = "until."*

*Positively: ἡγήμην δ' ἀνὴρ  
ἀστῶν μέγιστος τῶν ἐκεῖ πρὶν μοι τύχῃ  
τοιαῶν ἐπέστη* (Soph. *Æd. T.* 775).

<sup>1</sup> See G. J. Kennedy, *Remarks on Mitchell's Aristophanes*, p. 12.

<sup>2</sup> This catachresis has gone so far, that *πρὶν* frequently appears with an antecedent *πρότερον*, e. g. Thucyd. II. 65; Plat. *Resp.* p. 402 B. And in Thucyd. IV. 79, we have *φθάσαι διέδραμε πρὶν τινα κωλύειν*.

Negatively:

οὐκ ἦν ἀλέξῃς οὔτε—  
 τῶν ἐν τῷ σώματι  
 εἰδεία κράσεις ἥτις ἐκείνῳ  
 ἔμελλεν ἔσθαι. 471.

(β) The subjunctive; οὐκ ἔστιν ἡ πιθανὴ καὶ μελλομένη ἢ ἐν τῷ αἰσθητῷ καὶ ἐν τῷ νοητῷ, ἀλλὰ ἐν τῷ νοητῷ καὶ ἐν τῷ αἰσθητῷ.

After a future:

πρὶν ἂν σε τῶν σὺ εἶπας τῶν λόγων  
 ἀκούῃς. 114.

i.e. "I will not leave off, — I shall not leave off the hearing of your children," so that τῶν ἐν = τῶν ἐν τῷ σώματι καὶ ἐν τῷ νοητῷ.

After an imperative:

μὴ προκαταγγινώσκῃς ἡ τιμὴ.  
 πρὶν ἂν γ' ἀκούῃς ἀποφασίσῃς  
 ἡ τιμὴ. 115.

After an optative in the ἀποφασιστική:

τίς ἂν δίκην κέραιας ἢ ἡρώδης λόγῳ.  
 πρὶν ἂν παρ' ἀμφὶς μὲν ἐλατῇ σαφῶς;  
 ἔπειτα. Herod. 150.

Πρὶν with the subjunctive, but without ἂν, is practical.

After an indicative ~~φείσῃ~~:

εἰδότες δ' οὔτε εἶπαι  
 πρὶν κυρὶ θερμῷ πῦρα τις προσαίσει  
 [Soph. Antig. 620].

After an imperative:

μὴ στέναζε πρὶν μάθης Id. Phil. 917.

(γ) The optative; in *oratione obliqua*, after an optative, and of a past act, almost always without ἂν<sup>1</sup>.

<sup>1</sup> So Diphilus (*apud Athen.* p. 291 B):

οὐ γὰρ βαδίζω πρότερον ἂν μὴ δοκιμάσω,

whence we may explain the well-known ellipse in St Paul (*ad Thim.* ii. 2, 3): *δρα, ἐάν μὴ ἐλθῇ ἡ ἀποστασία πρῶτον, [οὐ δύναται ἐλθεῖν ὁ Κύριος].*

<sup>2</sup> The question, whether *πρὶν* ἂν with the optative is allowable, is the same as that respecting the correctness of *δρα* with the optative; for *πρὶν* ἂν = *πρὶν* ἢ *δρα*, 11

After a negative sentence, if the *oratio directa* has passed into the oblique; as ἀπηγόρευε μηδένα βάλλειν, πρὶν Κῦρος ἐμπλησθῇ (Xen. *Cyrop.* I. 4, § 14); ἐδέοντο μὴ ἀπελθεῖν πρὶν ἂν ἀπαγάγοι (Id. *Anab.* VII. 7, § 57).

After an optative; as

ἄλοιο μὴ πῶ πρὶν μάθοιμι (Soph. *Phil.* 961).

(δ) The infinitive; whenever the subsequent act is regarded as an object; as

πρὶν ἢ συμμῖξαι ἔφευγον.

λέξαι θέλω σοι πρὶν θανεῖν ἂ βούλομαι

(Eurip. *Alc.* 281).

οὐδὲ παύσεται

χόλου, σάφ' οἶδα, πρὶν κατασκήψαι τινα

(Id. *Med.* 92).

The different tenses of the infinitive are thus used :

πρὶν δειπνεῖν = *priusquam cœnem* ;

πρὶν δειπνήσαι = *priusquam cœnavero* ;

πρὶν δεδειπνηκέναι = *priusquam a cœnâ surrexero*.

## § VI. Objective Sentences.

**584** As the temporal sentence may be regarded strictly as an explanatory addition to the tenses of the finite verb, so the objective sentence is, properly speaking, the epexegetis, exponent, or completion of an objective case; and it is intimately connected with the indirect question, or the correlative of the interrogation. Hence, as the temporal sentence may be represented by the relative particle ὅτε, *quum*, as the correlative of πότε, "when?" so the objective sentence may be distinguished by the relative particle ὅτι, *quod*, as the correlative of τί, "what?" While, then, both the temporal and the objective sentences are completive, the former is more strictly

therefore for δταν, in *Æschylus, Pers.* 450, we ought, as most critics think, to write δτ' ἐκ; in the same way, πρὶν ἂν, ἐπειδὴν, &c., whenever they are construed with the optative, must be changed into πρὶν, ἐπει, &c. But if the ἂν may always be used with the optative, when the sentence is virtually oblique (above, 580, (β), 582), then this case must be included as well as the others. Vide Blomf. et G. Dindorf. *ad Æschylî locum*; L. Dindorf. *ad Xen. Cyrop.* I. 3, § 11, IV. 5, § 36; *Hellen.* II. 3, § 48, II. 4, § 18, V. 4, § 47; G. J. Kennedy, *Remarks on Mitchell's Aristophanes*, p. 14.

adverbial, or confined to that form of the objective case which is fixed as an adverb of time, but the latter is generally transitive, and represents the accusative case, as the object of the main verb's action. The accusative nature of the objective sentence is sufficiently shown by the fact that the accusative is actually used in all forms of this sentence. The simplest usage is that when the infinitive appears as the explanatory adjunct of the main predication and with the accusative as its subject (above, 468); as *νομίζω σε ἔχειν χρήματα*, "I think with regard to you the having of money," i. e. "I think this—you have money" or "I think that you have money." The next in order of the forms of the objective sentence is when the accusative is retained, but a relative sentence with *ὅτι* or *ὥς* is substituted for the infinitive, as *ὁρᾷς τὸ πῦρ, ὥς πάντας καίει*; "do you see the fire, how it burns all?" *ἐγὼ ὑμᾶς σαφῶς οἶδα, ὅτι οὐ χρημάτων δεόμενοι σὺν ἐμοὶ ἐξήλθετε*, "I know clearly all of you, that you have not come forth with me because you were in want of money." The third form is when the accusative becomes the nominative to the verb in the relative sentence, and this must be the form when the main verb of the sentence does not immediately govern the accusative; as *ἡγγέλθη ὅτι Μέγαρα ἀφέστηκε*, "news was brought that Megara had revolted." In all these forms, however, we can see that the objective sentence contains the answer to a presumed question. Thus if the question were *τί κελεύει Λύσανδρος*; the answer might be *Λύσανδρος κελεύει με εἰς Λακεδαίμονα ἵεναι*; if the question were *τί ἀπήγγειλε Θηραμένης*; the answer might be *Θηραμένης ἀπήγγειλεν ὅτι αὐτὸν Λύσανδρος τέως μὲν κατέχοι, εἰτα κελεύει εἰς Λακεδαίμονα ἵεναι· οὐ γὰρ εἶναι κύριος ὧν ἐρωτῶτο ὑπ' αὐτοῦ* (Xen. *Hell.* II. 2, § 17); if the question were *τί ἔφυσ ἀμήχανος*; the answer might be (Soph. *Antig.* 79)

*τὸ βία πολιτῶν δρᾶν ἔφυν ἀμήχανος:*

and if the question were *τί λέγεις*; the answer might be *λέγω, ὅτι ἀμαρτάνεις*; if *τίς ἐστίν*; the answer might be *οὐκ οἶδα ὅστις ἐστίν*; if *πῶς δοκεῖς*; the answer might be *δοκεῖ μοι ὥς Ἡφαιστος χαλκεύει*. But if the object is something within the immediate experience of the subject, the participle may be used, and we may write *οἶδα γενήσας, οἶδα γεννήσαντά σε*, for *οἶδα ὅτι ἐγέννησα (ἐγέννησας)* or *οἶδα ἐμέ (σέ) γεννῆσαι*, where the reference to the presumed question is obscured by the agreement of the participle with

the subject or object of the verb, though it is really implied as in the other cases.

It will thus be seen that there are three main forms of the objective sentence: (A) with the infinitive; (B) with the indirect interrogation expressed by *ὅτι* or *ὥς* and the finite verb; (C) with the participle.

**585** (A) An objective sentence is very frequently expressed by the infinitive mood, which is made dependent upon the objective case governed by the main verb. Thus we may say,

βούλομαι σε	}	λέγειν,
δέομαί σου		
δοκεῖ σοι		

where in each case the infinitive expresses the action desired of, or determined on, by the object of the verb.

**586** This infinitive is particularly in its place after verbs expressing the natural constitution of a subject, its duty, its fitness, its use; as *ὁ ἄνθρωπος πέφυκε φιλεῖν*, *homo natus est ad amandum*, "man is naturally qualified for loving." To which the converse is *ὁ ἄνθρωπος πέφυκε μὴ φιλεῖν*.

In the same way a qualifying adjective, as primary predicate, may be followed by an explanatory infinitive; thus, *οὐ δεινός ἐστι λέγειν, ἀλλ' ἀδύνατος συγᾶν*. That this infinitive is equivalent to an objective case is shown by such parallelisms as (*Æsch. Pers.* 27) *φοβεροὶ μὲν ἰδεῖν; δεινοὶ δὲ μάχην*.

**587** If the verb, which thus governs the infinitive, is impersonal, the infinitive, instead of being a mere supplement to the objective case, becomes the subject of the verb. Thus, *πρέπει φιλεῖν*, "it is proper to love" = "loving is proper" (381, (c)). Connected with this is the usage of the verbal in *-τέος*, and the attraction of *δίκαιόν ἐστι* into *δίκαιός εἰμι* (421).

**588** If the subject of the infinitive is the same as that of the verb on which the infinitive depends, it is not necessary or usual to repeat it. Thus we say, *βούλομαι λέγειν*, not *βούλομαι με λέγειν*. If it is expressed, it remains in the nominative even by the side of an accusative, as in *Thucyd.* iv. 28: *οὐκ ἔφη αὐτός, ἀλλ' ἐκείνον στρατηγεῖν*.



589 If what would be a predicate of the first class (418) in the direct sentence is connected with the object of a verb in the infinitive, it is expressed in the case of the object; thus,

N. ὁ Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός, *dicebat se esse Jovis filium.*

G. ἐδέοντο αὐτοῦ εἶναι προθύμον, "they intreated him to be of good cheer."

D. ἔξεστί μοι γενέσθαι εὐδαίμονι, *licet mihi esse beato.*

A. κελεύω σε εἶναι πρόθυμον, *jubeo te alacrem esse.*

590 (B) When the objective sentence is a known fact or an expression of opinion, it is common to substitute ὅτι or ὡς with a finite verb for this construction with the infinitive. After determinate tenses, and when the objective sentence implies an unconditional fact, the verb which follows ὅτι or ὡς will be in the indicative mood; after indeterminate tenses it is frequently in the optative, and this mood is generally used in the *oratio obliqua*; but the indicative is sometimes retained, especially in the case of the future, and the construction sometimes varies between the indicative and optative even in the same proposition, when a different emphasis is intended. The following examples will suffice to illustrate these distinctions. Xen. *Cyrop.* III. 3, § 19: πάντες ὁμολογοῦσιν, ὡς αἱ μάχαι κρίνονται μᾶλλον ταῖς ψυχαῖς ἢ ταῖς τῶν σωμάτων ῥόμαις, "all admit the fact that battles are decided rather by courage than by strength of body." Id. *Anab.* I. 1, § 3: Τισσαφέρνης διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύει αὐτῷ, "Tissaphernes accuses Cyrus to his brother, (saying) that he was plotting against him." *Ibid.* II. 1, § 3: οὗτοι ἔλεγον, ὅτε Κῦρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἶη, καὶ λέγοι ὅτι περιμένειεν ἂν αὐτούς, εἰ μέλλοιεν ἔλκειν, "these said, that Cyrus was dead (an undoubted fact), but that Ariæus having fled was in his camp, and said (these being the statements of the messengers) that he would wait for them, if they intended to come."

It seems to be a matter of choice whether we shall write the infinitive with the objective case, or the finite verb with ὅτι; but the construction with ὡς is limited to those cases in which we have rather an assumption than a fact. Thus we might say, either τὸν καλὸν κἀγαθὸν ἄνδρα εὐδαίμονα εἶναι φημι or ὁμολογῶ ὅτι ὁ καλὸς κἀγαθὸς εὐδαίμων ἐστὶ: and either ὑπέσχου βοήθειάν μοι ἔχειν or

ὑπέσχον ὅτι βοήθειά μοι ἦξοι or ἦξει. But in such phrases as νομίζουσιν ὡς Ἡφαιστος χαλκεύει for χαλκεύειν τὸν Ἡφαιστον, or διέβαλλε τὸν Κύρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύει αὐτῷ, or ἐπιβουλεύειν αὐτῷ, there is not so much a statement of fact as an allegation of erroneous belief or false assertion.

To the same class belong the indirect interrogations, οὐκ οἶδα ὅστις ἐστίν, οὐκ ᾔδειν ὅστις εἴη.

**591 (C)** In those cases in which the completed action is the object of the main verb, the participle very often takes the place of the infinitive, as well as of the finite verb with ὅτι in the objective sentence. This is particularly observable after verbs which signify perception, knowledge, experience, recollection, demonstration, completion, and acquiescence; for all these verbs refer to the state which results from an action rather than to the action itself. The case is that of the object.

- N. ᾔδειν τοὺς παῖδας θνητοὺς γενήσας, "I knew myself to have begotten my children mortal," i.e. "that the children whom I begot were mortal."
- G. ᾔσθησαι πώποτε μου συκοφαντοῦντος; "have you ever yet seen me playing the false accuser?"
- D. σύννοιά σοι ἠδίκημένῳ, "I am aware of your having been wronged."
- A. c. N. οἱ στρατηγοὶ ἑώρων οὐ κατορθοῦντες καὶ τοὺς στρατιώτας ἀχθομένους, "the generals saw that they were not succeeding themselves, and that the soldiers were growing dissatisfied."

With some of these verbs the use of the participle and infinitive produces a contrast of meaning. Thus, φαίνεται εἶναι means "he appears with regard to being," i.e. "he appears to be" (*videtur*); but φαίνεται ὄν, "he appears and he is," i.e. "he manifestly is" (*apparet, constat*): and αἰσχύνομαι ποιεῖν, "I am ashamed with regard to doing," i.e. "I am restrained by shame from doing;" but αἰσχύνομαι ποίῳ, "I do it and I am ashamed," i.e. "I am ashamed of doing."

**592** These verbs, however, especially οἶδα, may exhibit the construction with ὅτι, or with ὡς after a negation: and some of

them, especially *ἀκούω*, may revert to the objective sentence expressed by the accusative and infinitive.

Thus,

(a) ἦσθοντο οἱ Ἕλληνες ὅτι ὁ βασιλεὺς ἐν τοῖς σκευοφόροις εἶη.

(b) οὐδ' ἐκεῖνο δύναμαι ἰδεῖν, ὥς οὐχὶ πάντες ἄνθρωποι τούτων τυχεῖν ἀξιώσουσι.

(c) ἀκούω καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι.

In case (a), the optative is also found in dependent relative clauses, as *ἔλεξέ μοι ὅτι ἡ ὁδὸς φέροι εἰς τὴν πόλιν, ἣν περ ὀράω, mihi narrabat, viam ducere ad urbem quam viderem.*

**593** The objective sentence may involve the apodosis of a conditional proposition, and then *ἂν* may appear by the side of the verb or participle in any one of the three forms, whether the protasis is expressed or not (above, 505). Thus we may say in the first two forms:

φησὶ δώσειν	}	εἰάν τι ἔχῃ.
φησὶν ὅτι δώσει		
ἔφη δώσειν	}	εἴ τι ἔχοι.
διδόναι ἂν		
ὅτι διδοίη ἂν		
φησὶ διδόναι ἂν	}	εἴ τι εἶχεν.
φησὶν ὅτι ἐδίδου ἂν		
φησὶ δοῦναι ἂν	}	εἴ τι ἔσχευ.
φησὶν ὅτι ἔδωκεν ἂν		

Thus we have Xen. *Cyrop.* i. 6, § 3: μέμνημαι ἀκούσας ποτέ σου, ὅτι εἰκότως ἂν καὶ παρὰ θεῶν πρακτικώτερος εἴη ἥσπερ καὶ παρὰ ἀνθρώπων, ὅστις μὴ ὁπότε ἐν ἀπόροις εἶη τότε κολακεύει, ἀλλ' ὅτε ἄριστα πράττει τότε μάλιστα τῶν θεῶν μεμνῶτο, "I remember to have heard formerly from you (the statement of your opinion), that he would deservedly obtain his wishes more easily from the gods as also from men, whoever did not flatter them when in adversity, but remembered the gods most when he was most thriving." Id. *Mem.* i. 6, § 12: δῆλον ὅτι εἰ τὴν συνουσίαν φῶν τινὸς ἀξίαν εἶναι, καὶ ταύτης ἂν οὐκ ἔλαττον τῆς ἀξίας ἀργύριον ἐπράττου, "it is clear (as a matter of fact), that if you thought the instruction worth anything, you would exact money to the full amount of that

So also in the case of those verbs which are followed by the participle. Thus, *εὑρίσκω ταύτην μόνην ἂν γενομένην τῶν παρόντων κακῶν ἀπαλλαγὴν* (Isocr. *Areop.* 16) for *ὅτι αὕτη μόνη ἂν γένοιτο ἀπαλλαγὴ*; and so throughout the four cases we might write,

- |     |                                      |
|-----|--------------------------------------|
| 1   | <i>οἰδά σε διδόντα, εἴ τι ἔχεις,</i> |
| 2   | <i>δώσουτα, εἴαν τι ἔχῃς,</i>        |
| 3   | <i>διδόντ' ἄν, εἴ τι ἔχῃς,</i>       |
| 4 a | <i>διδόντ' ἄν, εἴ τι εἴχῃς,</i>      |
| 4 b | <i>δόντ' ἄν, εἴ τι ἔσχῃς.</i>        |

**594** The rule for the use of the negative particles in objective sentences flows at once from the general distinction between *οὐ* as categorical and *μή* as hypothetical. Practically, therefore, we have *μή* when the infinitive is used, and *οὐ* when we have a finite verb or a participle; and that too whether the dependent sentence represents a categorical proposition or the apodosis of a condition. Thus (a) with an infinitive; Xen. *Hellen.* III. 2, § 10: *ἐνόμισαν αὐτὸν μὴ βούλεσθαι μᾶλλον ἢ μὴ δύνασθαι*, "they thought that he was not willing rather than not able." Thucyd. VI. 18, § 7: *νομίσατε νεότητα καὶ γῆρας ἀνευ ἀλλήλων μηδὲν δύνασθαι, ὁμοῦ δὲ τό τε φαῦλον καὶ τὸ μέσον καὶ τὸ πᾶν ἀκριβὲς ἂν ξυγκραθὲν μάλιστα ἂν ἰσχύειν*, "think that youth and age apart from each other avail nothing, and that the three classes when mixed together would have most power." Soph. *Œd. T.* 1353: *ὥς σ' ἠθέλησα μηδέ γ' ἂν γινῶναι*, "for I wished that I might not have known you" (cf. Thucyd. IV. 47). Soph. *Phil.* 1313: *παῦλαν ἴσθι τῆσδε μήποτ' ἂν τυχεῖν νόσου*, "be assured that a rest from this malady would never take place" (according to Schäfer's and Porson's reading for *ἐντυχεῖν*). Xen. *Mem.* I. 2, § 41: *οἶμαι μὴ ἂν δικαίως τοῦτου τυχεῖν τοῦ ἐπαίνου τὸν μὴ εἰδῶτα τί ἐστι νόμος*, "I think that he, who does not know what is law, would not justly obtain this commendation." Thucyd. VII. 72, § 2: *διὰ τὸ μὴ ἂν ἔτι οἶεσθαι κρατῆσαι* (where the *ἂν* belongs to *κρατῆσαι*, above, 508, (a)). Ælian, *V. H.* XI. 6: *ἔλεγεν Ἑτεοκλῆς ὁ Λάκων δύο Λυσάνδρους τὴν Σπάρτην μὴ ἂν ὑπομείναι*, "Eteocles the Lacedæmonian said that Sparta would not have endured two Lysanders." (b) With a finite verb and participle; Arist. *Eq.* 778: *ὥς δ' οὐχὶ φιλεῖ σ', οὐδ' ἔστ' εὖνους, τοῦτ' αὐτό σε πρῶτα διδάξω*, "that he does not love you, and is not well disposed, this I will first teach you." Soph. *Œd. T.* 1008: *εἰ δῆλος οὐκ εἰδὼς τί δράς*,

"it is clear that you know not what you are doing." Dem. *Andr.* 1. § 55: εἰ μὲν ὁ πατήρ τινατοι ταύτων ἐπιδωκ' ἦν αὐτ' ἂν ταύτῃ ἐνέτρπων αὐτ' ἂν ταύτ' αὐτὸ καταλείπων ἐδόκεζεν. "on the supposition that my father distrusted them, he was not likely to entrust the other property to their care, or to have told them of these things when he had so left them." Liv. XXXI. 21: ὅρα δ' ὅλως, ὅτι εἰ γὰρ αὐτὸν οὐδὲ διὰ τὸ προσήκειν αὐτῇ τὰ δεόντα ἂν ποιήσασκε; "is it clear that he well knew that he would not do what was right even on account of being related to her?"

When ὅπως is used with the present indicative, the objective sentence is distinguished from the merely protatic by the categorical negative; thus we have an objective sentence in Xen. *Hier.* 9. § 1: ὅπως οὐ πάντων ταύτων ἐπιμελητέον οὐ λέγω. "I do not say (assert the fact) that we ought not to take care of all these things." But we have a protatic sentence in Soph. *Antig.* 685: ὅπως σὺ μὴ λέγεις ὀρθῶς τάδε, οὐκ ἂν δυναίμην λέγειν (above, 532').

*Obs.* This rule holds without exception in regard to the objective sentence with ὅτι or ὥς and the finite verb, but the construction with the infinitive or participle is liable to various irregularities. (a) The infinitive in the objective clause may have οὐ, if the main verb implies assertion or claim (φάναι, λέγειν, ἀξιόειν, δικαιοῦν), opinion or expectation (οἰεῖσθαι, νομίζειν, ἡγείσθαι, δοκεῖν, ὑπολαμβάνειν, ὑποποιεῖν, ἐλπίζειν), when the οὐ is really to be taken with the whole sentence; as Thucyd. I. 39: ἡγήσαντο ἡμᾶς οὐ περιόψεσθαι = οὐχ ἡγήσαντο ἡμᾶς περιόψεσθαι. (b) The participle may have μὴ when conversely the negation is limited to the participle only; as Thucyd. II. 17: τὸ μαντεῖον προῆδει μὴ ἐκ' ἀγαθῷ ποτε αὐτὸ κατοικισθόμενον, where the μὴ cannot be thrown back upon προῆδει, but must be limited to the phrase μὴ ἐκ' ἀγαθῷ. Similarly Soph. *Phil.* 79: ἔξοιδα καὶ φύσει σε μὴ πεφυκότα τοιαῦτα φωνεῖν, where the meaning is not "I do not know," but "I do know that you are not naturally inclined to say such things."

**595** With verbs of denying, contradicting, doubting and disbelieving, the objective sentence, whether expressed by the infinitive or by the finite verb with ὅτι and ὥς, is often strengthened by a negative to imply that such would have been the direct expression of the denial, &c. Thus we may not only have, in accordance with the English idiom, Æsch. *Eumen.* 581: δρᾶσαι γάρ, ὥσπερ ἐστίν, οὐκ ἀρνούμεθα, "we (I) do not deny that I have done it, as the fact is;" but also Arist. *Eq.* 572: τοῦτ' ἀπεψήσαντ' ἂν, εἰτ' ἡρνούντο μὴ πεπτακέναι, "they would have wiped off this, and then deny to the effect that they had not fallen," i. e. saying that

they had not fallen. Soph. *Antig.* 442: φης ἢ καταρνέι μὴ δεδρακέναι τάδε; καὶ φημὶ δράσαι οὐκ ἀπαρνοῦμαι τὸ μὴ, "do you admit (that you did it) or do you deny (saying) that you did it not?" "I admit that I did it, and do not deny to the effect that I did it not." Id. *Ibid.* 264: θεὸς ὀρκωμοτεῖν τὸ μῆτε δράσαι, κ.τ.λ., "to swear by the god, to the effect that we had neither done the deed, &c." And similarly we have οὐ after ὥς or ὅτι; as in Dem. *Onel.* I. § 27: ὥς δ' οὐκ ἐκεῖνος ἐγεώργει τὴν γῆν οὐκ ἡδύναντ' ἀρνηθῆναι, "he could not deny (and say) that the other did not farm the land." Plat. *Men.* p. 89 D: ὅτι δ' οὐκ ἔστιν ἐπιστήμη, σκέψαι ἓάν σοι δοκῶ εἰκίτως ἀπιστεῖν, "consider whether I seem to you reasonably to doubt to the effect that science does not exist." Thucyd. I. 86: οὐδαμοῦ ἀντεῖπον, ὥς οὐκ ἀδικοῦσι τοὺς ἡμετέρους συμμάχους, "they nowhere denied to the effect that they are not wronging our allies." And in the use of the infinitive, if the main clause contains a negative or interrogative so as to become doubly negative, we may have μὴ οὐ for μὴ in the objective sentence (see above, 529, *Obs.* 1; 530, *Obs.*); as Plat. *Men.* 89 D: οὐκ ἀνατίθεμαι μὴ οὐ καλῶς λέγεσθαι, "I do not retract (lit. recall my move) to the effect that these things are not well said." *Phaed.* 87 A: οὐκ ἀνατίθεμαι μὴ οὐχὶ πάνυ χαριέντως ἀποδεδεῖχθαι, "I do not retract and say that it has not been charmingly demonstrated." (See below, 603).

### § VII. Illative or Consecutive Sentences.

**596** An illative sentence is properly a relative clause explanatory of an emphatic pronoun. It differs from the objective sentence as the *effect* differs from the *fact*, as διότι differs from ὅτι. Thus οὐκ ἂν ἀρνοίμην τὸ δρᾶν (Soph. *Phil.* 118) is merely *objective*, "I should not refuse the doing it" (i. e. τοῦτο τὸ δρᾶν, above, 584). But οἱ δέομαι γε τούτων οὐδενός, ὥστε σε κινδυνεύειν (Xen. *Cyr.* I. 4, § 10) is *illative*, "I do not want any one of these things to such an extent as that you should incur danger." The objective sentence therefore exhibits a fact as it is; the illative sentence exhibits a fact as it would be if the antecedent circumstances were carried far enough. It may be expressed by the relative itself, as in Soph. *Antig.* 220:

οὐκ ἔστιν οὕτω μῶρος, ὅς θανεῖν ἐρᾷ,

"there does not exist the man so foolish, who (i. e. that he) wishes to die." But most commonly the particle *ὥστε* or *ὡς* is used in the relative clause, followed either by the infinitive or by the indicative. Thus, we may say either *οὕτως ἀνόητός ἐστιν, ὥστε πόλεμον ἀντὶ εἰρήνης αἰρεῖσθαι*, "he is so foolish as to prefer war to peace;" or *οὕτως ἀνόητός ἐστιν, ὥστε πόλεμον ἀντὶ εἰρήνης αἰρεῖται*, "he is so foolish, that he prefers war to peace." The difference of these two constructions is best shown by their negative expression; for we write, in the former case, *ὥστε μὴ εἰρήνην ἀντὶ πολέμου αἰρεῖσθαι*, showing that the result is looked upon as a general one, common to the person mentioned with many others; but in the latter case we write *ὥστε οὐχ αἰρεῖται εἰρήνην ἀντὶ πολέμου*, showing that the result is regarded as a categorical assertion respecting the particular person.

*Obs.* For the use of the adverb or tertiary predicate to express the illative sentence, see above, 438, 497.

The following examples will show the various applications of the illative sentence:

(a) The positive consequence; Xen. *Mem.* i. 2, § 1: *Σωκράτης ἦν πεπαιδευμένος οὕτως, ὥστε πάνν μικρὰ κεκτημένος πάνν ῥαδίως ἔχειν ἀρκούντα*, "Socrates was so disciplined that when he possessed very little he was very easily contented." Id. *Anab.* ii. 3, § 25: *οὐχ ἦκεν ὁ Τισσαφέρνης, ὥσθ' οἱ Ἕλληνες ἐφρόντιζον*, "Tissaphernes did not come, so that (wherefore) the Greeks began to be anxious."

(b) The negative consequence; Thucyd. ii. 49: *τὰ ἐντὸς οὕτως ἐκάετο, ὥστε μὴ τῶν πάνν λεπτῶν ἱματίων τὰς ἐπιβολὰς ἀνέχεσθαι*, "the internal fever was so great, that they could not endure the weight of quite light upper garments." Æsch. *Eumen.* 36: *ὡς μήτε σωκεῖν μήτε μ' ἀκταίνειν βάσιν*, "so that I have neither strength nor can I move rapidly." Xen. *Cyr.* i. 4, § 5: *ταχὺ τὰ θηρία ἀνηλώκει, ὥστε ὁ Ἀστυάγης οὐκέτ' εἶχεν αὐτῷ θηρία συλλέγειν*, "he speedily made away with the wild beasts, so that Astyages was no longer able to collect game for him."

(c) The illative clause contains an apodosis; Xen. *Cyr.* i. 6, § 18: *ὥστε ἕκαστα, ὅποτε δέοιτο, ἔχειν ἂν παρεσκευασμένοις χρῆσθαι*, "so that whenever it was necessary he would be able to use them in a state of complete readiness." Dem. *de Chers.* § 36: *ὥστε μὴ*

ἀν δύνασθαι ἐπαυλθεῖν οἴκαδε, "so that he would not be able to return home." Id. in *Apł. Fals. Test.* § 23: ὥστ' οὐδὲ ταύτην ἂν τις ἐπετέγκοι τὴν αἰτίαν, "so that no one would be able to allege this cause." Xen. *Agēs.* i. 26: ὥστε τὴν πόλιν ὄντως ἡγήσω ἂν πολέμου ἐργαστήριον εἶναι, "so that you would really have supposed the city to be a workshop of war."

(d) The illative clause is attracted into the protasis; Xen. *Œcon.* i. 13: εἰ τις χρῶτο τῷ ἀργυρίῳ ὥστε κάκιον τὸ σῶμα ἔχει, πῶς ἂν ἔτι τὸ ἀργύριον αὐτῷ ὠφέλιμον εἴη; "if any one were to use his money, so as to be (as if he were) worse in body, how would his money be any longer useful to him?"

*Obs.* There are a few passages in which ὥστε οὐ or ὥς οὐ seems to be followed by the infinitive; but in some of these (as in Soph. *El.* 780; Eurip. *Phæn.* 1357; Dem. *Nic.* p. 1246) we ought to restore the indicative. In others (as in Herod. i. 189; Plat. *Apol.* p. 26 D; Lys. x. § 15; Thucyd. v. 40, &c.) the negative οὐ is preferred to μή, because the construction of ὥστε οὐ with the indicative would have been given in *oratione directa*, or because the negative qualifies some single word. See Shilleto on Dem. *Fals. Leg.* pp. 202—205, and compare *Journal of Philology*, III. 206.

**597** In the sense of "wherefore" ὥστε may be used with the imperative, especially in such phrases as ὥστε θάρρει, "wherefore be of good courage" (Plat. *Euthyd.* 275 C; Xen. *Cyr.* i. 3, § 18); and even with the indicative in an interrogation, as in Dem. c. *Apł. Fals. Test.* § 47: ὥστε πόθεν ἴσασιν;

**598** If a comparative or superlative adjective appears in the antecedent clause, the emphatic pronoun is necessarily omitted, as

(a) νεώτεροί εἰσιν ἢ ὥστε εἰδέναι οἷων πατέρων ἐστέρηνται.

(b) φιλοτιμότητος ἦν ὁ Κῦρος, ὥστε πάντα ὑπομεῖναι τοῦ ἐπαινεῖσθαι ἕνεκα.

**599** This is also the case when οἷός τε with the finite verb is substituted for ὥστε. Thus, for τοιοῦτός ἐστιν ὥστε ποιεῖν ταῦτα, we write οἷός τε ἐστὶ ποιεῖν ταῦτα, substituting the relative for the relative and its antecedent, and transferring the former to the antecedent clause, so as to make it a mere predication (above, 405, *Obs.* 2).



**600** Conversely, when *οἷος* intervenes between its antecedent *τοιούτος* and another relative sentence, the intermediate sentence may be omitted. Thus we may write *οὐ γὰρ δὴ ἁρμονία γε τοιούτων ἐστὶν ᾧ ἀπεικάζεις αὐτήν*, for *τοιούτον οἷον ἐκεῖνό ἐστιν ᾧ ἀπεικάζεις αὐτήν* (above, 403, *Obs.* 4); cf. *Soph. Antig.* 220 (above, 596).

**601** When the illation or consequence is regarded as the immediate effect of the main verb, the particle *ὥστε* may be omitted before the infinitive, as in *Æschyl. Ag.* 250:

*δίκα τοῖς μὲν παθοῦσι μαθεῖν ἐπιρρέπει τὸ μέλλον,*

where the main verb *ἐπιρρέπει* is neuter, and *μαθεῖν τὸ μέλλον* = *ἵνα μαθεῖν τὸ μέλλον* expresses the effect of learning by experience or suffering.

**602** When the effect is represented as an object to be avoided or prohibited, the infinitive, preceded by *μή*, *τὸ μή*, or *ὥστε μή*, requires to be carefully distinguished from the apparently similar construction of the objective sentence after verbs of denying, &c. (above, 595), and from that of the final sentence, when the end is negative (below, 609). The difference of the three cases of *μή* with the infinitive is simply this: in the *objective* sentence, *ἡρνοῦντο μή πεπτωκέναι* means "they denied the fact that they had fallen—they said that they had not fallen;" in the *illative* sentence, *θνητοὺς ἔπαυσα μή προδέρκεσθαι μόρον* means "I interposed a hindrance, so that, as the consequence of my act, they did not foresee their doom," which is much the same as saying, "and therefore they did not foresee it;" in the *final* sentence, *ἐξευλαβοῦνται μή φίλοις τεύχειν ἔριν* means "they are on their guard, to the end that they may not make a quarrel with their friends," whether that result is attained or not. So that we must always, in classifying these sentences, inquire whether the dependent clause indicates a *fact*, a *consequence* or a *motive*, and it is only in the second case that the sentence can be called *illative*; as in the following examples:

(a) *Eurip. Hec.* 867: *νόμων γραφαὶ εἰργουσι χρῆσθαι μή κατὰ γνώμην τρόποις*, i.e. "the laws impose a hindrance, and the effect is that people do not please themselves" (for the general thesis is *οὐκ ἔστι θνητῶν ὅστις ἐστ' ἐλεύθερος*, v. 864).

(b) *Herod.* i. 158: *Ἀριστόδικος ἔσχε μή ποιῆσαι ταῦτα Κυμαίους*, i.e. "he hindered them, and the effect was that they did not do these things."

(c) *Æsch. Eumen.* 210: εἰ τοῖσιν οὖν κτείνουσιν ἀλλήλους χαλῶς τὸ μὴ τίνεσθαι (γενέσθαι) μηδ' ἐποπτεύειν κότφ, i. e. "if (which is the reverse of hindrance) you give full scope to those who murder their relatives, so that you do not punish or even regard them with anger."

(d) *Eurip. Iph. T.* 1348: φόβος δ' ἦν ὥστε μὴ τέγξαι πόδα, i. e. "there was fear, and, as a consequence, caution, to the effect that the sheet-rope was not wetted by the sea."

**603** If the main clause contains a negation or interrogation, so as to become doubly negative, the particle οὐ is appended to μὴ in the illative clause (above, 529, *Obs.* 1, 530, *Obs.*, 595); thus *Soph. Œd. T.* 1065: οὐκ ἂν πιθολίμην μὴ οὐ τὰδ' ἐκμαθεῖν σαφῶς. *Xen. Apol.* § 34: οὔτε μὴ μεμνήσθαι δύναμαι αὐτοῦ οὔτε μεμνημένος μὴ οὐκ ἐπαινέειν. *Plat. Resp.* p. 427 E: ὡς οὐχ ἕσιόν σοι ὄν μὴ οὐ βοηθεῖν δικαιοσύνη. *Ibid.* p. 354 B: οὐκ ἀπεσχόμην τὸ μὴ οὐκ ἐπὶ τοῦτο ἐλθεῖν ἀπ' ἐκείνου. *Soph. Trach.* 90: οὐδὲν ἐλλείψω τὸ μὴ οὐ πᾶσαν πυθέσθαι τῶνδ' ἀλήθειαν πέρι. *Id. Œd. T.* 283: μὴ παρῆς τὸ μὴ οὐ φράσαι. *Æsch. Eumen.* 300: οὔτοι σ' Ἀπόλλων ῥύσαιτ' ἂν ὥστε μὴ οὐ παρημελημένον ἔρρειν. *Herod.* VIII. 57: οὔτε σφέας Εὐρυβιάδης κατέχειν δυνήσεται οὔτε τις ἀνθρώπων ἄλλος ὥστε μὴ οὐ διασκεδασθῆναι τὴν στρατιήν. *Soph. Ant.* 96: πείσομαι γὰρ οὐ τοσοῦτον οὐδὲν ὥστε μὴ οὐ καλῶς θανεῖν. *Xen. Anab.* III. 1, § 13: τί ἐμποδὼν μὴ οὐχὶ ἀποθανεῖν; *Æsch. Prom.* 627: τί δῆτα μέλλεις μὴ οὐ γεγωνίσκειν τὸ πᾶν; *Plat. Phæd.* p. 72 D: τίς μηχανὴ μὴ οὐχὶ πάντα καταναλωθῆναι εἰς τὸ τεθνάναι;

The same applies when the main sentence is virtually negative (above, 529, *Obs.* 1). Thus *Xen. de Rep. Lac.* VI. 2: αἰσχροὶ ἐσσι μὴ οὐκ ἄλλας πληγὰς ἐμβαλεῖν τῷ νείει. *Herod.* I. 187: Δαρεῖω δεινὸν ἐδόκεε εἶναι μὴ οὐ λαβεῖν τὰ χρήματα. *Xen. Anab.* II. 3, § 11: ὥστε πᾶσιν αἰσχύνην εἶναι μὴ οὐ συσπουδάξειν.

**604** The illative clause may become demonstrative and independent, and in this case it is regularly connected with that which would otherwise be its apodosis, by the particles ἄρα, τοίγαρ, τοίνυν, &c., or by some such combination as πρὸς ταῦτα. Thus, for ὥστε θάρρει (597) we might have θάρρει οὖν or πρὸς ταῦτα θάρρει. The particle οὖν is indicative rather of continuation and retrospect (above, 548, (31)) than of inference: and, in general, it should be

rendered rather "accordingly," "as was said," "to proceed," than "therefore," which is properly expressed by *ἄρα* and its compounds. It is to be remarked, however, that in their origin the ideas of continuation and inference are identical: *ἄρα* signifies "farther" (548, (4)); and in Thucyd. VI. 89, *καὶ ἀπ' ἐκείνου* stands for *ἄρα* in the conclusion of a regular syllogism.

### § VIII. *Final Sentences.*

**605** The end or intention of an action may seem to be regarded sometimes as an object or as an inferential consequence. It is not surprising, therefore, that the final sentence should so often approximate in form to the objective or illative sentence. Thus, such objective constructions as *βούλομαι λέγειν, ὁ ἄνθρωπος πέφυκε φιλεῖν* may be regarded as expressing the end no less than the object of action. And an illative clause with *ὥστε* may be apparently tantamount to the expression of an end. The true distinction of the three cases is that which has been already pointed out, namely, we have to inquire whether the dependent clause indicates a *fact*, a *consequence*, or a *motive*; and it is only in the third case that the sentence can be called *final*. When we say, *λέγω ἵνα εἰδῆς*, "I speak to the end, and with the intention that you may know," we neither express the *fact*, as in *λέγω σὲ εἰδέναι*, "I speak the fact that you know," nor the *consequence*, as *λέγω, ὥστε σὲ εἰδέναι*, "I speak so that as a result you know." In both the latter cases the realization is presumed or secured; but in the first case we have merely the motive or purpose which influences the speaker, whether he attains his end or not.

**606** There are three forms of the final sentence. (a) When the end is expressed by the infinitive. (b) When it is expressed by the future participle. (c) When it is expressed by a finite verb dependent on some relative or negative particle. Thus we may say, with very little difference of meaning:

- (a) *ἦλθεν ἀδικεῖν* or *ὥς* or *ὥστε ἀδικεῖν*, "he came to do wrong."
- (b) *ἦλθεν ἀδικήσων* or *ὥς ἀδικήσων*, "he came, as being about to do wrong."
- (c) *ἦλθεν ἵνα, ὅπως, ὥς* or poet. *ὅφρα ἀδικήσῃ*, "he came, in order that he might do wrong."

In this use of the infinitive or future participle, as well as in that of the third form, which is more specially appropriated to the expression of an end, we may easily distinguish these final sentences from the objective or temporal, by observing that, while in the latter an answer is made to the question "what?" or "when?" in the final sentence the question "why?" obtains an answer. Thus we may ask, τί λέγεις; "what do you say?" and answer in the objective sentence, λέγω σέ ἀδικεῖν, "I say that you do wrong." Or we may ask, πότε ἁμαρτάνει; "when does he err?" and answer in the temporal sentence, ἁμαρτάνει ἀδικῶν, "he errs when he does wrong." Or we may ask, ποῦ ἁμαρτάνει; "where does he err?" and answer with a local predication, ἁμαρτάνει, ὅπου, ἴνα, ἐν οἷς ἀδικεῖ, "he errs where he does wrong." But in all three forms of the final sentence given above, we imply the question διὰ τί ἦλθεν; "why did he come?" and the answer is, "in order to do wrong," "with the intention of doing wrong," "to the end that he might do wrong."

607 The following examples will illustrate the three forms of the final sentence:

(a) The infinitive alone is used in many idiomatic collocations, in which we wish to express the end or purpose as briefly as possible. Thus Plat. *Phædr.* p. 229 B: ἐκεῖ σκιά τ' ἔστι καὶ πνεῦμα μέτριον καὶ ποὰ καθίξεσθαι ἢ, εἰν βουλόμεθα, κατακλιθῆναι, "there is shade and a gentle breeze and grass for the purpose of sitting, or, if we please, of reclining." Eurip. *Phæn.* 25: δίδωσι βουκόλοις ἐκθεῖναι βρέφος, "he gives the child to the herdsmen in order that they may expose it." Xen. *Cyr.* IV. 5, § 1: ὄψον μὴ πέμπετε μηδὲ πιεῖν, "do not send them viands or the means of drinking." Plat. *Apol.* p. 28 E: ἄρχοντες οὓς εἴλεσθε ἄρχειν μου, "the rulers, whom you chose in order that they might rule me" (cf. Xen. *Mem.* I. 7, § 3: κυβερνᾶν κατασταθεῖς. III. 2, § 1: στρατηγεῖν ἡρημένος). With ὥς or ὥστε the final sentence with the infinitive is distinguished by the meaning from the corresponding form of the illative. Thus in Thucyd. I. 121, χρήματα δ' ὥστ' ἔχειν ἐς αὐτά, οἴσμεν, "we will contribute money, in order that we may have it for these objects," clearly implies an end or intention, and not the result as a matter of fact. The infinitive, as indicating the end, is sometimes used in the substantival form, i. e. with the article, and either

without a preposition, as in Thucyd. I. 4: τοῦ τὰς προσόδους μᾶλλον ἵεναι αὐτῷ, "in order that his revenues might come in better;" or with some preposition, e. g. πρὸς *c. accus.*, ἐπὶ *c. dat.*, ὑπὲρ or ἔνεκα *c. gen.*, as Xen. *Cyr.* VIII. 2, § 25: πολλὰ ἐμηχανάτο πρὸς τὸ πρωτεύειν, "he took many steps with a view to getting the first place." Isocr. *Demon.* § 19: αἰσχρὸν τοὺς μὲν ἐμπόρους τοιαῦτα πελάγη διαπερᾶν ἔνεκα τοῦ πλείω ποιῆσαι τὴν ὑπάρχουσαν οὐσίαν, τοὺς δὲ νεωτέρους μηδὲ τὰς κατὰ γῆν πορείας ὑπομένειν ἐπὶ τῷ βελτίῳ καταστήσαι τὴν αὐτῶν διάνοιαν, "it is disgraceful that, while merchants traverse such tracts of open sea in order to increase the property they possess, younger men cannot undergo even journeys by land in order to improve their own minds." Id. *Areop.* § 64: ἔτοιμοί εἰσιν ὅτιοῦν πάσχειν ὑπὲρ τοῦ μὴ ποιεῖν τὸ προσταττόμενον, "they are ready to undergo anything in order to avoid doing what is prescribed."

*Obs.* In a number of phrases ὥς or ὅσον with the infinitive, and originally with a final meaning, appears parenthetically, as in English: thus we have ὥς εἰπεῖν, "in order that I may so express myself," i. e. "so to speak;" ὥς ἔπος εἰπεῖν, "in order that I may express myself so largely," i. e. "to make such a sweeping assertion;" similarly ὥς ἐν κεφαλῇ εἰπεῖν, ὥς συντόμως εἰπεῖν, ὥς τὸ ὅλον εἰπεῖν, ὥς ἐν τύπῳ εἰρησθαι, ὥς σμικρὸν μεγάλῳ εἰκάσαι, ὅσον γ' ἐμὲ εἰδέναι, &c.

(b) The participle in the final sentence may agree either with the subject or with the object; thus we have Thucyd. VII. 68: ἐπὶ τὴν ἡμετέραν ἦλθον δουλωσόμενοι, "they came to our land with the intention of enslaving it." Xen. *Cyr.* VI. 3, § 6: εἰθὺς οὖν πέμπει τίνα ὁ σκόπαρχος ἀγγελοῦντα ταῦτα τῷ Κύρῳ, "immediately then the leader of the scouts sends a person to Cyrus in order to announce these things." And similarly with ὥς, Thucyd. II. 7; Xen. *Anab.* I. 1, § 3; Soph. *El.* 772.

*Obs.* There are some idiomatic phrases in which the final sense of the future participle is scarcely perceptible, as ἔρχομαι φράσων, "I go on for the purpose of telling," i. e. "I am going to tell;" ἦμα λέξων, "I was going on with the intention of telling," i. e. "I was about to say."

(c) It follows from the nature of the subjunctive and optative moods (above, 292, 513, 538), that the subjunctive will be used after determinate, and the optative after indeterminate, tenses in these final clauses; thus we have

γράφω, γράψω, γέγραφα, ἵνα μάθῃς,  
ἔγραφον, ἔγραψα, ἐγγράφειν, ἵνα μάθῃς;

and in the correlative sentences,

οὐκ ἔχω, οὐχ ἔξω ὅποι τράπωμαι,  
οὐκ εἶχον, οὐκ ἔσχον ὅποι τραποίμην.

The following are examples of the use of the subjunctive; *Æsch. Prom.* 275: τὰς προσερπούσας τύχας ἀκούσαθ', ὥς μάθητε διὰ τέλους τὸ πᾶν, "hear the fortunes that are to come, to the end that you may learn the whole throughout." *Xen. Anab.* II. 4, § 17: Τισσαφέρνης διανοεῖται τὴν γεφύραν λῦσαι τῆς νυκτός, ὥς μὴ διαβῇτε, "Tissaphernes intends to break down the bridge in the night, to the end that you may not cross the river." *Id. Mem.* III. 2, § 3: βασιλεὺς αἰρεῖται, οὐχ ἵνα ἑαυτοῦ καλῶς ἐπιμελῆται, ἀλλ' ἵνα καὶ οἱ ἐλόμενοι δι' αὐτὸν εὖ πράττωσι, "a king is chosen, not with the intention that he may take good care of himself, but to the end that those who have chosen him may prosper owing to him."

The following will suffice to illustrate the use of the optative; *Xen. Anab.* I. 9, § 21: Κύρος φίλων ᾤετο δεῖσθαι, ὥς συνεργοὺς ἔχοι, "Cyrus thought he needed friends, in order that he might have persons to co-operate with him." *Id. Cyrop.* I. 6, § 29: ἐπὶ σκοπὸν βάλλειν ἐδιδάσκομεν ὑμᾶς, ἵνα γε νῦν μὲν μὴ κακουργοίητε τοὺς φίλους, εἰ δέ ποτε πόλεμος γένοιτο, δύνασθε καὶ ἀνθρώπων στοχάζεσθαι, "we taught you to shoot at a mark, to the end that now you might not hurt your friends, and that if war ever arose, you might be able also to aim at men." After an optative, *Soph. Phil.* 324: θυμὸν γένοιτο χειρὶ πληρῶσαί ποτε, ἢ αἱ Μυκῆναι γνοῖεν κ.τ.λ., "might it be in my power to gratify my wrath with my hand, in order that Mycenæ might know, &c." And the imperative may be regarded as an optative, as in *Æsch. Suppl.* 672: γεραροῖσι γεμόντων θυμέλαι φλεγόντων θ' ὥς πόλις εὖ νέμοιτο. In *Soph. Œd. C.* 11, we ought to read στήσόν με καξίδρυσον ὥς πυθώμεθα.

**608** When the final sentence expresses an *eventual* conclusion, i. e. one in which an additional hypothesis is virtually contained, we may subjoin ἄν to ὥς or ὅπως, but not to ἵνα. This chiefly occurs after imperative sentences; thus *Soph. Electr.* 1495, 6:

χώρει δ' ἔνθα περ κατέκτανες  
πατέρα τὸν ἄμὸν, ὥς ἂν ἐν ταύτῃ θάνῃς,

"in order that you may, as *by going there you will*, die in the very

place where you murdered him." The optative is substituted for the subjunctive after past tenses, as in Herod. i. 75, 91, 99, 110. Similarly we find the optative after another optative, Soph. *Enopaus*, Fr. 423: γενοίμαν αἰετὸς ὑψιπέτας ὥς ἂν ποταθείην, "would I were an eagle, in order that I might, as in that case I should, fly over the sea." But as this eventual conclusion seldom needs to be expressed, the omission of the ἂν is more common, especially with the optative.

*Obs.* We must distinguish from this use of ὥς ἂν the occasional appearance of these particles with the optative and a superlative adverb, where ὥς is not a final conjunction, but an adverb of manner. Thus in Plato, *Phædo*, p. 82 E: τοῦ εἰργμοῦ τὴν δεινότητα κατιδούσα ὅτι δι' ἐπιθυμίας ἐστι, ὥς ἂν μάλιστα αὐτὸς ὁ δεδεμένος ξυλλήπτωρ εἴη τῷ δεδέσθαι, "contemplating the formidable nature of the prison, namely, that it consists in concupiscence, in the manner in which the person bound would most of all contribute to his own imprisonment." Similarly with a preceding ὥς in the *Phædrus*, p. 230 B: ὥς ἀκμὴν ἔχει τῆς ἀνθης, ὥς ἂν εὐωδέστατον παρέχοι τὸν τόπον, "it is at the height of its flower, in such a way, as would render the place most fragrant," where we might perhaps write ὥς in the former clause, for it is clearly the antecedent to the ὥς ἂν μάλιστα which follows.

**609** When the end is negative, we either place μή after ἵνα, ὅπως, &c., or substitute it for these particles. And here we can always distinguish between the objective and the final sentence, both when the infinitive is used and when these particles appear; for οὐ βούλομαι λέγειν, λέγω μὴ οὕτως ἔχειν or ὅτι οὐχ οὕτως ἔχει, δοκεῖ μοι ὥς οὐκ ἂν εἴη ταῦτα, are expressions of an *object* considered as a *fact*: but βούλομαι μὴ λέγειν, γράφω ἵνα μὴ ἔλθῃς, are expressions of an *end* or *purpose*. When μή is written for ὅπως μὴ with the subjunctive or optative, as in Xen. *Cyr.* i. 4, § 25: λέγεται εἰπεῖν ὅτι ἀπιέναι βούλοιτο, μὴ ὁ πατήρ τι ἄχθοιτο, we must distinguish this from the apparently similar usage of μή, after verbs of fearing, &c., because the meaning is different, because the indicative is never used after μή in the true final sentence, and because the relative particles, which never appear in the former case, may always precede μὴ in the expression of a negative end (see above, 539, *Obs.*).

**610** When the negative end is an *eventual* one, we may insert ἂν after ὥς or ὅπως, as in the former case; but in this case also we must not use ἵνα, nor can we insert the ἂν after μὴ only. The

following is an example of the optative so used, *Æschyl. Agam.* 363 :

ἐπ' Ἀλεξάνδρῳ  
τείνοντα πάλαι τόξον, ὅπως ἂν  
μήτε πρὸ καιροῦ μήθ' ὑπὲρ ἄστρον  
βέλος ἡλίθιον σκήψειεν,

“directing his bow against Paris this long time, to the end that his shaft might not, being fruitless (as a fruitless shaft would), either strike the ground short of the mark or soar up to the stars,” where the eventual conclusion is contained in the secondary predicate *ἡλίθιον*.

**611** The final sentences, like the prohibitive and dependent interrogative sentences with *μή* (above, 529, 538), are, by their nature, hypothetical clauses; as, therefore, we may say *μή κλέψεις* as well as *μή κλέψῃς*, we may say also *ὅρα ὅπως μή κλέψεις*, and even *ὅπως μή κλέψεις* without a previous imperative. It is to be remarked, however, that the appearance of the relative particle *ὅπως*, in the present case, indicates an *ellipse* or suppression of the main verb *ὅρα*, whereas the dependent sentence after verbs of fear or forethought is the same in form as the direct interrogation with *μή*, which is as complete as the question with *οὐ*, and needs no supplement (see 537).

**612** The infinitive and future indicative with *ἐφ' ᾧ* or *ἐφ' ᾧ* *τε* = *ἐπὶ τοῖσδε ὥστε* or *ἐπὶ τούτῳ ἐφ' ᾧ* *τε*, may express the condition or end proposed as the result of an action. The negative, when required, is always *μή* and not *οὐ*, even with the indicative, and this, as well as the tense of the dependent verb, sufficiently shows that the sentence is not illative but final. Thus Thucyd. i. 103: *ξυνέβησαν, ἐφ' ᾧ* *τε* *ἐξίασιν ἐκ τῆς Πελοποννήσου καὶ μηδέποτε ἐπιβήσονται αὐτῆς*, “they came to an agreement on the condition (with the intention, to the end) that they will depart from the Peloponnesus, and never set foot in it again.” Plat. *Apol.* 29c: *ἀφίμεν σε ἐπὶ τούτῳ μέντοι, ἐφ' ᾧ* *τε* *μηκέτι ἐν ταύτῃ τῇ ζητήσῃ διατρίβειν μηδὲ φιλοσοφεῖν*, “we let you off on the condition of not spending your time in these speculations or cultivating philosophy.”

The same may be expressed by *ὥστε* alone, as in Thucyd. vii. 82, § 2: *ὁμολογία γίγνεται, ὥστε ὅπλα παραδοῦναι κ.τ.λ.*, “an



agreement is made on the condition that they should give up their arms," &c.

**613** We sometimes find that a subjunctive and optative both depend upon a verb in a determinate tense: here the subjunctive denotes the first, and the optative the second or ulterior consequence; thus in Thucyd. III. 22: *παρανίσχον οἱ Πλαταιῆς φρυκτούς, ὥπως ἀσαφῆ τὰ σημεῖα τοῖς πολεμίοις ἢ καὶ μὴ βοήθοιεν*, "to make the enemies' lights unintelligible," which was the first consequence; and "to prevent the Thebans from coming to the aid of their friends," which was an ulterior consequence, resulting from the former one.

**614** If the end is not possible, or assumed to be so, as in the fourth case of conditional propositions (502, IV.), the final clause is expressed by the indicative mood; as in Soph. *Œd. T.* 1386:

εἰ τῆς ἀκουούσης ἔτ' ἦν  
πηγῆς δι' ὧτων φραγμός, οὐκ ἂν ἐσχόμην  
τὸ μὴ 'ποκλείσαι τοῦμὸν ἄθλιον δέμας,  
ἦν ἦν τυφλὸς τε καὶ κλύων μῆδέν,

"if there had been besides a means of damming up the fountain of hearing through my ears, I would not have refrained from blocking up my miserable body, in order that I might be (what I am not and cannot be) both blind and hearing nothing;" and immediately after in the same passage:

τί μ' οὐ λαβὼν  
ἔκτεινας εὐθύς, ὥς ἔδειξα μήποτε  
ἔμαντὸν ἀνθρώποισιν ἔνθεν ἦν γεγώς;

"why, having taken me in, didst thou not slay me at once, to the end that I might never have shown to men (as I am now showing)," or, "in which case I should never have shown, whence I was born?" And similarly with the unattainable wish (517), Plat. *Cræto*, p. 44 D: *εἰ γὰρ ὄφελον οἶοι τ' εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐξεργάζεσθαι, ἦν οἶοι τ' ἦσαν καὶ ἀγαθὰ τὰ μέγιστα*, "would that men in general were able to perpetrate the greatest evils, in order that they might (on the condition that they might) also effectuate the greatest

§ IX. *Causal Sentences.*

615 The causal sentence contains the expression of some contemporary or antecedent fact, which explains or accounts for the main statement. Accordingly, the causal sentence may amount to a temporal sentence, expressed *a* by the participle 576, 577), or *b* by the particles signifying *postquam* 581. But it may also be expressed by the emphatic particle *γε* *c* in the combination with *ὅτι*, or *ὅτι* after a relative: and *e* by the relative with *ὅτι*, *ὅτι*, *ὅτι*, &c. The following are examples of each class of causal sentences.

616 *a* Participle:

λέγω δὲ τοῦτο ὅτι βούλομαι ὅτι καὶ τοῦ ὅτι ἐμοί (Plat. *Phaedr.* p. 262 D.). "I speak for the following reason, because I wish you to take the same view that I do." This example is instructive, in showing, in connexion with the relative usage discussed below, the distinction between the final and causal sentences. In itself *ὅτι* may introduce a final sentence (above 607, (a)). But *ὅτι* here is here as a sort of antecedent to the causal participle *βουλόμενος* = *ὅτι βούλομαι*, and *ὅτι* is equivalent to *τοῦτου ὅτι* *ἵνα*. Now the condition, though expressed by the relative sentence, and therefore grammatically *consequent*, is logically *antecedent* (above 509). And the end is really a condition of action, and as such is expressed by a relative participle. Accordingly, what is *consequent* when expressed in the antecedent clause, is *antecedent* when expressed in the consequent clause. But the *cause* is before the effect. Therefore what is the expression of the effect (final sentence) in the one case, is the expression of the *cause* (causal sentence) in the other, simply because the structure of the final sentence with *μή* and the future or subjunctive or optative transfers the end to the future or probable, and because the structure of the causal sentence with *ὅτι* and some particle or some present or past tense of the indicative presents the circumstance as a matter of fact.

*Obs. 1* The participles in the phrases *τί βουλόμενος*, *τί μαθών*, *τί παθών* (413, (ee)), and those in the absolute nominative (445), are all causal.

*Obs. 2* If the causal sentence involves a negation, we use *οὐ* and *μή*; as *οὐ ποιήσας τοῦτο, ἀγαθὸς εἶ* (above, 530, (c)).

*Obs. 3* When the cause is stated as a matter of opinion, we prefix to the participle expressing the cause, whether it be in an absolute case, or in agreement with the subject, the relative particle *ὥς, ὥστε, ἄτε, ἄτε δὴ, οἷα, οἷον* (compare the similar objective sentences, 590). Thus,

*ὥς οὐκέτ' ὄντων σῶν τέκνων, φρόντιζε δὴ*  
(Eurip. *Med.* 1311),

"since your children no longer exist, form your plans accordingly." *ἄτε δὴ οὖν οὐ πᾶν τι σοφὸς ὢν ὁ Ἐπιμηθεὺς ἔλαθεν αὐτὸν καταναλώσας τὰς δυνάμεις εἰς τὰ ἄλογα* (Plato, *Protag.* p. 321 B), i. e. "forasmuch, however, as Epimetheus was not at all (534) a wise man, he unconsciously (578) exhausted all the endowments on the brute creation."

### 617 (b) Particles signifying *postquam*:

*νίκη δ', ἐπέπερ ἔσπετ', ἐμπέδως μένοι* (Æsch. *Ag.* 827), "and may victory, since it has followed us, remain with us continually." The negative used is of course *οὐ*. Plat. *Apol.* p. 27 C: *τίθημί σε ὁμολογούντα, ἐπειδὴ οὐκ ἀποκρίνεις*, "I assume that you agree, since you do not answer."

*Obs.* When *ἐπεὶ* is causal it properly takes *οὐ*, if a negative is required. The exceptions are chiefly found in the later writers, as Lucian, *Hermot.* 21, 9, 47; *Vera Historia*, II. 31; Plut. *Thes.* 28. In Thucyd. VIII. 38, fin.: *ἐπεὶ δὲ μὴ ἀντανάγοιεν, ἡσύχαζον, ἐπεὶ* is not causal, but temporal, and the sentence is frequentative, like those with *ὅποτε μὴ*, Thucyd. II. 15, § 1; III. 68, § 1.

### 618 (c) The particle *γάρ*:

The particle *γε* = "verily" combined with *ἄρα* = "therefore" or "further," is written *γάρ*. This combination does not differ very much in signification from *γοῦν* = *γε οὖν*. *Γάρ* signifies "the fact is," "in fact," "as the case stands;" it may often be rendered "for," but this English particle is much less extensive in its applications. *Γοῦν* signifies "at all events," "at any rate," "if it is not so in other cases, it is so in this;" it may also be rendered "for," but in still fewer instances than *γάρ*. Immediately following *καί*, the particle *γάρ* often introduces a sentence, with the meaning "and in fact," *et profecto*. In the same sense it is frequently placed after *ἀλλὰ* and *ἀλλ' οὐ*. The collocation *οὐ γὰρ ἂν* is often used to introduce a contradictory alternative, as *οὐ γὰρ ἂν δεῦρ' ἰκόμην*, "I should not otherwise have come hither." With the interrogative, *γάρ* expresses the effect of something observed; thus, *τί γὰρ σὸν ὄμμα συντέτῃκε*; (Eurip. *Med.* 689), "ah! why is thine eye

bedimmed?" The following passage will show the slight difference between *γάρ* and *ἐπεὶ*:

οὐ γὰρ ἐν ἀμετέρῃ γνώμῃ λύρας  
ᾧπασε θέσπιν αἰοιδᾶν  
Φοῖβος, ἀγήτωρ μελέων· ἐπεὶ ἀντάχῃς' ἂν ὕμνον  
ἀρσένων γέννα (Eurip. *Med.* 424),

i. e. "*the fact is*, that Phoebus did not bestow the gift of lyric poetry on our sex: *since*, if he had, we should have given the males song for song." But *γάρ* might have been written for *ἐπεὶ*, cf. Æsch. *Prom.* 333: πάντως γὰρ οὐ πείσεις νιν οὐ γὰρ εὐπιθής, "*the fact is*, you will altogether fail to persuade him: *indeed*, he is not easily persuaded." See Porson, *ad Eurip. Med.* 139, 140. *Γάρ* is often placed first with an explanatory clause, which is sometimes followed by *οὖν*, as in Herod. vi. 11: ἐπὶ ξυροῦ γὰρ ἀκμῆς ἔχεται ἡμῖν τὰ πρίγματα—νῦν ὦν, κ. τ. λ.

619 (d) The particle *γε*:

*Γε* alone is sometimes nearly equivalent to *γάρ*, especially when it follows *μέν*: before *μέν* or *μήν*, it simply conveys an asseveration. But the use of *γε* in causal sentences is chiefly after the relative, to which it gives the same sense as the Latin *quippe qui*. Thus,

οἳ γε τὸν φύσαντ' ἐμὲ  
οὕτως ἀτίμως πατρὶδος ἐξωθούμενον  
οὐκ ἔσχον οὐδ' ἡμυναν  
(Soph. *Œd. C.* 428),

i. e. "for they did not maintain or defend me."

620 (e) The relative with a preposition:

*Ὅννεκα* for *τούτου ἕνεκα ὅτι*; *ἀνθ' ὧν* for *ἀντὶ τούτων ὅτι* (above, 407) are common forms for the expression of the causal sentence; as

ἐποικτεῖρω δέ νιν,  
ὁθούνεκ' ἄτη συγκατέζευκται κακῇ  
(Soph. *Aj.* 123),

"I pity him because he has become the yoke-fellow of a pernicious distraction."

*Obs.* The connexion between the causal and the illative sentence is best shown by the transition from the use of *γάρ*, *γούν*, &c. in the former, to that of *ἄρα*, *τοίγαρ*, *οὖν*, &c. in the latter (above, 604).

§ X. *Concessive Sentences.*

621 The concessive sentence differs from the hypothetical clause in the same way as *εἰ οὐκ ἔῤῥς* differs from *εἰ μὴ ἔῤῥς*, namely, as an assertion of fact differs from a mere assumption; but we sometimes find conditional clauses used in a concessive sense, just as *etiāmsi* may approximate in meaning to *quamquam*; and in a lively and vivid style the assumption may be stated as a fact past and gone; thus *καὶ δὴ* = "even now" or "just now," may be used with the perfect indicative in the hurried statement of an hypothesis, e. g. *καὶ δὴ τεθνᾶσι· τίς με δέξεται πόλις*; (Eurip. *Med.* 386), i. e. "they are just now dead (= suppose them dead): what city will receive me?"

The commonest mode of expressing our "although" in Greek is by the *participle*, either alone (530, (c)), or followed by *περ* (in the poets), or preceded by *καὶ περ*. The student must be careful not to suppose that *καὶ περ*, in itself, signifies "although." This fancy is the cause of the common blunder of placing *καὶ περ* before a finite verb in modern Greek composition<sup>1</sup>. The participle, which alone occurs in this combination, expresses the concession, and *καὶ περ* means "even very much;" like the Latin *quam-vis*, *quantum-vis*, "as much as you please." If a negative is required, it must be *οὐ*.

The concessive sentence is sometimes strengthened by *ὅμως*, *εἴτα*, *ἔπειτα*, "nevertheless," which, though belonging to the verb, are sometimes, apparently, attached to the participle. Thus,

*πιθοῦ γυναιξί, καὶ περ οὐ στέργων, ὅμως*  
(Æsch. *Sept. c. Theb.* 709),

"albeit you love them not, still yield to women."

*καὶ γὰρ σ' ἰκνοῦμαι, καὶ γυνή περ οὐδ', ὅμως*  
(Eurip. *Orest.* 679),

"I too, although I am a woman, nevertheless beseech you." For *ὅμως* with dependent *μέν*, see *Theætet.* 145 D, above, § 565.

622 The concession is often expressed by *καὶ τοι*, "of a truth," which is generally used with the finite verb, in the sense

<sup>1</sup> For the correction of the three passages, in which alone *καὶ περ* seems to be used with a finite verb, see our remarks in the *Journal of Philology*, I. p. 220.

“and yet;” but is sometimes construed with the participle, like *καί περ*. Thus,

*καί τοι φάμεν γέ που ἀδύνατον εἶναι, ἀλλ’ ὅμως, κ. τ. λ.*  
(Plat. *Phædo*, p. 68 E).

*οὐδέ μοι ἐμμελέως τὸ Πιττάκειον νέμεται καί τοι σοφοῦ παρὰ φωτὸς εἰρημένον* (Id. *Protag.* p. 339 c).

**623** For *καί τοι*, in both its constructions, the Attic writers idiomatically employ *καὶ ταῦτα*, “and that too” (of something which has just been said, 411, (bb)), which may be rendered “withal,” “all the while.”

(a) Like *καί περ* with the participle :

*“Ὀμηρος—οὔτε ἰχθύσιν αὐτοὺς ἐστιᾶ, καὶ ταῦτα ἐπὶ θαλάττῃ ὄντας, οὔτε ἐφθοῖς κρέασιν* (Plat. *Resp.* p. 404 B), “although they were living by the sea.”

After the participle :

*νῦν γοῦν ἐπεχείρησας, οὐδὲν ὦν καὶ ταῦτα* (Plat. *Resp.* p. 341 c), “just now at any rate you have made the attempt, being nobody all the while” or “although you have made nothing of it, have utterly failed.”

Followed by *ὅμως* :

*καὶ ταῦτα τρεῖς ἀδικίας πράξαντες, ὅμως φατέ ἡμᾶς παρανομῆσαι* (Thucyd. III. 66), “and yet, after having perpetrated three iniquities, you nevertheless say that we have transgressed.”

(b) Like *καί τοι* with the finite verb :

*καὶ ταῦτα κούφως ἐκ μέσων ἀρκυσμάτων ὤρουσεν* (Æsch. *Eumen.* 112), “and yet (or “and withal”) he has leapt lightly from the midst of the nets.”

With an adjective *καὶ ταῦτα* means “and that too” or “and withal.”

We must not confuse *καὶ ταῦτα* with *καὶ κεῖνο*, which is used with the participle in Plato, *Resp.* p. 442 c : *ἔχον αὖ καὶ κεῖνο ἐπιστήμην ἐν αὐτῷ*, “because that also has science in itself.”

*Obs.* For the use of *ἐπεὶ* and *οὐχ ὅτι* in concessive sentences, see above, 548, (16), (30).

§ XI. *Conclusion. Irregularities of Construction.*

**624** Syntax, as a part of grammar, is concerned only with those constructions which are according to rule. Irregular or ungrammatical constructions, which arise from haste, carelessness or colloquial usage, must be pointed out by the teacher, when they occur. The following are the chief anomalies, which are found in the Greek authors.

**625** *Anacoluthon* (ἀνακόλουθον), or non-sequence, is when the end of a sentence does not correspond to the beginning, and generally arises from a change in the mode of expression, as if the writer had forgotten how he began; thus, ἀποβλέψας γὰρ πρὸς τοῦτον τὸν στόλον, ἔδοξε μοι πάγκαλος εἶναι (Plat. *Legg.* p. 686 D).

**626** *Asyndeton* (ἀσύνδετον), or non-conjunction, is when two really connected sentences follow without any particle of connexion, whether copulative or adversative. This omission is generally designed to produce an abrupt emphasis. It is most common in lyric poetry, but we find it occasionally in prose, for instance, after the adverb πάντως, as in Plat. *Resp.* p. 504 E: ἀλλὰ καὶ σὺ ἐρώτα, πάντως αὐτὸ οὐκ ὀλιγάκις ἀκήκοας.

**627** *Ellipse* (ἔλλειψις), or suppression, is when a word or phrase, which is grammatically necessary for the completion of a sentence, is so easily understood from the inflexions or construction that it is omitted without creating any ambiguity. Thus, if we say ἐτίπτετο πολλὰς, we readily understand πλήγας. If we say οἱ πάλαι, τὰ πρὶν, every one supplies ἄνθρωποι, πράγματα (399, (b)). Such words as ὁδός, γῆ, &c. are constantly suppressed with feminine adjectives or pronouns; as τῇδε ἐπορεύετο, ἡ ἔρημος, &c. (166, 399, (e)). So also the neuter article with a genitive case, as τὰ τῶν θεῶν, “all that belongs to or proceeds from the gods.” There is sometimes a suppression of the apodosis of a conditional proposition, when it is directly opposed to another alternative, as in Plat. *Protag.* p. 325 D: ἐὰν μὲν ἐκὼν πείθεται εἰ δὲ μὴ, κ.τ.λ., “if the child obeys willingly, all is well—if not, they compel him.” Sometimes there is only a quasi-ellipse in this case, as in Thucyd. III. 44, which ought to be read ἦν τε γὰρ ἀποφῆνω πάντῃ ἀδικούντας

αὐτοὺς, οὐ διὰ τοῦτο καὶ ἀποκτεῖναι κελεύσω, ἦν τε καὶ ἔχοντάς τι ξυγγνώμης (scil. ἀποφώνω αὐτοὺς), εἰεν, "let that pass, what of that?" The omission of the former of two negatives in a disjunctive sentence belongs to the figure of ellipse; thus we have *Æsch. Ag.* 515: Πάρις γὰρ οὔτε συντελής πέλις ἐξεύχεται τὸ δράμα τοῦ πάθους πλέον, "[neither] Paris nor his accomplice city boasts that the deed is more than the suffering."

*Aposiopesis* (ἀποσιώπησις) is a kind of ellipse. Thus we omit the imperative in *Soph. Antig.* 577: μὴ τριβᾶς ἔτι! and in the corresponding English, "no more loitering!"

**628** *Brachylogy* (βραχυλογία), or brevity of expression, is when something is formally omitted, but really included in some other part of the sentence from which it may be supplied. This is of very frequent occurrence in Greek, as in other languages. Thus in *Æsch. Ag.* 364, καὶ τὸν μὲν ἤκειν, τὸν δ' ἐπεισφέρειν κακοῦ κώκιον ἄλλο πῆμα, we have to supply, after ἤκειν, the words πῆμα κακὸν φέροντα, which are suggested by what follows. One of the most important kinds of brachylogy is the *zeugma* (ζεύγμα), when a particular verb, which is properly applicable only to one part of the sentence, is made generally applicable to the whole context. Thus in *Pind. Ol.* i. 88, ἔλεν δ' Οἰνομάου βίαν πάρθενόν τε σύν-ευνον, the meaning is, "he conquered the mighty *Ænomaus*, and obtained the virgin as his bride," so that ἔσχεν must be supplied for the second clause. By another species of brachylogy we have contractions of the sentence, as in *Thucyd.* ii. 59, οἴκτω σῶφρονι λαβόντας, where the noun and its epithet must be repeated in the accusative after λαβόντας.

**629** *Pleonasm* (πλεονασμός), or redundance of phraseology, which is the converse of brachylogy, can hardly be considered as a grammatical irregularity. Omissions may produce an ungrammatical structure, but superfluities leave the syntax as it was. The *figura etymologica* (464) very often amounts to a pleonasm. Repetitions of synonyms, such as πάλιν αὖθις, τάχα ἴσως, secondary predications of the main predicate, such as ἔφη λέγων, and repetitions in a negative form, such as οὐχ ἦκιστα ἀλλὰ μάλιστα, γνωστὰ κοῦκ ἀγνωστα, μή τι μακεστῆρα μῦθον ἀλλὰ σύντομον λέγων, all belong to this class.



630 *Hyperbaton* (ὑπέρβατον), or inversion, is when words are placed out of their natural order. Plato uses this term in speaking of the transposition of the word μέν in a passage of Simonides (*Protag.* p. 343 E), and exemplifies the thing in *Resp.* p. 358 E, *περὶ γὰρ τίνος ἂν μᾶλλον πολλάκις τις νοῦν ἔχων χαίροι λέγων καὶ ἀκοίῳ*, where *πολλάκις* belongs to the participles at the end of the sentence. The *hyperbaton* invariably takes place when there is a brachylogy of opposition, as in *Æsch. Prom.* 276: *πρὸς ἄλλοτ' ἄλλον πημονή προσιζάνει*, "calamity sits down, now by one man, now by another" (*ἄλλοτε μὲν πρὸς ἄλλον, ἄλλοτε δὲ πρὸς ἄλλον*).

## PART VI.

### METRE.

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#### § I. Definitions.

**631** RHYTHM (ῥυθμός, *numerus*) is a certain symmetry produced by a methodical arrangement of words according to their long and short syllables, and by a recurrence of an emphasis at intervals. If the rhythm is not regulated by fixed laws, it is said to be prosaic (*solutæ orationis numerus*). If the emphasis recurs according to a definite measure, the *rhythm* becomes *metre* (μέτρον). Every recurrence of the emphasis is called a *metre*, and those collections of metres, which recur as distinct wholes, are called *verses* (στίχοι, *versus*).

**632** The emphasis on which the metre depends is called the *ictus*, because the time was marked by a stamp of the foot; and when the emphatic and unemphatic parts of the metre are contradistinguished, they are called the *arsis* (ἄρσις) and *thesis* (θέσις) respectively, i. e. the *raising* and *lowering* of the voice.

**633** It has been already mentioned (34) that a short syllable is considered as one *mora*, or *time*, and that a long syllable has two of such *moræ*.

**634** It is customary to call every division of time, from two short syllables up to eight *moræ*, in certain combinations, by the name of a *foot*; thus we have,

Of two syllables:

<i>Pyrrhichius</i> ,	υυ,	as λόγος,	of two <i>moræ</i> .
<i>Iambus</i> ,	υ—,	λόγους,	three <i>moræ</i> .
<i>Trochæus</i> or } <i>Choreus</i> ,	—υ,	τούσδε,	...
<i>Spondæus</i> ,	— —,	τούτους,	four <i>moræ</i> .

## Of three syllables :

<i>Tribrachys</i> ,	υ υ υ,	as λέγετε,	of three moræ.
<i>Dactylus</i> ,	— υ υ,	τύπτετε,	four moræ.
<i>Anapæstus</i> ,	υ υ —,	ταμιῶν,	...
<i>Amphibrachys</i> ,	υ — υ,	ἔμοιγε,	...
<i>Creticus</i> or <i>Amphimacer</i> ,	} — υ —,	πλουσίων,	five moræ.
<i>Bacchius</i> ,		ἑμαντῆς,	...
<i>Antibacchius</i> ,	— — υ,	τύπτουσι,	...
<i>Molossus</i> ,	— — —,	τυπτόντων,	six moræ.

## Of four syllables :

<i>Proceleusmaticus</i> ,	υ υ υ υ,	ἀπότομος,	four moræ.
<i>Pæon primus</i> ,	— υ υ υ,	παντόπορος,	five moræ.
<i>Pæon secundus</i> ,	υ — υ υ,	ἐτύπτετο,	...
<i>Pæon tertius</i> ,	υ υ — υ,	ἐτέτυπτο,	...
<i>Pæon quartus</i> ,	υ υ υ —,	Βορεάδων,	...
<i>Ionicus a minore</i> ,	υ υ — —,	βασιλείων,	six moræ.
<i>Ionicus a majore</i> ,	— — υ υ,	περσέπτολις,	...
<i>Diæmbus</i> ,	υ — υ —,	ἀνωδύνοις,	...
<i>Ditrochæus</i> ,	— υ — υ,	ἐκδοθέντα,	...
<i>Choriambus</i> (i. e. choreus or tro- chee + iambus),	} — υ υ —,	ἀμφιλόγων,	...
<i>Antispastus</i> ,		ἀμάρτημα,	...
<i>Epitritus primus</i> ,	υ — — —,	ἀναλήτων,	seven moræ.
<i>Epitritus secundus</i> ,	— υ — —,	δυστυχούντων,	...
<i>Epitritus tertius</i> ,	— — υ —,	πορρωτέρω,	...
<i>Epitritus quartus</i> ,	— — — υ,	συμπράσσουσι,	...
<i>Dispondæus</i> ,	— — — —,	κηρυχθέντων,	eight moræ.

Although the student will meet with this nomenclature everywhere, and must therefore be acquainted with it, there can be no doubt that it points to a classification, which is not only unnecessary, but erroneous. Indeed, it would not be too much to say, that all the difficulties which beset the study of metre arise from the original blunder of giving the name *foot*, indiscriminately, to a mere *arsis* or *thesis* and to a complete metre. While, therefore, in the following remarks, it is thought necessary to retain this nomenclature for certain combinations of syllables, care will be

taken to make as little use as possible of the term *foot* in speaking of them.

635 If in any verse the regular course of the rhythm is preceded by an unemphatic syllable, whether long or short, or by a *Pyrrhichius*, this is called an *anacrusis*, or "back-stroke." If the *anacrusis* extends to three or four *moræ*, it is called a *basis*. It is customary to mark the onward course of the ictus by the acute accent, that of the back-stroke by the grave, and the basis by the two crossing one another; thus the Asclepiadean verse is marked

*Mæce|nds ata|vis || édite | régibus ||.*

The Alcaic,

*Và|lés ut | alid || stét nive | cándidum ||.*

If the rhythm is supposed to be imperfect or redundant, to the same extent, at the end of the verse, the metre is said to be *catalectic*, or *hypercatalectic*. Thus the Saturnian measure, or *tripudiatio*, which is common to old Latin with nearly all languages, properly begins with an *anacrusis*; e. g.

*Mà|lúm da|búnt Me|télle || Névi|s po|ète ||.*

*Thè | kíng was | in his | párlour || cóunting | óut his | móney ||.*

And the common pentameter consists of two *catalectic tripodia*, as compared with the accompanying hexameter, which is *acatalectic*; e. g.

*Grátulor | Æchali|dm titu||'ts ac|cédere | véstris ||*  
*Victo|rém vict|æ' || súccubu|sse que|rór ||.*

636 Rhythms are divided into three classes, according to the ratio between the *arsis* and the *thesis*. If the ratio is  $\frac{1}{2}$ , they are called *equal*; if  $\frac{2}{3}$ , they are termed *double*; if  $\frac{3}{4}$ , they are designated as *hemiolian* (*ἡμιόλιος*, *sesquialter*) rhythms. To these some add the *epitrite* rhythms, in which the ratio is  $\frac{3}{4}$ .

637 The *dactyl* and *anapest* furnish *equal* rhythms; for

— = ∪ ∪.

The *iambus* and *trochee* furnish *double* rhythms; for

∪ : — :: 1 : 2, and — : ∪ :: 2 : 1.

The *cretic* and *pæonic* rhythms are *hemiolian*; for

— ∪ : — :: 3 : 2.

But practically, all metre may be considered as made up of *equal* or *double* rhythms; i.e. the ratio of the *arsis* to the *thesis* is always, in reality, either 1 : 1 or 2 : 1; and even the *double* rhythms are so arranged *metrically* that the result is the *equal* ratio.

**638** We shall begin, therefore, with the *primitive* equal rhythms, i.e. the *dactylic*, and show how the others are successively derived from and assimilated to these.

## § II. *Equal Rhythms.*

### A. *Dactylic Verse.*

**639** The only dactylic rhythm, which appears in long systems of single lines, is called the *Hexameter*, because it contains six metres, or repetitions of the ictus. In these metres the arsis is always a long syllable; the thesis may be either one long or two short syllables (i.e. the foot, as it is called in the ordinary nomenclature, may be either a dactyl or a spondee), except in the fifth metre, which, as a general rule, will take the latter, and in the sixth, which must take the former alternative, i.e. the fifth will, in nearly every case, be a dactyl, and the sixth will, in every case, be a spondee. The following are examples:

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς.

— — — | — — — | — — — | — — — | — — — | — —

πολλὰς δ' ἰφθίμους ψυχὰς Ἀϊδὶ προέειπεν.

— — | — — | — — | — — — | — — — | — —

οὐνεκα τὸν Χρῦσῃν ἡτίμησ' ἀρητῆρα.

— — — | — — | — — | — — | — — | — —

As the sixth metre always terminates the system, the quantity of the last syllable is not taken into account, or is *common*, as it is called. In Homer, dactyls are more usual than spondees in any one of the first five feet. In the fifth foot the spondee is of very rare occurrence.

**640** It is considered almost essential to the harmony of a line that ~~some~~ one or more of its metres should be divided between different words. The division is called a *Cæsura* or "cutting."

The half of a metre is technically called a *Hemimer* (ἡμιμερής), and the most usual and pleasing *cæsuras*, which divide the third and fourth metres respectively, are called the *penthemimeral* and *hephthemimeral cæsuras*.

**641** In the dactylic hexameter there is generally a *penthemimeral cæsura*, as in all the lines quoted above; sometimes also a *hephthemimeral cæsura*, as in the first two of those lines.

**642** Sometimes a sort of *penthemimeral cæsura* is effected by dividing a dactyl in the third metre between a trochee,—whether constituting a whole word, or forming its last two syllables,—and a short syllable at the beginning of a word. There are three instances of this in the first six lines of the *Iliad*, and the practice is very common throughout the poem. The two species are given in the consecutive lines,

ὕμῶν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες  
 — | — | — : — | — | — | —  
 ἐκπέρσαι Πριάμοιο πόλιν εὐ δ' οἴκαδ' ἰκέσθαι  
 — | — | — : — | — | — | —

**643** As the first syllable of every metre necessarily has the *ictus*, we often find in Homer that a syllable naturally short is made long, in consequence of its belonging to the *arsis*. This is particularly the case when there is a *cæsura* also. As an example of both we may take

φίλε κασέγγητε κόμισαί τε με δός τε μοι ἵππους.

**644** Many peculiarities of Homeric versification are due to the loss of an original digamma (above, 18, (j)); thus it is certain that *Il.* i. 193,

ἕως ὃ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,

was written and pronounced originally

ἄφος ὃ ταῦθ' ὥρμαινε, κ.τ.λ. (above, 145, 170).

**645** Not only does custom require, that, at the close of a dactylic system, the dactyl should be represented by a spondee, or indeed by a trochee, in which the thesis is represented by a single syllable, or even a single time; but the *ictus* alone may occasionally

suffice for the close of a set of dactylic metres. This is particularly the case with the dactylic *penthemimer*; and a particular class of poems, the *elegiac*, is written in complete hexameter lines, followed alternately by hexameters consisting of two *penthemimers*. It is the fashion to call these clipt hexameters by the name of *pentameters*; but this is decidedly erroneous; for the arsis occurs six times in the second, no less than in the first line of the elegiac couplet, and there is no reason for supposing that the omission of the *thesis*, after the penthemimeral cæsura, can alter the measurement of the line, which depends on the repetitions of the *arsis*. Example :

σχήματα δ' ὄρχησις τόσα μοι πόρεν, ὅσ' ἐνὶ πόντῳ  
κύματα ποιῆται χεῖματα νύξ ὅλοή.  
 — — — | — — — | — — — : — — — | — — — | — — — | — — ||  
 — — — | — — — | — — — || — — — | — — — | — — — ||

646 From the custom of finishing off the hexameter line with a spondee, which in the elegiac line was represented by a long syllable only, arose the practice of counting dactylic rhythms by *dipodia*, in which there was only a single arsis to each pair of feet. The simplest form of this dactylic dipodia is the *Adonius*, which finishes off the Sapphic stanza. But it very often appears as a catalectic *dipodia*, i. e. as a *triemimer*, in which case it is called a *choriambus*, and sometimes whole systems of dactylic verse are represented by *choriambi*. The following examples will show the successive steps in the process :

- (a) Simple Adonius, or dactylic dipodia :

πότνια θυμόν.  
 — — — | — — ||

- (b) Two dipodia :

ἀδυμελὲς χάρισσα χελιδοῖ.  
 — — — | — — — | — — — | — — ||

- (c) Penthemimer :

ἐν δὲ Βατουσιᾶδης.  
 — — — | — — — | — — ||

- (d) Hephthemimer :

ταῦτα μὲν ὡς ἂν ὁ δῆμος ἅπας.  
 — — — | — — — | — — — | — — ||

(e) Hexameter divided into three dipodiæ, with a basis prefixed to each; the first two are called *Glyconicæ*, and the third *Pherecrateus*:

γουνσῦμαί σ' ἐλαφηβόλε

⌘ — || ⌘ ♂ ♂ | — ♂ ♂

ξανθὴ παῖ Διὸς ἀγριῶν

⌘ — || ⌘ ♂ ♂ | — ♂ ♂

δέσποιν' Ἄρτεμι θηρῶν.

⌘ — || ⌘ ♂ ♂ | — — ||

The *Pherecrateus* was σύμπτυκτος ἀνάπαιστος.

(f) Hexameter of dipodiæ, without a change in the last foot:

Μῶσ' ἄγε Καλλιόπα, θύγατερ Διὸς

⌘ ♂ ♂ | — ♂ ♂ | ⌘ ♂ ♂ | — ♂ ♂

ἄρχ' ἐρατῶν ἐπέων, ἐπὶ δ' ἔμερον

⌘ ♂ ♂ | — ♂ ♂ | ⌘ ♂ ♂ | — ♂ ♂

ὕμνον, καὶ χαριέντα τίθει χορόν.

⌘ — | — ♂ ♂ | ⌘ ♂ ♂ | — ♂ ♂ ||

(g) Two dipodiæ with basis prefixed, the former dipodia appearing as triemimer or choriambus: this is called the *Asclepiadean* verse:

ἦλθες ἐκ περάτων γᾶς ἐλεφαντίαν

⌘ ♂ || ⌘ ♂ ♂ | — || ⌘ ♂ ♂ | — ♂ ♂ |

λαβὰν τῷ ξίφεος χρυσοδέταν ἔχων.

⌘ — || ⌘ ♂ ♂ | — || ⌘ ♂ ♂ | — ♂ ♂ ||

(h) Two *triemimeral* or imperfect dipodiæ precede the complete dipodia in the trimeter of dipodiæ:

τέγγε πνεύμονα Φοῖνῳ· τὸ γὰρ ἄστρον περιτέλλεται

⌘ — || ⌘ ♂ ♂ | — || ⌘ ♂ ♂ | — || ⌘ ♂ ♂ | — ♂ ♂

μηθὲν ἄλλο φυτεύσης πρότερον δένδρεον ἀμπέλω.

⌘ — ♂ | ⌘ ♂ ♂ | — || ⌘ ♂ ♂ | — || ⌘ ♂ ♂ | — ♂ ♂ ||

### B. Anapæstic Verse.

647 The *anacrusis* gave rise to another form of dactylic verse, which derived its name *Anapæst* (ἀναπαίω), from the same circumstance as the *anacrusis* itself, namely, from the back-stroke in the



rhythm. The dactylic *ictus*, preceded by an anacrusis of two short syllables, was employed as a suitable expression of the marching step. And, alternating with dactyls and spondees, anapaestic dipodia were found to be a convenient vehicle for martial music. There are two peculiarities about this verse which establish its origin. (1) that the system, whether long or short, is always terminated by a *catalectic* dipodia, i. e. by a long syllable after a pure anapaest, so that the cadence was always that of the dactylic hexameter; (2) that before this termination there was no division of lines marked by a common quantity in the concluding syllables, but one continuous sequence of metres: this was called the *Synaphæa*, and indicates the secondary and incomplete nature of the anapaest itself.

648 The most usual anapaestic system is the *dimeter*, which consists of longer or shorter collections of perfect dipodia, either in pairs or single metres, followed by a pair of dipodia, the last of which is *catalectic*. This *catalectic* dimeter is called a *Paræmiac*. There is only one ictus in each dipodia, and this falls on the long syllable of the first foot in the metre. As a result of this rhythmical arrangement, it was desirable that every dipodia should be detached, i. e. there should be no *cæsura* between two dipodia. This, however, is not necessary in the *paræmiac*, in which an attempt is made to imitate the cadence of the dactylic hexameter. But in the *paræmiac* it is necessary that the last foot of the last complete dipodia should be an anapaest, unless the anapaest appears in the *catalectic* dipodia (as in *Æsch. Pers.* 32, *Agam.* 367; see however *Suppl.* 973, unless the verse is corrupt). Another consequence of the dactylic origin of anapaestic verse is observable in the rules of quantity to which it is subject. For here, as in the Homeric hexameter, even the Attic poets introduce *open* vowels and diphthongs, i. e. long vowels and diphthongs in the *ultima* are short before vowels in the next word. The following example may suffice to show the principles of this metre:

δέκατον μὲν ἔτος τόδ' ἐπεὶ Πριάμου

υ υ υ | υ υ - || υ υ υ | υ υ - || pure dimeter.

μέγας ἀντίδικος

υ υ υ | υ υ - || pure basis.

διθρόνου Διόθεν καὶ διακήπτρου

υ υ υ | υ υ - || - υ | - - || two spondees in second dipodia.



ἱερὸν Τρωῶλον ἀμείψασα, θαῶζω  
 υυ ὲ | - || υυ ὲ | - || υυ ὲ | - ||  
 Βρομίφ πόνον ἡδὺν κάματόν τ' εὐ-  
 υυ ὲ | υυ ὲ | - || υυ ὲ | - ||  
 κάματον Βάκχιον εὐαζομένα θεόν.  
 υυ ὲ | - || υυ ὲ | - || υυ ὲ | - ||

In the following the anapæsts appear after the *Ionici*; which however are preceded by a long anapæstic parodos:

πεπέρακεν μὲν ὁ περσέπτολις ἤδη  
 υυ ὲ | - || υυ ὲ | - || υυ ὲ | - ||  
 βασιλῆιος στρατὸς εἰς ἀντίπορον γείτονα χώραν  
 υυ ὲ | - || υυ ὲ | - || υυ ὲ | - || υυ ὲ | - ||  
 λινοδέσμφ σχεδία πορθμὸν ἀμείψας  
 υυ ὲ | - || υυ ὲ | - || υυ ὲ | - |  
 ᾿Αθαμαντίδος ᾿Ελλας  
 υυ ὲ | υυ ὲ | - ||  
 πολύγομφον ὄδισμα ζύγον ἀμφιβαλὼν αἶχενι πόντου.  
 υυ ὲ | υυ ὲ | - || υυ ὲ | υυ - || ὲ υυ | - - ||

### § III. Double Rhythms.

#### A. Trochaic Verse.

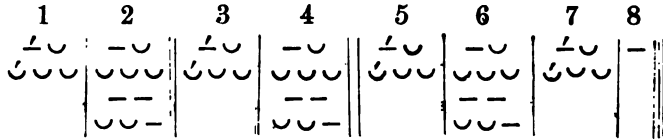
651 By the omission of the second *mora* of the thesis, the dactyl becomes a trochee; by the omission of the first *mora* of the thesis, the anapæst becomes an *iambus*. There is every reason to believe, that, as the dactyl is antecedent to the anapæst, so is the *trochee* to the *iambus*.

652 The simplest and oldest form of trochaic verse is the *Ithyphallicus* or *tripudiatio*, in which the ictus recurred three times; as in

πάντροφος πελειάς  
 ὲ υ | ὲ υ | ὲ υ ||  
 κάρφεται γὰρ ἤδη.  
 ὲ υ | ὲ υ | ὲ - ||

**653** With an *anacrusis*, two or more couplets of this constitute the Saturnian verse of the ancient Italians (635).

**654** But at a very early period, trochees were arranged in dipodia with a single ictus to each, which necessarily fell on the first syllable. The commonest arrangement was that called the *Trochaic Tetrameter Catalectic*, in which two complete dipodia are followed by two dipodia incomplete, i.e. by a *ληκίθιος*, as it was termed. The scheme of this metre is as follows :



(a) In the case of proper names a dactyl may appear in the first, second, third, fifth or sixth place.

(b) If the last word is a *cretic*, or the seventh foot a tribrach, the sixth cannot be either a spondee or an anapaest.

(c) And if the first dipodia terminates with a word, accompanied by a pause in the sense, the second place will admit only the trochee or the tribrach.

(d) The first pair of dipodia must terminate without *cæsuræ*.

The following may suffice as examples :

εὐ τίςδ' ἴσθι γῆς ἄνασσα τῆσδε μή σε δις φράσαι  
 ┌─┐ ┌─┐ || ┌─┐ ┌─┐ || ┌─┐ ┌─┐ || ┌─┐ ┌─┐ ||  
 κομπὸς εἰ σπονδαῖς πεποιθὼς αἶ σε σώζουσιν θανεῖν  
 ┌─┐ ┌─┐ || ┌─┐ ┌─┐ || ┌─┐ ┌─┐ || ┌─┐ ┌─┐ ||  
 καὶ θ' ὁ Βρόμιος, ὡς ἔμουγε φαίνεται, δόξαν λέγω  
 ┌─┐ ┌─┐ || ┌─┐ ┌─┐ || ┌─┐ ┌─┐ || ┌─┐ ┌─┐ ||  
 ξύγγονόν τ' ἐμὲν, Πυλάδην τε τὸν τάδε ξυन्दρῶντά μοι.  
 ┌─┐ ┌─┐ || ┌─┐ ┌─┐ || ┌─┐ ┌─┐ || ┌─┐ ┌─┐ ||

**655** The trochaic dipodia played a very important part in the structure of Greek choral poetry, and at a very early period was regarded as a metrical unit, equivalent rhythmically to a dactyl. The process was the same as that by which the choriambus was

formed from the dactylic dipodia; namely, the latter half of the thesis was either not expressed or disregarded. Even the original arrangement of trochees, as single feet each containing a double rhythm, presumed that an ictus might represent a trochee, and the cretic therefore might stand for two successive trochees in the Saturnius. In fact, any thesis in the Saturnius, except the last, might be omitted at pleasure: it was only necessary that there should be a *tripudiatio*, or triple recurrence of the arsis. *A fortiori*, therefore, in the trochaic dipodia, which constituted only a single metre and admitted only a single ictus, the thesis of the second foot might be disregarded. And we find from the first that it was considered a matter of indifference, whether this second foot was a spondee or a trochee. So frequently, at last, was the spondee substituted for the trochee, that the Romans, who imitated the later Greek rhythms, invariably placed a spondee in the second foot of the trochaic dipodia. To this mode of considering the trochaic dipodia, which was the foundation of *hemiolian* rhythms, we must return, after first discussing the other class of double rhythms.

### B. *Iambic Verse.*

**656** Although the *trochee*, like its parent the *dactyl*, was used as a distinct metre, each foot containing an *arsis* and *thesis*, the *iambus*, like its parent the *anapæst*, always appears in *dipodia*, the second member of which received the ictus. So that, from the first, it represented an equal rather than a double rhythm. As the second foot in the trochaic dipodia, so the first foot in the iambic dipodia, might almost always be a spondee: and in the longer systems of iambic verse, a dactyl might generally appear for this spondee where the trochaic verse admitted an anapæst, and *vice versâ*.

**657** The most important, and perhaps the oldest species of iambic verse, was the *Trimeter Acatalectic* or *Senarius*, which contained three *dipodiæ*. The scheme of this metre, as it appeared in the dialogues of the Greek tragedians, is as follows :

1 2 3 4 5 6

(a) In the case of proper names an anapæst may appear in any place except the last.

(b) These licenses in the structure of the iambic dipodia are qualified by the cæsure.

(α) Every senarius ought properly to have either the penthemimeral or the hephthemimeral cæsure, i. e. the third or the fourth foot ought to be divided between two words. The third foot is very rarely included within a word, and there is hardly an instance in which both the third and fourth feet are contained within a word. An elision sometimes produces a quasi-cæsure.

(β) When the cæsure takes place in the tribrach, it should be between the first and second syllables, i. e. before the ictus on the second syllable.

(γ) The dactyl in the third place is limited to the case, when its first syllable is in the penthemimeral cæsure, or is a monosyllabic word.

(δ) There should not be any cæsure in the fifth foot, if this is a spondee. In other words, if the last word of the verse is a cretic, it must be preceded by a monosyllable or a short syllable. This is called the rule respecting the *pause*.

(ε) The anapæst, allowed in the first foot, must be included in a word, except in the case of an article or preposition immediately followed by its case. And the anapæst allowed in proper names must not be divided between two words.

The following examples may suffice :

(1) Pure verse, hephthemimeral cæsure,

πάλαι κινηγετοῦντα καὶ μετρούμενον.  
 υ - υ ὀ | υ - υ : ὀ | υ - υ ὀ ||

(2) Tribrach in first place, spondees in third and fifth, penthemimeral cæsure,

ἄγετε τὸν ἄβρὸν δὴ ποτ' ἐν Τροίᾳ πόδα.  
 υ υ υ υ ὀ | - : - υ ὀ | - - υ ὀ ||

(3) Tribrach in second place, spondees in first and third, hephthemimeral cæsure,

τρυχηρὰ περὶ τρυχηρὸν εἰμένην χροά.  
 - - υ ὀ υ | - - υ : ὀ | υ - υ ὀ ||



**658** In comedy the anapæst was admitted into every place except the last, and the dactyl might appear in all the odd feet. Thus we have,

- (1) *κατάβα, κατάβα, κατάβα, κατάβα, καταβήσομαι.*  
 ∪ ∪ — ∪ ∪ ∪ — ∪ ∪ — ∪ ∪ ∪ — ∪ ∪ — ∪ ∪ ||
- (2) *αὐτὰς ἀβρὰ τῆς μητρὸς αὐτῶν γενομένη.*  
 — — ∪ ∪ — — — — ∪ ∪ — — ∪ ∪ ∪ ∪ — — ||

**659** The comic writers also use an *iambic tetrameter catalectic*, which, like the *trochaic tetrameter*, is made up of two complete *dipodia*, followed by a catalectic or incomplete *dipodia*. The following scheme exhibits the allowable substitutions for the *iambus*:

1	2	3	4	5	6	7	8
∪ —	∪ ∪	∪ —	∪ ∪	∪ —	∪ ∪	∪ —	∪ ∪
∪ ∪ ∪ ∪ ∪ ∪		∪ ∪ ∪ ∪ ∪ ∪		∪ ∪ ∪ ∪ ∪ ∪			
— —		— —		— —			
— ∪ ∪		— ∪ ∪		— ∪ ∪			
∪ ∪ — ∪ ∪ ∪		∪ ∪ — ∪ ∪ ∪		∪ ∪ — ∪ ∪ ∪			

And even the seventh place may be occupied by an anapæst in the case of a proper name. The following examples may suffice:

- ὥς εἰκός ἐστιν ἀσθενεῖς γέροντας ἄνδρας ἦδη.*  
 — — ∪ ∪ — — ∪ ∪ — — ∪ ∪ — — ∪ ∪ — — ||
- ἐγένετο Μεγαλίππας ποιῶν Φαῖδρας τε Πηνελόπην δέ.*  
 ∪ ∪ ∪ ∪ ∪ ∪ — — ∪ ∪ — — — — ∪ ∪ — — ∪ ∪ — — ||

**660** In some of the shorter systems of iambic verse, the first place is regularly filled by the anapæst. This is the case in the well-known Anacreontics; such as the *μεσονυκτίοις ποθ' ὥραις* and *μακαρίζομέν σε τέττιξ*.

#### § IV. *Hemiolian Rhythms.*

**661** Of the hemiolian rhythms, the oldest and most common was that which emanated from the *cretic*, taken as the representative of a trochaic dipodia. Here the trochee was considered as the arsis, and the thesis was represented by a single long syllable, so that the ratio between them was that of 3 : 2. To this class



belong the pæonic measures, which are of very frequent occurrence, especially those in which the first or fourth pæon appears by the side of pure cretics: this resolution of one of the long syllables is generally confined to the earlier places in the verse, and the true cretic rhythm is made to appear at the end, where we sometimes find the trochaic dipodia itself. The following are examples:

- (1) Nearly pure dimeters, terminating in a trochaic dipodia.

οὐχ ἔσως ἔργον εἶδ'

— — — — —

ἀμβολῆς, ἀλλὰ χρῆ-

— — — — —

σαυγῆος Ἰωνίας

— — — — —

χρῆ παρ' εἰδαιδαλῶν

— — — — —

πᾶν ἐλ-

— — — — —

θῶπας ἀβρίν τι δείξαι.

— — — — —

- (2) First pæons terminating in cretic,

ὦ μακάρι' Αἰτόμενες, ὥς σε μακαρίζομεν.

— — — — —

- (3) First pæons including two resolved metres,

ποῦ μ' ἄρ' ὅς ἐκάλεσε; τίνα τόπον ἄρα ποτὲ νέμεται;

— — — — —

- (4) Fourth pæons,

μετὰ δὲ γὰν ὕδατά τ' ὠκεανὸν ἠφάνισε νίξ.

— — — — —

662 The iambic form of hemiolian rhythm, in which the ictus falls after a short syllable in the arsis, is generally called the *Archius*. It is of less frequent occurrence, because less pleasant to the ear, than the cretic measure.

## (1) Tetrameters,

ὁ ταῦρος δ' ἔοικεν κυρίζειν τιν' ἀρχάν  
 ∪ ∪ — | ∪ ∪ — | ∪ ∪ — | ∪ ∪ — |  
 φθάσαντος δ' ἐπ' ἔργοις προσηδήσεται νιν.  
 ∪ ∪ — | ∪ ∪ — | ∪ ∪ — | ∪ ∪ — | ∪ ∪ — ||

## (2) Pentameter,

πρὸς ἄλλαν δ' ἐλαύνει θεὸς συμφορὰν τᾷσδε κρείσσω.  
 ∪ ∪ — | ∪ ∪ — | ∪ ∪ — | ∪ ∪ — | ∪ ∪ — ||

This line (Eurip. *Hel.* 643) is followed by an anapaestic line, and that again by a cretic.

§ V. *Asynartete and Antispastic Verses.*

**663** Besides these systems of verses, in which the metre was regulated by an uniformity of rhythm, the Greeks used to combine in their poetical compositions rhythms of different kinds and different origins.

**664** If rhythms of a different kind, but of the same origin, were put together—i. e. if the course of the rhythm was uninterrupted, though the relation of arsis and thesis in different parts of the verse was not uniform—the verse was *asynartete* (ἀσυνάρτητος) or “unconnected.” Thus, combinations of dactyls or choriambi with trochees and cretics, and of anapæsts or ionic with *iambi* and *bacchi*, would form *asynartete* verses.

**665** But if rhythms of a different origin, though of the same kind, were put together—i. e. if the rhythm went up and down, although the relation of arsis or thesis was uniform—the verse was called *antispastic* (ἀντισπαστικός) or “inconsistent.”

(a) *Asynartetes.*

**666** Of the *asynartete* measures by far the most important are those which exhibit dactyls, or systems of dactyls, by the side of trochees, or systems of trochees. These are generally called *logaædic* verses. Thus we have,

- (1) Dactylic tetrameter followed by an *Ithyphallicus* (652),  
 οὐκ ἔσθ' ὅμως θάλλεις ἀπαλὸν χρόα· κάρφεται γὰρ ἥδη.  
 ♂ ♂ ♂ | ♂ — | ♂ ♂ ♂ | ♂ ♂ ♂ || ♂ ♂ | ♂ ♂ | ♂ — ||
- (2) Dactylic trimeter followed by a *Lecythius* (654),  
 ἀλλὰ μ' ὁ λυσιμελής, ᾧ, 'ταῖρε, δάμναται πόθος.  
 ♂ ♂ ♂ | ♂ ♂ ♂ | ♂ — || ♂ ♂ | — ♂ | ♂ ♂ | — ||
- (3) In Soph. *Antig.* 339—341, we have nine dactyls followed by an *Ithyphallicus*.
- (4) Trimeter cum anacrusi followed by *Ithyphallicus*,  
 Ἐρασμονίδη Χαρίλαε, χρῆμά τοι γελοῖον.  
 ♂ | ♂ ♂ ♂ | ♂ ♂ ♂ | ♂ — || ♂ ♂ | ♂ ♂ | ♂ — ||

**667** The most systematic combinations of dactyls and trochees are those found in the Sapphic and Alcaic stanzas, in the Doric rhythms of Pindar, and in the Glyconic choruses of Sophocles. The student will best learn the latter by a study of Sophocles and Pindar; it will be sufficient here to give the laws of the Sapphic and Alcaic verse.

**668** The Sapphic stanza presumes that the dactyl is rhythmically equivalent to the trochaic dipodia; the Alcaic stanza places the double by the side of the single rhythm, dipodia for dipodia, and inserts two trochaic dipodiæ to counterbalance the greater weight of the dactyls. That this must have been the intention of the arranger is clear; for if the trochaic dipodia in the Sapphic stanza had not been considered as a rhythmical unit, corresponding to the dactyl, there would have been a mass of twelve distinct trochees overbalancing five dactyls. But on the other supposition, there are six dipodiæ to five dactyls, just as in the Alcaic stanza ten trochees, supported in three cases by anacrusis, are considered rhythmically equivalent to six dactyls.

**669** The schemes of these stanzas are as follows :

*Sapphic Stanza.*

♂ ♂ — ♂ | ♂ ♂ ♂ | ♂ ♂ — ♂ | (ter)  
 ♂ ♂ ♂ | ♂ —

*Alcaic Stanza.*

˘ | ˘ ˘ ˘ ˘ || ˘ ˘ ˘ | ˘ ˘ ˘ | (bis)  
 ˘ | ˘ ˘ ˘ ˘ ˘ ˘ ˘ ||  
 ˘ ˘ ˘ ˘ ˘ ˘ || ˘ ˘ ˘ ˘ ||

which are exemplified in the following stanzas :

*Sapphic.*

φαίνεται μοι κῆνος ἴσος θεοῖσιν  
 ˘ ˘ - - | ˘ ˘ ˘ | - ˘ - ˘  
 ἔμμεν' ὤνηρ ὅττις ἐναντίος τοι  
 ˘ ˘ - - | ˘ ˘ ˘ | ˘ ˘ - - |  
 ἰσδάνει καὶ πλάσιον ἄδν φωνεύ-  
 ˘ ˘ - - | ˘ ˘ ˘ | ˘ ˘ - -  
 σας ὑπακούει.  
 ˘ ˘ ˘ | ˘ -

ποικιλόθρον' ἀθάνατ' Ἀφροδίτα  
 ˘ ˘ - ˘ | ˘ ˘ ˘ | ˘ ˘ - -  
 παῖ· Διός, δολόπλοκε, λίσσομαί σε  
 ˘ ˘ - ˘ | ˘ ˘ ˘ | ˘ ˘ - ˘ |  
 μή μ' ἄσαισι μηδ' ὄνλαισι δάμνα,  
 ˘ ˘ - ˘ | ˘ ˘ ˘ | ˘ ˘ - - |  
 πότνια θῦμον.  
 ˘ ˘ ˘ | ˘ ˘ |

*Alcaic.*

κάββαλλε τὸν χεῖμων', ἐπὶ μὲν τίθεις  
 ˘ | ˘ ˘ | ˘ - || ˘ ˘ ˘ | ˘ ˘ ˘ ||  
 πῦρ, ἐν δὲ κίρναις οἶνον ἀφειδέως  
 ˘ | ˘ ˘ | ˘ - || ˘ ˘ ˘ | ˘ ˘ ˘ ||  
 μέλιχρον, αὐτὰρ ἀμφὶ κόρσῃ  
 ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘ - ||

μάλθακον ἀμφιτίθη γνόφαλλον.

⏏ ⏏ ⏏ | ⏏ ⏏ ⏏ || ⏏ ⏏ | ⏏ ⏏ ||

οὐ χρὴ κάκοισι θυμόν ἐπιτρέπην

⏏ | ⏏ ⏏ | ⏏ ⏏ || ⏏ ⏏ ⏏ | ⏏ ⏏ ⏏ ||

προκόψομεν γὰρ οὐδὲν ἀσάμενοι,

⏏ | ⏏ ⏏ | ⏏ ⏏ || ⏏ ⏏ ⏏ | ⏏ ⏏ ⏏ ||

ὦ Βύκχι, φάρμακον δ' ἄριστον

⏏ | ⏏ ⏏ | ⏏ ⏏ | ⏏ ⏏ | ⏏ ⏏ ||

οἶνον ἐνεικαμένους μεθύσθην.

⏏ ⏏ ⏏ | ⏏ ⏏ ⏏ || ⏏ ⏏ | ⏏ ⏏ ||

**670** The converse asynartetes, or those made up of the iambus and anapest, are of rarer occurrence. They are found chiefly in the comic writers, to whose use this flippant rhythm peculiarly recommends itself. The following are examples:

χαῖρ', ὦ μέγ' ἀχρεϊόγελως, ὅμιλε ταῖς ἐπίβδαις

— ⏏ | ⏏ ⏏ — | ⏏ ⏏ ⏏ || ⏏ — | ⏏ ⏏ | ⏏ — | ⏏ ||

τῆς ἡμετέρας σοφίας κριτῆς ἄριστε πάντων

— ⏏ | ⏏ ⏏ — | ⏏ ⏏ ⏏ || ⏏ — | ⏏ ⏏ || ⏏ — | ⏏ ||

στρόβει παράβαινε κύκλῳ, καὶ γάστρισον σεαυτὸν

⏏ ⏏ | ⏏ ⏏ — | ⏏ ⏏ ⏏ || — — | ⏏ ⏏ || ⏏ — | ⏏ ||

τὸ δ' ἄκαιρον ἅπαν τὸ δ' ὑπέρβαλλόν τε μὴ προσείμαν.

⏏ ⏏ ⏏ | ⏏ ⏏ — | ⏏ ⏏ ⏏ || — — | ⏏ ⏏ | ⏏ — | ⏏ ||

**671** The student must carefully separate from this class a metre used by the tragedians, which, although it is called the *Iambelegus*, is a compound of the trochaic dipodia *cum anacrusi*, and the last penthemimer of the elegiac verse; thus,

κλέπτουσι μύθους οἱ μεγάλοι βασιλῆς.

— | ⏏ ⏏ — — || ⏏ ⏏ ⏏ | ⏏ ⏏ ⏏ | ⏏ ||

The dactylic trimeter is sometimes acatalectic; thus,

ἄρμασε πανδαμνὺς ἐπὶ βοῦς ἀγελαίας.

— | ⏏ ⏏ — — || ⏏ ⏏ ⏏ | ⏏ ⏏ ⏏ | ⏏ — ||

(b) *Antispasts*.

672 A true antispastic contrast can only be produced by placing the descending rhythm of the trochee *after* the ascending rhythm of the iambus. The converse combination would give the uniform rhythm of the choriambus.

673 The antispastic measure seems to have been suggested by an attempt to reduce the glyconic metre to an epitrite rhythm, i.e. one in which the thesis was to the arsis as 3 : 4. The glyconic metre, as we have seen (above, 646), consisted of a dactylic dipodia preceded by a basis, which is properly spondaic. If for this spondee is substituted an iambus, and for the dipodia a single dactyl, we get the epitrite rhythm :

⏑ — | ˘ ⏑ ⏑

and this, or a still shorter form with double ictus,

⏑ ˘ | ˘ ⏑

was found so admirably adapted for the expression of grief and wailing, that it was regularly employed by the Greek tragedians in the *κόμμοι* or “dirges,” which so frequently occur in the course of a drama.

674 The longer form, which was the more common, was called the *Dochmius* ; and the shorter, which was called the *Antispastus*, was supposed to enter into this ; thus,

<i>Antispastus</i>	⏑ ˘   ˘ ⏑
<i>Dochmius</i>	⏑ ˘   ˘ ⏑   ⏑

675 The usual substitutions for iambs and trochees were allowed, but not to such an extent as to destroy the contrasts of the rhythms. In systems, however, this wailing clash of rhythms was varied by an equable flow of glyconic and other dactylic measures, and not less frequently by the trochaic dipodia and cretic.

676 The following stanza will furnish an agreeable specimen of this rhythm, and its more usual variations :

φρενῶν δυσφρόνων ἀμαρτήματα

⏑ ˘ | ˘ ⏑ — || ⏑ ˘ | ˘ ⏑ ⏑ ||

στερεά, θανατοέντ'.

υ υ υ | υ υ υ - ||

ὦ κτανόντας τε καὶ

υ υ - | υ υ - ||

θανόντας βλέποντες ἐμφυλίους

υ υ | υ υ - || υ υ | υ υ - ||

ὦμοι ἐμῶν ἀνολβα βουλευμάτων

- υ υ | υ υ - || υ υ | υ υ - ||

ἰὼ παῖ νέος νέφ ξὺν μόρῃ

υ υ | υ υ - || υ υ | υ υ - ||

ἔθανες ἀπελύθης

υ υ υ | υ υ υ - ||

ἐμαῖς οὐδὲ σαῖσι δυσβουλίαις.

υ υ | υ υ - || υ υ | υ υ - ||

677 For the purposes of comic poetry, Eupolis made a very ingenious combination, of the antispast and its varieties, with the converse rhythm of the *choriambus*, producing an effect not unlike that of the long trochaic line, by making the cretic at the end answer to the choriambus in the middle of the line. The scheme of this metre, which is called the *Eupolideus Polyschematistus*, is as follows:

	<i>Antispastus.</i>	<i>Choriambus.</i>	<i>Antispastus.</i>	<i>Cretic.</i>
Pure	υ υ   υ υ	υ υ υ -	υ υ   υ υ	υ υ υ
	- - - -		- - - -	
	υ υ υ		υ υ υ	
	- υ		- υ	

The following lines will exemplify this metre, which is rarely found pure in the antispastic parts:

ὁ σώφρων τε χῶ καταπύγων ἄριστ' ἡκουσάτην

υ υ υ υ | υ υ υ - || υ υ - - | υ υ - ||

ὅς μέγιστον ὄντα Κλέων' ἔπαισ' εἰς τὴν γαστέρα

υ υ - υ | υ υ υ - || υ υ υ - | υ υ -

ἡττηθεὶς οὐκ ἄξιος ὦν ταῦτ' οὖν ὑμῶν μέμφομαι

— ˊ ˊ — | ˊ ˊ ˊ — || — ˊ ˊ — | ˊ ˊ — ||

καὶ δειπνεῖν ἐπιστάμενοι διὰ τέλους τὴν νύχθ' ὅλην

— ˊ ˊ ˊ | ˊ ˊ ˊ — || ˊ ˊ ˊ ˊ — | ˊ ˊ —

ἐρυθρὸν ἐξ ἄκρου παχὺ τοῖς παιδίοις ἴν' ἡ γέλως.

ˊ ˊ ˊ ˊ | ˊ ˊ ˊ — || ˊ ˊ — ˊ | ˊ ˊ — ||

**678** The arrangement of varied systems of verses in strophes and epodes, and other applications of metrical doctrine, will be best learned by a study of the Greek poets: but those who have mastered the principles set forth above, will find no difficulty in any ulterior developments of the theory.



## APPENDIX A.

(PART I. § VI. β).

*Alphabetical List of Words which change their Signification according to the Position of the Accent or Breathing.*

(a) Differences of Accent only.

ἄγων (ἄγωντος), particip. of ἄγω;	γαῦλος, "a merchant-vessel;" γαν-
ἄγων (ἄγωνος), "a contest."	λός, "a milk-maid."
ἄθροος, "noiseless;" ἄθροός, "in	δῆμος, "people;" δημός, "fat."
crowds."	Δία, acc. of Ζεὺς; διά, prep.
αἶθος, "heat;" αἰθός, "burnt."	διαίρετος, "divided;" διαιρετός, "di-
αἶνος, "praise;" αἰνός, "dreadful"	visible."
ἀληθές, "true;" ἀληθες, "indeed!"	Διός, gen. of Ζεὺς; διος, "divine"
ἄλλα, "other things;" ἀλλά, "but."	εἰκών, "an image;" εἰκων, particip.
ἄνα, voc. of ἀναξ; ἀνά, prep.	of εἰκω.
ἄρα, ergo; ἄρα, num; ἀρά, impre-	εἶπε, indic.; εἰπέ, imper.; εἶπον,
catio.	indic.; εἰπών, imper. and part.
ἀραιός, "thin;" ἀραιός, "accursed."	ἐκπλέω, "I sail out;" ἐκπλεω, neut.
Ἄργος, the city; ἀργός, "white."	pl. of ἐκπλεω.
ἀρπάγη, "a hook;" ἀρπαγή, "ra-	ἐλάσσων, compar.; ελασσών, part.
pine."	of ελασσώω.
ἀσφοδελός, "asphodel;" ἀσφοδελός,	ἐλέος, "kitchen-table;" ἔλεος, "com-
"producing asphodel."	passion."
αὐτή, fem. of οὗτος; αὐτή, for ἡ	ἐξαίρει, "he lifts up;" ἐξαίρει, "he
αὐτή.	takes away."
βασιλεια, "a queen;" βασιλεία, "a	ἐρινεός, "wild fig-tree;" ἐρίνεος,
kingdom."	"woolly."
βάτος, "a thorn;" βατός, "pass-	ἔτος, "a year;" ἐτός, "in vain."
able."	ἐχθρα, "enmity;" ἐχθρά, fem. of
βίος, "life;" βίος, "a bow."	ἐχθρός.
βροτός, "mortal;" βρότος, "clotted	ἦ, "verily;" ἦ, "or."
blood."	θεία, "spectacle;" θεά, "goddess."

θερμός, "a lupin;" θερμός, "warm."	ὄρος, "a mountain;" ὄρός, <i>serum</i> , "whey."
θόλος, "a dome;" θολός, "mud."	παιδιά, "play;" παιδία, "boys."
θῦμός, "mind;" θύμος, "thyme."	παρείας, "a serpent;" παρειάς, acc. pl. of παρειά, "a cheek."
Ἰνδος, the river; Ἰνδός, "an Indian."	πείθω, "I persuade;" πειθῶ, "persuasion."
καθαίρων, "cleansing;" καθαφῶν, "taking down."	πλείων, "more;" πλειών, "a year."
καιρός, "a season;" καῖρος, "a row of thrums," <i>licia</i> .	πονηρός, "bad;" πόνηρος, "laborious."
κάλως, "a cable;" καλῶς, adv.	πότος, <i>potus</i> ; ποτός, <i>potulentus</i> .
κάμπη, "a caterpillar;" καμπή, "bending."	σίγα, <i>sile</i> ; σίγα, <i>silentior</i> .
κεῖνος, "that;" κεινός (Ion.) "empty."	σκαφή, "a pit;" σκάφη, "a boat"
κῆρ, neut., "the heart;" κήρ, fem., "death."	σκόλιον, "a drinking-song;" σκολιόν, "crooked."
κόμπος, "pride;" κομπός, "proud."	σταφύλη, "a plummet;" σταφυλή, "a bunch of grapes."
λάβη, "a pretext;" λαβή, "a handle."	σύν, prep.; σὺν, acc. of σὺς.
Λίγυς, "a Ligurian;" λιγύς, "shrill."	τρόπος, "manner;" τροπός, "a thong."
μονή, <i>mansio</i> ; μόνη, <i>sola</i> .	τροχός, "a wheel;" τρόχος, "a circular course."
μοχθηρός, "wicked;" μόχθηρος, "laborious."	φίληγής, "a lover;" φίληγης, "a thief."
μύριοι, "ten thousand;" μυρίοι, "very many."	φόρος, "tribute;" φορός, "fruitful."
νόμος, "law;" νομός, "a province."	φῶς, neut., "light;" φώς, m., "a man."
οἶκοι, "houses;" οἴκοι, "at home."	ψυχή, "soul;" ψύχη, pl. of ψῦχος.
ὅμως, <i>tamen</i> ; ὁμῶς, <i>simul</i> .	ὤμος, "shoulder;" ὠμός, "cruel."

The appearance of oxytone adjectives by the side of barytone substantives in the above list (as αἶθος, αἰθός, βάρος, βατός, &c.) is in accordance with a general rule to that effect. See Lobeck, *Paralipomena*, p. 340. And this applies particularly to verbals, as in ἄμητος, "a reaping," ἀμητός, "reaped;" σπόρητος, "a sowing," σπορητός, "sown." See Spitzner, *Excurs. xxx. ad Il.* But in some cases the substantive and adjective have the same accent, as φανός, πυρρός, γλοιός, κτίλος, ζωή, λιτή; and in others the substantive is oxytone but the adjective barytone, as ἀρνείος, "a ram," δεξαμενή, "a receptacle," νεός, "a fallow-field," by the side of the adjectives or participles ἀρνείος and ἀρνείος, δεξάμενος, νέος.

## (6) Differences of Breathing, or of Breathing and Accent.

ε, "chant," ἔχοντες	ἔχοντες, "they sing;" ἔχοντες, "they
ν, "baptize," ἄνουν, ἄνουντες	ἄνουντες
, "to outline," ἄνουν, ἄνουντες	ἄνουν, ἄνουντες; ἄνουν, ἄνουντες will
ind.	ind.
ι, "to sing," ἰν, ἰνουντες	ἰν, ἰνουντες; ἰν, ἰνουντες, ἰν, ἰνουντες
ut out.	ἰνουντες
'one," ὅς, ὅς	ὅς, ὅς; ὅς, ὅς
six," ἕξ, ἕξ	ἕξ, ἕξ; ἕξ, ἕξ
1 acc. of ἔργα, ἔργα	ἔργα, ἔργα
"a ball," ἄνουν, ἄνουντες	ἄνουν, ἄνουντες; ἄνουν, ἄνουντες

## APPENDIX B.

## PART III. § V.

*Application of the Numerals to the Calculation of Time and Money.*

## 1. Calculation of Time.

The Greeks reckoned by years, beginning at the summer solstice, containing 12 lunar months of 29 or 30 days each, which bore the wing names in Attic Greek:

Summer months	Ἑκατομβαιών . . . . .	30 days
(25 June—23 Aug.)	Μεταγαιών . . . . .	29 "
430 B.C.	Βοφόρμιον . . . . .	30 "
Autumn months	Πυρεψιών . . . . .	29 "
(22 Sept.—20 Nov.)	Μαιμακτηρίων . . . . .	30 "
	Προσπεδιών . . . . .	29 "
Winter months	Γαργηλιών . . . . .	30 "
(19 Dec.—16 Feb.)	Ἀρθεστηρίων . . . . .	29 "
	Ἐλαφηβολιών . . . . .	30 "
Spring months	Μουνοχίων . . . . .	29 "
(17 March—15 May)	Θαργηλιών . . . . .	30 "
	Σιροφορίων . . . . .	29 "

The first day of the month was not the day of conjunction, but the on the evening of which the new moon first appeared; ἀναισθησις

full moon is called *διχόμενις*, "the divider of the month" (Pindar, *Ol.* iii. 34, cf. Eurip. *Ion*, 1156: *μηνὸς διχήρης*). As the lunar month consists of 29 days and about 13 hours, the 12 months were reckoned alternately at 30 and 29 days, the former being called *full* months (*πληρεῖς*) and the latter *hollow* (*κοῖλοι*). And, as the 12 lunar months fell short of the solar year, the Greeks were obliged every other year to interpolate an intercalary month (*μὴν ἐμβολιαῖος*), either full or hollow; and thus, while the ordinary year consisted of 354 days, every third year consisted of 384 or 383 days, the intercalary month being a second Poseideon inserted in the interval between autumn and winter. Every Athenian month was divided into three decades, according to the following table, which represents the successive days of the *full* month:

	δεκάς πρώτη.		δεκάς δεύτερα.
1	νομηνία.	11	πρώτη μεσοῦντος μηνός, ἐπὶ δεκάδι.
2	δευτέρα ἱσταμένου μηνός.	12	δευτέρα ... ..
3	τρίτη ... ..	13	τρίτη ... ..
4	τετάρτη ... ..	14	τετάρτη ... ..
5	πέμπτη ... ..	15	πέμπτη ... ..
6	ἑκτη ... ..	16	ἑκτη ... ..
7	ἑβδόμη ... ..	17	ἑβδόμη ... ..
8	ὀγδόη ... ..	18	ὀγδόη ... ..
9	ἐνάτη ... ..	19	ἐνάτη ... ..
10	δεκάτη ... ..	20	εἰκάς ... ..
	δεκάς τρίτη.		The third decade reckoned backwards.
21	πρώτη ἐπὶ εἰκάδι.	21	δεκάτη φθίνοντος μηνός.
22	δευτέρα ... ..	22	ἐνάτη ... ..
23	τρίτη ... ..	23	ὀγδόη ... ..
24	τετάρτη ... ..	24	ἑβδόμη ... ..
25	πέμπτη ... ..	25	ἑκτη ... ..
26	ἑκτη ... ..	26	πέμπτη ... ..
27	ἑβδόμη ... ..	27	τετάρτη ... ..
28	ὀγδόη ... ..	28	τρίτη ... ..
29	ἐνάτη ... ..	29	δευτέρα ... ..
30	τριακάς ... ..	30	ἑνὴ καὶ νέα ... ..

In the hollow month the twenty-ninth day was *ἑνὴ καὶ νέα*, the twenty-eighth *δευτέρα φθίνοντος*, and so on; the twenty-first being therefore *ἐνάτη φθίνοντος*.

The separate years were designated at Athens by the name of the chief Archon, hence called *ἀρχων ἐπώνυμος*, or "the name-giving Archon;"

at Sparta by the first of the Ephors; at Argos by the priestess of Juno, &c. Timæus, the historian, introduced (about B.C. 130) the method of reckoning by Olympiads. The simplest rules for converting the year B.C. into Olympiads, and *vice versa*, are as follows:

I. To find the year B.C., given the  $n$ th year of Ol.  $p$ , take the formula  $781 - (4p - n)$ . If the event happened in the second half of the Attic year, this must be farther reduced by 1; for the Attic year, as mentioned above, commenced with the summer solstice. Thus Socrates was put to death in Thargelion of Ol. 95, 1. Therefore he died in B.C.  $[(781 - (4 \times 95 - 1)) - 1] = (781 - 381) - 1 = 400 - 1 = 399$ .

II. To find the Olympiad, given the year  $n$  B.C., take the formula  $\frac{781 - n}{4}$ . The quotient is the Ol. and the remainder the current year of it; if there is no remainder, the current year is the 4th of the Olympiad. If the event happened in the second half of the given year, it must be increased by 1. Thus, to take the event just mentioned, Socrates was put to death  $\frac{781 - (399 + 1)}{4} = \frac{781 - 400}{4} = \text{Ol. 95, 1.}$

#### (b) Calculation of Money.

The Athenians reckoned money most usually by the δραχμή, a silver coin equivalent in value to 9.72 pence, or  $9\frac{3}{4}d.$  of our money, and therefore as nearly as possible the counterpart of the modern French franc, which is worth about  $9\frac{3}{4}d.$  The Romans regarded two drachmas as equivalent to their *numus* (Plautus, *Pseud.* III. 2, 20; *Truc.* II. 7, 12). There was another standard of weight, which was called the Æginetan δραχμή, and which was worth 1*s.*  $1\frac{3}{4}d.$  But whenever a sum is mentioned without any specification of the unit, Attic drachmas are always meant. The drachma contained six obols (ὀβολοί), which were latterly of bronze; but the Athenians, in their best days, had silver obols, and separate silver coins from four drachmas to a quarter of an obol, or δισχάλκον. One-half of this, or the χαλκοῦς, and one-seventh of the χαλκοῦς, or the λεπτόν, were the smallest coins known at Athens, and were always of bronze or copper. Sums of money were estimated by certain weights of silver. A mina (μνᾶ) indicated a sum of 100 drachmas, and a talent (τάλαντον) a sum of 60 minas. The following table gives the relations of all the coins and sums mentioned by the Attic writers:

	λεπτόν	χαλκοῖς	δίχαλκον	ἡμιωβόλιον	ὀβολός	δραχμή	τετράδραχμον	μνᾶ	τάλαντον
λεπτόν .....	1	7	14	28	56	336	1344	33600	2016000
χαλκοῖς .....	$\frac{1}{7}$	1	2	4	8	48	192	4800	288000
δίχαλκον ...	$\frac{1}{14}$	$\frac{1}{2}$	1	2	4	24	96	2400	144000
ἡμιωβόλιον...	$\frac{1}{28}$	$\frac{1}{4}$	$\frac{1}{2}$	1	2	12	48	1200	72000
ὀβολός .....	$\frac{1}{56}$	$\frac{1}{8}$	$\frac{1}{4}$	$\frac{1}{2}$	1	6	24	600	36000
δραχμή .....	$\frac{1}{336}$	$\frac{1}{48}$	$\frac{1}{24}$	$\frac{1}{12}$	$\frac{1}{6}$	1	4	100	6000
τετράδραχμον	$\frac{1}{1344}$	$\frac{1}{192}$	$\frac{1}{96}$	$\frac{1}{48}$	$\frac{1}{24}$	$\frac{1}{4}$	1	25	1500
μνᾶ .....	$\frac{1}{33600}$	$\frac{1}{4800}$	$\frac{1}{2400}$	$\frac{1}{1200}$	$\frac{1}{600}$	$\frac{1}{100}$	$\frac{1}{25}$	1	60
τάλαντον ...	$\frac{1}{2016000}$	$\frac{1}{288000}$	$\frac{1}{144000}$	$\frac{1}{72000}$	$\frac{1}{36000}$	$\frac{1}{6000}$	$\frac{1}{1500}$	$\frac{1}{60}$	1

The rate of interest was expressed in two ways:

1. By the number of *oboli* or *drachmæ per minam per mensem*.
2. By the part of the principal that was paid as interest, either annually or for the whole time of the loan.

Thus, 1. According to the first method of speaking:

Per Cent. per Ann.

10 is ἐπὶ πέντε ὀβολοῖς.

12 ... ἐπὶ δραχμῇ.

16 ... ἐπὶ ὀκτὼ ὀβολοῖς.

Per Cent. per Ann.

18 is ἐπὶ ἑννέα ὀβολοῖς.

24, 36 ... ἐπὶ δυσί, τρισὶ δραχμαῖς.

2. According to the second method:

10 is τόκοι ἐπιδέκατοι.

12½ ... τόκοι ἐπὶ ὀγδοοῖ.

16½ ... τόκοι ἑφεκτοί.

20 is τόκοι ἐπίεμπττοι.

33½ ... τόκοι ἐπίτριτοι.

50 ... τόκος ἡμίλιος.

# I. INDEX OF PASSAGES OF GREEK AUTHORS QUOTED OR REFERRED TO.

	Page		Page		Page
<b>ELIAS.</b>		<i>Apoc.</i> 6:1.....	396	<i>Perrin</i> , 27.....	586
<i>V. H.</i> xl. 6 .....	590	6:20 .....	530	32 .....	619
<b>ESCHINUS.</b>		6:25, 733, 1150 .....	402	177, 377 .....	581
<i>Tim.</i> 18.....	445	6:42 .....	345	180.....	395
<i>Clea.</i> 165 .....	555	6:45 .....	444	199.....	516
499 .....	519	7:22 .....	559	325.....	396
<i>Pala. Leg.</i> 47.....	505	507, 1374 .....	574	337.....	527
<b>ESCHYLUS.</b>		527 .....	505	355.....	506
<i>Agamem.</i> 3, 48.....	527	5:6.....	197	431.....	539
72 .....	315	938.....	450	443.....	467
79 .....	94	1049 .....	545	450.....	584
82, 1231 .....	388	1198 .....	327	531.....	518
93 .....	427	1240 .....	434	685.....	567
145, 9, 150 .....	386	1259 .....	385	1083 .....	72
189, 237, 545 .....	386	1281 .....	470	<i>Prom. V.</i> 20.....	556
233.....	502	1296 .....	110	237.....	450
250.....	595	1363 .....	577	249.....	381
257.....	391	1434 .....	447	275.....	600
277, 675 .....	401	1507 .....	151	276 .....	344, 611
288.....	469	1538 .....	517	301.....	319
305.....	406	<i>Choroph.</i> 21, 486 .....	387	329.....	452
363.....	602	419, 690 .....	452	333.....	606
364, 515 .....	610	641.....	329	376, 479 .....	582
367.....	619	762.....	492	557.....	442
372.....	458	<i>Danaid. fr.</i> 38 .....	452	600.....	557
459.....	525	<i>Eumen.</i> 36.....	593	627.....	596
480.....	540	78 .....	444	655.....	581
493, 879 .....	554	112.....	608	<i>Sept. c. Theb.</i> 38 .....	563
518.....	472	168.....	574	81 .....	588
520.....	529	172, 236 .....	388	180.....	588
530.....	504	196, 229 .....	451	232.....	562
540 .....	556	210, 300 .....	596	426.....	197
582.....	479	243, 873 .....	386	513, 534 .....	560
598.....	496	547.....	400	709.....	607
603.....	474	581.....	591	766.....	521
		680 .....	358		

	PAG.		PAG.		PAG.
<i>Suppl.</i> 30, 872 .....	387	ARISTONTIMUS.		<i>Lysid.</i> 768.....	182
256.....	435	<i>ap. Stob. Fl.</i> 4, 106 .....	446	<i>Nub.</i> 61.....	571
468.....	478	ARISTOPHANES.		131, 341, 881 .....	384
672.....	389, 600	<i>Achar.</i> 12, 24, 826 ...	384	137.....	196
742.....	23	191.....	470	219.....	375
793.....	554	253.....	459	401.....	79
973.....	619	294.....	289	698.....	522
1025.....	345	504.....	462	781.....	446
ALCIPHROS.		597.....	210	872.....	15
<i>Ap. III.</i> 10.....	399	1017 .....	435	905.....	353
ALBONITUS.		1180 .....	473	1008 .....	471
<i>De Dif.</i> 43.....	147	<i>Aves</i> , 18, 448 .....	62	1206 .....	89
ANACREON.		227.....	14	<i>Paz.</i> 30.....	473
<i>III.</i> 96 .....	68	341.....	384	582.....	495
<i>XX.</i> 9 .....	432	383.....	425	696.....	381
ANDOCIDES.		487, 510 .....	518	771.....	493
133.....	410	556.....	69	<i>Plut.</i> 170 .....	348
ANTIPHANES.		570, 1743 .....	418	377.....	507
<i>ap. Athen.</i> 423 .....	381	846.....	522	473.....	446
(Meinek.) 151 .....	414	970.....	472	488.....	426
ANTHOLOGIA PALAT.		1079 .....	512	1085 .....	403
<i>VI.</i> 247 .....	94	1367 .....	437	1142 .....	472
<i>VII.</i> 348.....	387	1444 .....	381	<i>Ran.</i> 54.....	384
ANTIPHON.		1571 .....	407	188.....	426
2, a, 3 .....	289	1701 .....	367	198.....	382
113, 3.....	581	1721 .....	426	241, 526 .....	578
APOLLODORUS.		<i>Eccles.</i> 58 .....	197	552, 554 .....	380
1, 7, 3, 1 .....	2	399, 1143 .....	384	643.....	523
APOLLONIUS DYSO.		465.....	363	654.....	470
<i>de pronom.</i> 75 .....	72	1168 .....	326	866.....	541
98 .....	10	<i>Equit.</i> 5.....	452	918.....	381
<i>de synt.</i> I. 4 .....	351	359.....	451	1113 .....	437
253.....	413	456.....	182	<i>Thesmoph.</i> 432 .....	78
APOLLONIUS RHOD.		535.....	507	472.....	462
<i>III.</i> 770, 955.....	287	572.....	591	561.....	298
ARCADIUS.		627.....	292	603.....	380
<i>de spir.</i> 21, 22 .....	26	654.....	423	648.....	62
99 .....	321	778.....	590	<i>Temp.</i> 27, 47 .....	579
140.....	44	798.....	479	244.....	182
146.....	43	821.....	72	290.....	526
175.....	38	910.....	577	405.....	449
200.....	16	1154 .....	39	537.....	445
ARCHILOCHUS.		1165 .....	162	570.....	72
<i>Fragm.</i> 41.....	380	1362 .....	460	681.....	512
58 .....	530	1371 .....	421	903.....	14
80, 106 .....	68	<i>Lysid.</i> 69 .....	390	919.....	583
		115, 370 .....	69	933.....	368
		301, 416 .....	353	1377 .....	427
		361.....	545	<i>Fragm.</i> (ap. Bekk. 86) .....	13
				514.....	196



	PAG.		PAG.		PAG.
<b>ARISTOTLE.</b>		<i>Apatur.</i> 897 .....	440	<i>Pantem.</i> 869 .....	592
<i>Etā. Nic. init.</i> .....	354	900 .....	447	966 .....	522
I. 5, 2 .....	427	<i>Aphob.</i> 830 .....	591	<i>Phil.</i> I. 43 .....	383, 522
I. 6, 13 .....	514	840 .....	443	45 .....	409
I. 9, 8; III. 16 .....	253	851, 858 .....	594	54 .....	510
I. 13, 5 .....	529	[ <i>Aristog.</i> ] 786 .....	452	II. 66 .....	425
IV. 1, 9 .....	394	<i>Aristoc.</i> 664 .....	438	68 .....	479
IV. 2 .....	350	<i>Cherson.</i> 93 .....	437	71 .....	352
IV. 13, 16 .....	510	98 .....	594	III. 113 .....	509
V. 4, 12, 5, 8 .....	517, 8	108 .....	379	110 .....	522
V. 10, 8. ....	137	<i>Conon.</i> 1266 .....	281	<i>Phorm.</i> 946, 947 .....	450
X. 8, 6 .....	438	<i>Cor.</i> 230 .....	424	<i>Polycl.</i> 1225 .....	578
<i>Hist. Anim.</i> VI. 17 ...	450	234 .....	438	[ <i>Syntax.</i> ] 167 .....	381
<i>Metaph.</i> I. 3 .....	459	235 .....	498	173 .....	68
<i>Polit.</i> I. 9 .....	402	241 .....	383	702 .....	578
I. 11 .....	437	247 .....	500	<i>Timocr.</i> 760 .....	437
II. 6 .....	146	248 .....	345	<i>Zenoth.</i> 882 .....	419
V. 9. ....	436	254 .....	395	885 .....	281
VI. 15 .....	352	284 .....	350		
<i>Rhetor.</i> I. I. 11 .....	300	270 .....	274	<b>DICÆARCHUS.</b>	
I. 5. I .....	94	271 .....	437	V. 32 .....	I
I. 10, 17 .....	449	287 .....	392	<b>DINARCHUS.</b>	
<b>ARRIAN.</b>		301 .....	453	in <i>Dem.</i> III. ....	546
<i>Anab.</i> VII. I .....	56	310 .....	281	<b>DIO CASSIUS.</b>	
<b>ATHENÆUS.</b>		326 .....	431	XXXVII. 43 .....	298
224 .....	64	<i>Dionysod.</i> 1284 .....	443	<b>DIPHILUS.</b>	
269 .....	62	[ <i>Epist. Phil.</i> ] 156 .....	391	ap. <i>Athen.</i> 165 .....	541
291 .....	583	<i>Fals. Leg.</i> 394 .....	381	291 .....	583
397 .....	17	421 .....	363	<b>EUFOLIS.</b>	
423 .....	284	432 .....	187	(ap. <i>Mein.</i> 521) .....	381
453 .....	200	<i>Lacrit.</i> 924 .....	380	<b>EURIPIDES.</b>	
473 .....	114	930 .....	534	<i>Alc.</i> 103 .....	71
483 .....	507	<i>Lept.</i> 462 .....	443	160 .....	433
622 .....	2	488 .....	381	171 .....	401
643 .....	326	498 .....	392	281 .....	584
671 .....	145	<i>Macart.</i> 1056 .....	347	305 .....	519
695 .....	163	1072 .....	293	324 .....	413
<b>CALLIMACHUS.</b>		<i>Mid.</i> 523 .....	540	457, 479 .....	498
<i>Epigr.</i> 30 .....	15	524 .....	530	464 .....	546
<i>Hym. Cer.</i> 94 .....	298	536 .....	513	690 .....	378, 513, 553
<b>CRATES.</b>		565 .....	428	780 .....	289
ap. <i>Meinek.</i> II. 238 ..	69	573 .....	576	960 .....	513
<b>CRATINUS.</b>		582 .....	544	1093 .....	416
( <i>Etym. M.</i> 196) .....	13	<i>Nicostr.</i> 1246 .....	594	<i>Androm.</i> 80 .....	393
(ap. <i>Meinek.</i> III. 379) ..	68	1249 .....	309	142 .....	367
<b>DEMOSTHENES.</b>		<i>Olyn.</i> I. <i>init.</i> .....	505	287 .....	498
<i>Androt.</i> 617 .....	424, 452	II. 24 .....	578	361 .....	481
<i>Apatur.</i> 894 .....	442	21 .....	538	442 .....	525
896 .....	448	<i>Oncl.</i> 865 .....	581	591 .....	521
				715 .....	467

	PAG.		PAG.		PAG.
<i>Androm.</i> 926 .....	545	<i>Herac.</i> 435 .....	418	<i>Med.</i> 92 .....	584
1249 .....	424	704 .....	567	98 .....	379
<i>Andr.</i> 2 .....	426	842 .....	453	191 .....	196
1249 712 .....	565	<i>Herc. F.</i> 130 .....	490	259, 1320 .....	407
1249 .....	557	140 .....	361	273, 322, 791 .....	419
1249 .....	551	230 .....	23	288 .....	472
1249 .....	424	298 .....	494	386 .....	607
1249 925 .....	370	529 .....	481	424 .....	606
1249 .....	464	858 .....	367	491 .....	403
<i>Andr.</i> 124 .....	554	1263 .....	398	555 .....	576
124 .....	550	<i>Hippol.</i> 446 .....	383	600 .....	551
124 .....	72	452 .....	512	689, 1311 .....	385, 605
124 4 4 .....	392	498 .....	562	706 .....	417
<i>Andr.</i> 124 .....	510	505 .....	69	804 .....	562
124 .....	515	605 .....	372	963 .....	479
124 .....	430	762 .....	511	1120 .....	563
124 .....	503	796 .....	460	<i>Orest.</i> 263 .....	424
733 .....	401	1009 .....	476	319, 991 .....	387
900 .....	574	1171 .....	575	323 .....	453
1005 .....	23	1189 .....	489	412 .....	350
<i>Her.</i> 55 .....	507	1413 .....	385	426 .....	481
164 .....	427	<i>Ion,</i> 32 .....	489	482 .....	385
190 .....	428	520 .....	298	490 .....	373
209 .....	521	717 .....	424	497 .....	430
225 .....	551	758 .....	548	610 .....	468
279 .....	557	849 .....	139	679 .....	607
299 .....	446	1132 .....	197	804 .....	379
377 .....	392	1137 .....	436	1103 .....	502
402 .....	483	1156 .....	638	1629 .....	364
505, 830 .....	548	1500 .....	410	1670 .....	418
536 .....	455	1609 .....	417	<i>Phan.</i> 25 .....	598
580 .....	515	<i>Iph. Aul.</i> 11 .....	426	65 .....	501
867 .....	595	440, 506 .....	417	74 .....	517
930 .....	425	574 .....	195	221, 790, 1370 .....	387
1111 .....	540	581 .....	298	385 .....	562
1160 .....	384	1285 .....	493	906 .....	383
1187 .....	411	1381 .....	479	1357 .....	594
<i>Helen.</i> 77 .....	503	1624 .....	475	1373 .....	570
119 .....	560	<i>Iph. Taur.</i> 27 .....	410	1529, 1616 .....	482
613 .....	498	750 .....	23	<i>Rhes.</i> 298 .....	430
643 .....	628	776 .....	69	<i>Suppl.</i> 12 .....	362
994 .....	373	979 .....	436	15 .....	494
1024 .....	68	1014 .....	454	247 .....	463
1302 .....	305	1204 .....	551	403 .....	528
<i>Herac.</i> 63, 71 .....	373	1216 .....	473	404 .....	493
180 .....	583	1310 .....	472	537 .....	69
200 .....	273	1348 .....	596	640 .....	405
233 .....	393	<i>Med. init.</i> .....	549	<i>Troad.</i> 53 .....	417
305 .....	196	7 .....	498	248 .....	382

<b>THEOPH.</b>	<b>THEOPH.</b>	<b>THEOPH.</b>
384..... 43	<b>THEOPH. II. 111</b> ..... 523	<b>THEOPH. VI. 40</b> ..... 124
397..... 540	113..... 524	47..... 124
414..... 414, 567	132..... 494	55..... 124
448..... 453	133..... 494	62, 132..... 124
456, 1233..... 545	145..... 391	65..... 124
468..... 555	152..... 476	65..... 124
904..... 367, 393	155..... 520	120..... 124
<i>Pr. inc. 107</i> ..... 404	157..... 520	140..... 124
<b>GEORG. CHRYSOLOGUS.</b>	<b>III. 14</b> ..... 573	145..... 124
<i>(ap. Crum. Anecd.)</i> ..... 147	37..... 430	157..... 124
<b>GREGORIUS CORNELIUS.</b>	41..... 435	158..... 124
588..... 16	51, 73, 94, 117..... 435	159..... 124
<b>HERODIAN.</b>	65, 145..... 390	160..... 124
<i>repl. par. N. 5. 6.</i> ..... 16	75..... 505	<b>VIII. 3</b> ..... 124
<i>(ap. Valck. Ann. 195)</i> ..... 164	79..... 524	12..... 124
<b>HERODOTUS.</b>	80..... 571	34..... 124
<b>I. 31</b> ..... 435	113..... 50	57..... 124
36..... 368	116..... 579	61..... 124
52..... 454	145..... 395	62..... 124
56, 8..... 2	<b>IV. 36</b> ..... 151	74..... 124
62..... 505	64..... 411	104..... 124
68..... 349	65..... 522	109..... 124
75, &c..... 601	100..... 455	140..... 124
77..... 437	115..... 393, 525	<b>II. 2</b> ..... 124
84..... 420	121..... 453	33..... 124
86..... 522	124..... 453	41..... 124
94..... 425	130..... 246	46..... 124
107, 196..... 478	142..... 395	58..... 124
157..... 300	145..... 472	62..... 124
158..... 595	154..... 519	72..... 124
173..... 507	157..... 68	<b>HERODOTUS.</b>
187..... 546	<b>V. 16</b> ..... 517	<i>Op. et D. 557</i> ..... 6
188..... 348	29..... 534	551..... 471
189..... 594	40..... 577	683..... 252
206..... 475	62..... 467	694, 8..... 144
211..... 453	77..... 349	725..... 504
<b>II. 12</b> ..... 569	85..... 462	<i>Scut. 101</i> ..... 254
16..... 400	105..... 553	280, 3..... 525
22, 39..... 518, 571	106..... 435	<i>Theog. 191</i> ..... 56
29..... 436	<b>VI. 11</b> ..... 606	508..... 442
32..... 438	39..... 426	861..... 493
35..... 517	103..... 495	929..... 425
55..... 427	104..... 479	<b>HOMER.</b>
76..... 149	106..... 554	<i>Iliad. I. 11</i> ..... 344, 369
82..... 68	108..... 390	9, 12..... 343
96..... 467	121..... 500	44..... 512
106..... 146	<b>VII. 10</b> ..... 391	117..... 302
111..... 489	16..... 521	125..... 345
119..... 475	44, 75..... 518	193..... 616

	PAG.		PAG.		PAG.
<i>Iliad</i> . I. 202 .....	385	<i>Iliad</i> . IX. 116 .....	505	<i>Iliad</i> . XVIII. 7 .....	468
221.....	420	214.....	473	63 .....	249
227.....	113	551.....	455	173.....	71
234.....	376	605.....	123	475.....	123
262.....	438, 546	X. 31 .....	442	492.....	525
270.....	528	224.....	344	583.....	249
287.....	516	278.....	362	XIX. 260 .....	362
335.....	390	364.....	249	494.....	91
348.....	344	XI. 42 .....	44	XXI. 6 .....	308
416.....	454	105.....	287	137.....	515
423.....	459	106.....	479	176.....	427
547.....	401	365, 454 .....	247	448.....	444
670.....	515	493.....	95	691.....	446
II. 186 .....	492	702.....	54	XXII. 491 .....	294
204.....	398	706.....	516	XXIII. 71 .....	549
218.....	293	762.....	365	223.....	248
250.....	515	XII. 11 .....	302	393.....	527
252.....	520	284.....	90	477.....	399
349.....	574	287.....	91	485.....	479
396.....	468	XIII. 98, 667.....	429	529.....	498
491.....	274	260.....	286	747.....	95
497.....	43	297.....	520	851.....	113
669.....	430	340.....	291	XXIV. 241 .....	301
673.....	461	346.....	249	298.....	382
III. 4, 30 .....	572	393.....	285	537.....	435
27 .....	114	543.....	288	665.....	225
161.....	449	752.....	247	711.....	436
180.....	365	XIV. 235 .....	289	717.....	249
333.....	425	287.....	71	<i>Odyssey</i> , I. 34 .....	513
IV. 70.....	521	322.....	114	41 .....	580
196.....	502	419.....	288	82 .....	557
497.....	296	501.....	495	140.....	473
V. 33, 488.....	344	XV. 29 .....	292	164.....	390
49 .....	64	87 .....	492	233.....	498
65 .....	420	386.....	506	II. 68 .....	480
196.....	502	415.....	504	350, 366 .....	154
303.....	547	574.....	296	III. 182 .....	426
VI. 130 .....	454	XVI. 99 .....	225	228.....	495
422.....	144	140.....	520	IV. 160 .....	371
466.....	484	159.....	403	244.....	375
VII. 85 .....	247	175.....	424	783.....	387
424.....	455	322.....	485	V. 55 .....	497
453.....	114	381.....	442	68 .....	515
468.....	95	428, 801 .....	386	110, 133 .....	308
VIII. 41, 45 .....	77	597.....	373	119.....	90
168.....	574	XVII. 172 .....	344	VI. 59 .....	195
183.....	515	264.....	285	242.....	287
233.....	504	310.....	426	VII. 11 .....	476
425.....	344	423.....	246	216.....	393
IX. 14.....	249	446.....	154	251.....	308

PAG.		PAG.		PAG.	
<i>Odyssey</i> , VIII. 120 ...	518	ISOCRATES.		MOSCHUS.	
468.....	444	<i>Archid.</i> 120 .....	544	II. 108 .....	547
IX. 20 .....	299	121.....	511	NICANDER.	
130.....	449	126.....	522	<i>Ther.</i> 825 .....	308
X. 51 .....	225	<i>Antid.</i> 222 .....	383	PAUL. APOST.	
73 .....	344	<i>Areopag.</i> 16 .....	590	<i>Col.</i> II. 21 .....	414
240.....	95	78 .....	355	<i>Rom.</i> III. 22, 8 .....	491
XI. 330 .....	225	152.....	599	VII. 7 .....	541
XII. 242.....	285	<i>Demon.</i> 6 .....	599	<i>Thess.</i> II. 2, 3 .....	583
XIII. 34 .....	515	8.....	431	PHILEMON.	
194.....	114	10 .....	567	<i>Fr. inc.</i> 23 .....	408
XV. 236 .....	453	<i>Euag.</i> 195 .....	182	PHILO JUDÆUS.	
268.....	364	198.....	363	I. 162.....	526
403.....	406	<i>Nicocl.</i> 19, 22, 27.....	475	PINDAR.	
423.....	382	21 .....	479	<i>Isth.</i> I. 41 .....	502
523.....	487	37 .....	478	III. 17.....	511
XVI. 249 .....	143	<i>Pac.</i> 163 .....	473	V. 29 .....	513
361.....	286	<i>Panegyrr.</i> 5.....	455	VI. 64.....	525
XVIII. 8.....	446	28 .....	538	<i>Nem.</i> I. 51, 2 .....	508
201.....	114	55 .....	274	I. 92 .....	329
248.....	225	<i>Soph.</i> 293 .....	471	V. 16 .....	579
370.....	527	JOANNES EVANG.		VII. 28 .....	450
XIX. 38, 494 .....	426	XX. 17 .....	414	53 .....	369
136.....	112	JULIUS POLLUX.		65 .....	513
315.....	364	IX. 96.....	448	70 .....	77
490.....	249	110.....	153	VIII. 44 .....	450
XX. 7.....	246	LUCIAN.		54 .....	273
XXI. 42, 3.....	344	<i>Herod.</i> I .....	391	IX. 30.....	95
126.....	427	<i>Hermot.</i> 21 .....	605	<i>Olymp.</i> I. 58.....	467
149, 159.....	485	<i>Navig.</i> 43 .....	515	60 .....	493
348.....	249	<i>Ocypus.</i> 8 .....	444	88 .....	610
XXII. 7 .....	249	V. II. II. 31 .....	605	99 .....	527
142.....	514	LYCURGUS.		II. 35.....	529
316.....	434	<i>Leocr.</i> 35 .....	200	85 .....	496
322.....	284	153.....	529	95 .....	469
392.....	249	LYSIAS.		173.....	498
471.....	90	<i>Alcib.</i> 142 .....	447	III. 34 .....	638
XXIII. 368 .....	442	<i>Erand.</i> 176 .....	528	III. <i>fin.</i> IX. 80. X. <i>fin.</i> .....	547
477.....	399	<i>Mantith.</i> 146.....	378	IV. 24.....	378, 400
XXIV. 326.....	453	<i>Nicom.</i> 183 .....	469	V. 4 .....	534
<i>Hymn. Apoll.</i> 376 ...	248	184.....	472	19 .....	508
403.....	246	[ <i>Orat. Fun.</i> ] 196 .....	392	VI. 38.....	328
528.....	285	<i>Theomn.</i> 117 .....	435	49 .....	252
538.....	308	<i>Frag.</i> 33 .....	580	VII. 51 .....	502
in <i>Merc.</i> 342, 355.....	485	MATTH. EVANG.		60 .....	274
IPPONAX.		III. 8 .....	413	81 .....	501
<i>Fragm.</i> XXIII. ....	68	MEMNON.		89 .....	328
HYPEREIDES.		<i>Heracl.</i> 59.....	518	VIII. 41 .....	424
<i>Euzen.</i> 30 .....	540				
<i>Orat. Fun.</i> 4.....	274				

	PAG.		PAG.		PAG.
<i>Olymp.</i> VIII. 42.....	405	<i>Charm.</i> 161 .....	348	<i>Legg.</i> 666, 778 .....	519
59 .....	446	166.....	476	667.....	352
IX. 44.....	386	168.....	147	686.....	152, 609
103.....	579	<i>Cratyl.</i> 393 .....	14	711.....	476
X. 4 .....	399	396.....	582	715.....	395
XI. 73.....	68	405.....	362	728.....	116
XIII. 3 .....	274	432.....	409	801.....	551
58 .....	450	436.....	559	817.....	425
84 .....	424	<i>Crilo.</i> 43 .....	538	823.....	463
<i>Pyth.</i> I. 6 .....	514	44 .....	603	836.....	462
72 .....	426	48 .....	444, 543, 550	839, 855.....	513
II. 28 .....	11	49 .....	403	898.....	134
57 .....	302	50 .....	551	937.....	362, 448
90 .....	447	53 .....	546	<i>Lys.</i> 203.....	485
III. 28.....	522	54 .....	393	205.....	428
56, IV. 106, 159 ..	450	<i>Euthyd.</i> 279 .....	400	<i>Menex.</i> 237 .....	362, 427
108.....	482	283, 295.....	384	238.....	445, 493
IV. 9 .....	532	288.....	538	240.....	450
35 .....	492	302.....	399	245.....	487
49 .....	405	<i>Euthyph.</i> 6, 7 .....	360	<i>Meno.</i> 39 .....	435
102.....	300	9.....	448	82 .....	577
118. X. 21.....	547	<i>Gorg.</i> 52 .....	62	89 .....	559, 592
140.....	505	448.....	495	90 .....	379
183.....	252	449.....	567	<i>Parm.</i> 126.....	484
228.....	498	450.....	571	<i>Phæd.</i> <i>init.</i> .....	375
236.....	324	451.....	477	58 .....	480, 508
243.....	274	454, 473 .....	375	60 .....	579
264, 7 .....	292	457.....	480	61 .....	546
V. 37 .....	510	458.....	473	65 .....	352
99 .....	389	459.....	360	68 .....	608
VI. 5 .....	387	461.....	395, 474	69 .....	275
XI. 32.....	327	469.....	569	71, 72 .....	426, 596
<i>Fragm.</i> 29.....	331	474.....	438	74 .....	401
45, 9 .....	315	478.....	502	76 .....	379, 553
55 .....	298	488.....	159	77, 118 .....	225
PLATO.		490.....	384	82 .....	601
<i>Alci.</i> 105.....	447	491.....	349	83 .....	511
123.....	361	494.....	532	84 .....	559
139.....	561	495.....	526	87 .....	592
<i>Apol.</i> 17, 26 .....	478	505.....	582	92 .....	364
18 .....	373	509.....	390	97 .....	451
26 .....	594	511.....	412	102.....	604
27 .....	605	523.....	407	105.....	383
28 .....	541, 577, 598	<i>Hipparch.</i> 228 .....	70	111.....	361
29 .....	602	<i>Hipp. Maj.</i> 285.....	515	114.....	516
30, 32.....	390	<i>Lach.</i> 180 .....	399	236.....	384
31 .....	349	182.....	391	239 .....	401
36 .....	384, 479	184.....	358, 493	<i>Phædr.</i> 18.....	52
39 .....	355, 514	195.....	349	229.....	385, 598
		643, 728.....	478	230.....	601

	PAG.		PAG.		PAG.
<i>Phædr.</i> 234 .....	448	<i>Resp.</i> 360, 452, 462...	473	<i>Theætet.</i> 143.....	445
242.....	526	364.....	360	145... 349, 448, 560, 607	
243.....	371, 412	369.....	559	149.....	334
245.....	431	372.....	86, 574	154.....	549
254.....	442	375.....	361	159.....	559
255.....	362	388.....	427	160.....	132, 469, 486
270.....	436	391.....	429	164.....	553
279.....	425	395, 606.....	471	165.....	300
<i>Phileb.</i> 26 .....	419	397.....	358	172, 176.....	567
41 .....	358	402.....	582	175.....	460
<i>Polit.</i> 270 .....	518	410.....	390	178.....	351
281.....	351	426.....	571	184.....	490
282.....	116	439.....	465	185.....	139
302.....	528	440.....	489	200.....	425
311.....	534	441.....	300	<i>Tim.</i> 23, 38.....	513
<i>Protag.</i> 309 .....	498	467.....	427	37, 9 .....	127
312.....	382	474.....	383	75 .....	463
313.....	352	478, 550 .....	399	PLUTARCH.	
318.....	426	492.....	563	<i>Æm. Paul.</i> c. 5.....	9
320.....	509	496.....	489	<i>Thes.</i> 28.....	605
321.....	605	499, 505.....	401	<i>Timol.</i> 37 .....	1
324.....	354, 450	504.....	609	POLYENUS.	
325.....	609	515.....	534	<i>Strat.</i> v. 63 .....	518
326.....	478	516 .....	480	POLYBIUS.	
327.....	567	531.....	349	III. 63 .....	530
332.....	534	551.....	431	v. 56, xxx. 8.....	443
333.....	425, 569	554.....	361	SCYLAX.	
336.....	571	573.....	116	p. 12 .....	1
338 .....	187, 427	614.....	459, 518	253.....	1
<sup>1</sup> 339.....	608	615 .....	386, 546	SIMONIDES.	
343.....	611	<i>Soph.</i> 225 .....	352	<i>fr.</i> 54 (GAISF.).....	446
<i>Resp.</i> 329 .....	357, 482	228.....	419	SOPHOCLES.	
331, 433 .....	567	231.....	370	<i>Ajax</i> , 2.....	448
332.....	383	234, 250 .....	559	27 .....	430
335.....	474	242, 3.....	522	30, 81.....	424
336, 493 .....	519	<i>Sympos.</i> 174, 5 ....	376, 442	48 .....	568
337.....	378	188.....	399	75 .....	562
338.....	352	190.....	371	77.....	382
340.....	568	191.....	463	88 .....	542
341, 404, 442 .....	608	195, 220.....	364	123.....	606
343.....	496	196.....	369	154.....	485
344, 514 .....	529	206.....	382	162.....	446
352, 571.....	470	212.....	550	178.....	574
354, 427 .....	596	213.....	473	194.....	515
358.....	611	218.....	367	211.....	427
359.....	391, 516, 539	219.....	571	245.....	380
360, 411.....	391	220.....	396, 482, 570	314.....	387
		223.....	379		

<sup>1</sup> On reference to this passage it will be seen that Plato is quoting Simonides.

	PAG.		PAG.		PAG.
<i>Ajax</i> , 371, 748.....	556	<i>Antig.</i> 368.....	527	<i>Æd. Col.</i> 450.....	475
388.....	110	379.....	555	451, 1623 .....	378
395.....	496	388.....	540	478, 9 .....	453
396.....	127	577.....	610	572.....	466
439.....	505	594.....	529	605, 1342 .....	576
534.....	490	620.....	583	643.....	497
536.....	416	632.....	481	660.....	400
550.....	548	676.....	553, 6	718.....	461
557.....	468	678.....	403	980.....	571
594.....	458	685.....	591	996.....	410
607.....	444	707.....	362	1040 .....	583
635.....	579	726.....	446	1108 .....	452
647, 658 .....	439	737.....	474	1118 .....	352
669.....	494	768.....	391	1129 .....	510
709.....	489	780, 1009 .....	387	1181 .....	271
798.....	358	784.....	459	1191 .....	502
805.....	504	856.....	535	1227 .....	364
901.....	541	901 .....	541	1291 .....	407
945.....	460	904, 1161 .....	496	1385 .....	449
1025 .....	567	941 .....	459	1429 .....	474
1045 .....	494	1177 .....	479	1441 .....	375
1105 .....	410	1313 .....	448	1482 .....	472
1120 .....	530	<i>Elect.</i> 19 .....	482	1607 .....	424
1131, 1184.....	555	126.....	548	1662 .....	386
1355 .....	433	252.....	353	<i>Æd. Tyr.</i> 2 .....	531
1357 .....	430	313.....	487	8 .....	371
1366 .....	354	341.....	361	12, 76 .....	554
1416 .....	365	379.....	555	101.....	464
<i>Antig.</i> 1.....	386	471.....	376	106, 1475 .....	380
2.....	384	566, 588, 597, 625..	352	118.....	406
21 .....	372	668.....	418	174, 968.....	427
24 .....	512	751.....	364	191, 1375 .....	387
38 .....	573	780.....	469, 594	216.....	542
55 .....	399	786.....	578	283, 1065 .....	596
79 .....	585	981.....	379	393, 917.....	474
96 .....	596	1024 .....	426	406.....	182
114.....	482	1027 .....	480	426.....	360
115.....	508	1052 .....	563	433.....	452
117.....	514	1054 .....	474	446.....	545
165.....	452	1168 .....	472	462.....	552
182.....	393	1175 .....	411	470.....	315
188.....	435	1288 .....	570	532.....	378
220, 264, 442...592,	595	1495 .....	600	548.....	556
225.....	487	1505 .....	541	556.....	329
237.....	505	<i>Æd. Col.</i> 11 .....	600	630.....	472
260.....	464	20 .....	496	633.....	124
313.....	487	119.....	459	775.....	582
339.....	629	176.....	563	811.....	430
356.....	445	355.....	481	1008, 1353.....	590
364.....	453	428.....	606	1062 .....	69



<i>Ed. Typ. 1867</i> .....	472	<i>Trachin. 41</i> .....	572	<i>11. 5, 7, 9</i> .....	455
1079.....	473	90.....	596	13.....	456
1143.....	474	106.....	535	15.....	457
1300.....	475	191, 439.....	556	16.....	458
1386.....	476	330.....	396	17.....	459
1395.....	477	331.....	452	20.....	460
1411.....	478	446.....	191	29.....	461
<i>Enom. Fr. 472</i> .....	479	474.....	439	31.....	462
<i>Philact. 3</i> .....	480	508.....	387	36.....	463
23.....	481	531.....	580	37.....	464
56.....	482	680.....	446	38.....	465
79.....	483	687.....	582	40.....	466
111.....	484	734.....	507	41.....	467
118.....	485	800.....	508	45, 92.....	468
198.....	486			47.....	469
261.....	487				
324.....	488				
463.....	489				
464.....	490				
466.....	491				
531.....	492				
554.....	493				
613.....	494				
636, 725, 753.....	495				
714.....	496				
825.....	497				
903.....	498				
917.....	499				
961.....	500				
1018.....	501				
1246.....	502				
1313.....	503				
1315.....	504				
1316.....	505				
1327.....	506				
1374.....	507				
<i>Trachin. 41</i> .....	572				
90.....	596				
106.....	535				
191, 439.....	556				
330.....	396				
331.....	452				
446.....	191				
474.....	439				
508.....	387				
531.....	580				
680.....	446				
687.....	582				
734.....	507				
800.....	508				
<i>Trachin. 41</i> .....	572				
90.....	596				
106.....	535				
191, 439.....	556				
330.....	396				
331.....	452				
446.....	191				
474.....	439				
508.....	387				
531.....	580				
680.....	446				
687.....	582				
734.....	507				
800.....	508				
<i>Trachin. 41</i> .....	572				
90.....	596				
106.....	535				
191, 439.....	556				
330.....	396				
331.....	452				
446.....	191				
474.....	439				
508.....	387				
531.....	580				
680.....	446				
687.....	582				
734.....	507				
800.....	508				

	PAG.		PAG.		PAG.
THUC. II. 49 .....	593	THUC. IV. 20.....	456, 464	THUC. VII. 61 .....	543
50 .....	391	24, 8, 52 .....	415	63 .....	393
59 .....	350, 610	26 .....	400	68 .....	599
60 .....	570	28 .....	378, 526	70 .....	355
61 .....	393	38 .....	506	71 .....	530
64 .....	456	46 .....	348	72 .....	590
65 .....	475, 582	47 .....	590	82 .....	602
76 .....	110, 531	48 .....	434	83 .....	405
80 .....	271	60 .....	574	87 .....	116
81 .....	426	61 .....	454, 8	VIII. 13, 24 .....	426
84 .....	197	79 .....	582	21 .....	437
86 .....	524	84 .....	558	27 .....	497, 569
90 .....	477	85 .....	532	38 .....	605
101 .....	495	92 .....	524, 551	52 .....	392
III. 2 .....	402	95 .....	564	54 .....	581
4 .....	362	98, 9 .....	377	66 .....	569
9 .....	124	100 .....	484	75 .....	463
13 .....	62	108 .....	575	78 .....	567
21 .....	511	126 .....	401, 506, 512	81 .....	518
22 .....	412, 421, 603	130 .....	458	87 .....	507
23 .....	460	V. 7 .....	364, 521	90 .....	396
26 .....	195	11 .....	370, 505	92 .....	528
31 .....	377	23 .....	134	101 .....	58
36 .....	394, 472	40 .....	514	XENARCHUS.	
37, 43 .....	351, 533	41 .....	274	<i>ap. Athen.</i> 693 .....	526
39 .....	365, 396, 474	70 .....	525	XENOPHON.	
40 .....	449	100 .....	569	<i>Ages.</i> I. 7 .....	475
44 .....	609	10 .....	493	1, 8 .....	482
46 .....	396	111 .....	392, 497	1, 26 .....	594
47 .....	374	VII. 11, 92 .....	575	11, 17 .....	405
48 .....	558	15 .....	391	<i>Anab.</i> I. 1, 10 .....	543
49 .....	427, 523	18 .....	545, 590	1, 6 .....	430
53, 4, 5, 65 .....	534, 8, 9	21 .....	396	2, 10 .....	350
55 .....	560	23 .....	149	4, 9 .....	410
56 .....	370, 458	37 .....	569	5, 7 .....	364
57 .....	532	49 .....	498	5, 8 .....	379
58 .....	450	54 .....	463	5, 11 .....	361
65 .....	392	57 .....	396	6, 10 .....	484
66 .....	608	58 .....	316, 456	6, 40 .....	480
69 .....	430	60 .....	574	7, 2 .....	360
79 .....	386	68 .....	371	7, 3 .....	159
81 .....	396	78 .....	411, 449	7, 12 .....	476
82 .....	457, 463	89 .....	570, 575, 597	7, 17 .....	399
85, 116 .....	348	95 .....	393	8, 3 .....	353
91 .....	353	VII. 19, 34 .....	427, 496	8, 12 .....	538
92 .....	477	28 .....	575	9, 20 .....	431
98 .....	493, 496	33 .....	506	9, 21 .....	600
IV. 10 .....	472	37 .....	519	9, 25 .....	469
14 .....	488	43 .....	506	10, 1 .....	400
17 .....	534	48 .....	427	II. 1, 3 .....	587

	PAG.		PAG.		PAG.
<i>Anab.</i> II. 1, 4 .....	411	<i>Cyrop.</i> I. 4, 10 .....	592	<i>Hellen.</i> II. 2, 10 .....	427
1, 15 .....	372	4, 13 .....	444	2, 17 .....	585
2, 3 .....	449	4, 14 .....	584	3, 25 .....	363
3, 11 .....	596	4, 15 .....	371	III. 1, 6 .....	507
3, 25 .....	593	4, 25 .....	601	2, 2 .....	425
4, 16 .....	357	6, 2 .....	509	2, 10 .....	590
4, 17 .....	600	6, 3 .....	589	5, 13 .....	427
5, 20 .....	524	6, 18 .....	593	V. 4, 6 .....	568
5, 30 .....	428	6, 19 .....	425	VI. 3, 15 .....	394
6, 1 .....	432	6, 25 .....	454	VII. 4, 13 .....	155
6, 15 .....	354	6, 29 .....	600	<i>Hiero.</i> I. 18 .....	476
III. 1, 5 .....	440	II. 1, 8 .....	538	VII. 3 .....	369
3, 14 .....	401	1, 9 .....	542	IX. 1 .....	591
4, 31 .....	412	2, 7 .....	449	XI. 11 .....	545
IV. 1, 13 .....	532	2, 17 .....	399	<i>Mem.</i> I. 2, 1 .....	593
2, 6 .....	352	4, 21 .....	473	2, 41 .....	590
3, 5 .....	402	III. 1, 9 .....	476	2, 46 .....	395, 549
3, 24 .....	455	1, 19 .....	383	2, 60 .....	479
3, 28 .....	527	2, 1 .....	489	4, 6 .....	364
6, 15 .....	447	3, 2 .....	425	4, 14 .....	383
7, 3 .....	538	3, 19 .....	587	6, 2 .....	471
V. 2, 20 .....	438	IV. 2, 26 .....	409	6, 12 .....	589
3, 1 .....	200	5, 1 .....	598	7, 3 .....	598
5, 4 .....	145	5, 7 .....	436	II. 1, 12 .....	380
6, 14 .....	568	5, 37 .....	373	1, 17 .....	407
8, 24 .....	287, 468	5, 49 .....	546	1, 28 .....	537
10, 15 .....	159	6, 2 .....	375	2, 1, 3 .....	383
VI. 2, 4 .....	460	V. 2, 7 .....	480	3, 15 .....	524
4, 7 .....	349	3, 36 .....	355	3, 18 .....	134
VII. 2, 12 .....	347	5, 42 .....	436	6, 10 .....	435
3, 6 .....	434	VI. 4, 14 .....	408	9, 6 .....	386
3, 32 .....	108	VII. 1, 19 .....	405	III. 2, 1 .....	598
4, 4 .....	516	1, 45 .....	425	2, 3 .....	600
4, 10 .....	592	2, 20 .....	431	6, 10 .....	358
6, 41 .....	483	3, 6 .....	434	8, 4 .....	396
7, 57 .....	584	3, 8 .....	398	8, 9 .....	471
8, 12 .....	108	5, 78 .....	472	IV. 5, 2 .....	396
<i>Apol.</i> 34 .....	596	VIII. 1, 15 .....	435	<i>Æcon.</i> I. 13 .....	594
<i>Cyrop.</i> I. 1, 2 .....	110	3, 33 .....	349	IV. 20 .....	457
2, 2 .....	413	7, 6, 13 .....	509	<i>Rep. Lac.</i> VI. 2. ....	596
2, 11 .....	134, 400	7, 14 .....	462	<i>Symp.</i> VII. 40 .....	395
3, 2 .....	363	<i>Hellen.</i> I. 1, 23 .....	305	<i>Vectig.</i> IV. 4 .....	372
4, 4 .....	361	6, 28 .....	427		

## II. INDEX OF GREEK WORDS<sup>1</sup>.

*δ-*, prefix, 62, 63, 334  
*α*, quantity of, 24 sqq., 87  
*-α*, as genitive of 1st decl., 89  
*α* for *η*, 29, 64, 225  
*α*, pure, 86  
*ἀγαγεῖν*, *ἡγαγον*, 198  
*ἀγάγωμι*, 249  
*ἀγαθός*, comparison, 159  
*ἀγλάκτες*, 334  
*ἀγγέλλομαι*, 433  
*ἀγγελος*, *αγγελία*, 9  
*ἀγνώσασκε*, 246  
*ἀγροικοι*, 127  
*ἀγνίς*, 117  
*ἀγχι*, 527  
*ἀγω*, 425  
*ἀγων*, as second. pred., 457  
*ἀδελφός*, 334  
*ἀδικοῖν* *ἄν*, 403  
*Ἀθάνα*, *Ἀθηναία*, 87  
*Ἀθήναζε*, 9, 150  
*Ἀθήρησι*, 76, 150, 487  
*ἀθρόος* and *ἀθρόοι*, 17  
*Ἀγίαλεῖς*, 2  
*αἰδοέστεροι*, 155  
*αἰδώς*, 110  
*αιμορραγής*, *αιμόρρυντος*, 331  
*-αυα*, fem. of *-ων* or *-ας*, 79  
*Αιολεῖς*, 2  
*αἰόλος*, *αἰλουρος*, 2  
*αἰσχίω*, 158  
*αἰσχος*, 61  
*αἰσχύνομαι*, with part. or inf., 588  
*ἀκόλουθος*, 334

*ἀκρατέστερος*, 155  
*ἄληθες*, 112, 635  
*ἄλις*, 454  
*ἄλλᾱ*, 566  
*ἄλλᾱ*, after comparatives, 393  
*ἄλλᾱ*, after *οὐ*, 575  
*ἄλλο τι ἢ*, *ἄλλοτι*, 559  
*ἄλλος*, 138, 463  
*ἄλλοτ' ἄλλος*, *ἄλλω*, 567  
*ἄλλ' οὐ γάρ*, 605  
*ἄλλως τε καί*, 567, 573  
*ἀλώσιμος*, 312  
*ἄμα*, 50, 567, 579  
*ἀμαρτάνειν*, c. gen., 466  
*ἀμβροτος*, 54  
*ἀμείνων*, 159  
*ἀμπεχῶ*, 293  
*ἀμφί*, 515  
*ἀμφίς*, 54, 526  
*ἀμφοτέροις*, 139  
*-αν*, quantity of, 25  
*-ᾶν*, gen. pl., 25  
*-ᾶν*, not *-ᾷν*, infin., 256  
*-αν* for *-ας* in perf. act., 253  
*ἄν* and *κέν*, 514, 537 sqq.  
*ἄν*, position of, 544  
     repeated, 545  
     only with past tenses of the indicative, 546  
     not used with the fut. infin., 543  
     in objective sentences, 543, 589  
*-ᾱνα*, aorist, 184  
*ἄνδ*, 514  
*ἄνα* for *ἀνδότηθι*, 515

<sup>1</sup> This Index does not contain the words already occurring in alphabetical lists (pp. 162 sqq., 266 sqq., 270 sqq., 275 sqq., 281 sqq., 425 sqq., 442 sqq.); those which are declined and conjugated at length; and those which are classed or tabulated, e. g. the examples of long and short vowels, pp. 24 sqq.

*(Faint handwritten notes in Greek script, likely bleed-through from the reverse side of the page.)*

- διαιτάω, augment, 200  
 διακονεῖν, 200  
 διαλέξομαι and διαλεχθήσομαι, 268  
 διαφέρειν, 476  
 διαφέρεισθαι, 440  
 διδάσκομαι, 445  
 διδάσκει, 287  
 διηκόνουν, 200  
 διήτων, 200  
 δικάζει εἰμι, 403  
 δικασπῶλος, 327  
 δίκην, 527  
 διοικῶμαι, 437  
 διπλάσιος, 60, 147  
 διπλοῦς, 147  
 διχόμηνις, διχήρης μῆνις, 638  
 διψῆν, 262  
 διώκετον, 3 p. dual imp., 249  
 δραπέτης, 29, 314  
 δρυκολάπτης, 332  
 δυνεῖν, δυοῖν, δυεῖ, 70, 141  
 δύναμαι, augment, 194  
 δύνομαι, δυναί, 414  
 δυο-, 334  
 δύω, 434  
 Δωριεῖς, 2
- e, pronunciation, 15  
   lightest vowel, 12  
   a softened guttural, 58  
   residuary, 63  
   representing i or u, 107  
 é-, augment, 62, 168  
 εαγα, 272  
 ἐάλωκεν, 70  
 -eas, acc. pl. of nouns in -εύς, 110  
 εβδομος, 87  
 ἐβλάστηκα, ἐβεβλαστήκει, 195  
 εβωσα, 264  
 ἐγγύς, 527  
 ἐγρήγορα, 198, 272  
 ἐγχελεν, 109  
 ἐθέλωμι, 249  
 εθηκα, 183  
 ei, 536 sqq.  
 εἰεν, in the apodosis, 610  
 εἶθε, 549  
 εἰκοῦς, gen. for εἰκόνος, 106  
 Ελεῖθια, *Ilithyia*, 14  
 εἰμι and εἰμι, 227—230
- εἶνεκα, ἐνεκα, 110, 527  
 εἰπέ, 42  
 εἰπωμι, 249  
 εἰργω, εἰργω, 17  
 εἰς, εἰ, 509  
 εἰς = μεῖς, 140  
 εἰτα, ἔπειτα, 569  
 εἰτα, in concessive sentences, 607  
 εἶτε, 573  
 ἐκ, ἐξ, 52, 430, 506  
 ἐκας, 62  
 ἕκαστος, 139  
 ἐκάτερος, 137  
 ἕκατι, 527  
 ἐκδύω and ἐκδύομαι, 434  
 ἐκείνος, 378  
 ἐκχειρία, 57  
 ἐκθλίψις, 65, 71  
 ἐκκλησιάζω, augment, 199  
 ἐκποδών, 149  
 ἐκστήναι, c. accus., 424  
 ἐλδβεσκον, 246  
 ελαιον, "oil-market," 367  
 ελαύνω, 61, 73, 273  
 ελαχίον, ἐλάσσων, 9  
 ἐλθέ, 42  
 Ἑλλάνικος, 331  
 Ἑλλάς, 1, 320  
 Ἑλλην, 2  
 ἐλληνίζεω, 4  
 Ἑλπωίκη, 331  
 ἐμνήσθην, 274  
 ἐμπα, ἐμπα, 153  
 ἐμποδών, 149  
 ἐν, 55, 508  
 ἐνεκα, 56, 110, 527  
 ἐνθεῦτεν for ἐντεῦθεν, 57  
 ἐνοχλέω, augment, 200  
 ἐνοχερώ, 149  
 ἐνταυθοί, 135  
 ἐν τοῖς, with superlative, 396  
 ἐξ, 430, 506  
 ἐξ, 62, 506  
 ἐξαίφνης, ἐξαπίνης, 149  
 ἐξετώ, fut., 182  
 ἐξίστασθαι, 424  
 ἐξω, 56  
 εολπα, 272  
 ἐπαδάμην and ἐπαδάμην, 441  
 ἐπει, ἐπειδή, 569, 581, 605

ἐπελ—γε, "although," 569  
 ἐπήμεσα, 416  
 ἐπλ, 517  
 ἐπλήρημα, 76  
 ἐπισχερώ, 149  
 ἐργάζομαι, 274  
 ἐρῶ and ἐρείπω, 292  
 ἐρ-, 334  
 ἐριδ-ς, ἐρίζω, riza, 8  
 ἐρομαι, 435  
 ἐρώγα, 273  
 ἐρχομαι, 485  
 ἐρχομαι φράσεων, 599  
 ἔστε, ἔστ' ἄν, 569, 581  
 ἔστροφα, 12, 185  
 ἐσώς, -ῶσα, -ος, 124  
 ἐταῖρος and ἔθος, 57  
 ἐτάφη, 56  
 ἔτερος, 138  
 ἔτι, 575  
 ἐτύφη, 56  
 εἰ, in composition, 200, 333  
 εἰθύ and εἰθύς, 153, 485  
 εἰθύς, c. particip., 579  
 εἶνοι, 93  
 εὐωχεῖν, εὐωχεῖσθαι, 436  
 ἐφ' ᾧ τε, 602  
 ἐφθήμερος, 58  
 ἐχρή, 541  
 ἐχω, 56, 273, 426, 477  
     with the aor. particip., 580  
 ἐφροχόουν, 197  
 ἔως, 93, 580, 581  
  
 ζ, pronunciation, 8  
 ζω-, prefix, 334  
 ζῆν, 262  
  
 η, pronunciation, 13, 64  
 ἦ, 342, 390, 569, 573, 575  
 ἦ, 569  
 ἦ γάρ, 558, 569  
 ἦ δ' ὅς, 345  
 ἦδη, 570  
 Ἡιονία, 2  
 ἦκω, 273  
 ἠλεκτρον, 17  
 ἡμβροτον, 61  
 ἡμέν—ἡδέ, 576  
 ἦ μήν, 569

ἦμος, 580  
 ἡμπίσχοι, 293  
 ἡπτεδίκον, 200  
 ἡπαρ, 104  
 ἦ που, ἦ που δή, 569  
 Ἡρακλῆς, 111  
 ἦρω, 110  
 ἦσθη, 418  
 ἦτοι, 569  
 ἡτῶσθαι τινος, 429, 476  
 ἡχώ, 110  
  
 θ, pronunciation, 9  
 θάλασσα, 62, 64  
 θάσσαν, 56  
 θάτερον, 69, 138  
 θεῖναι and θέσθαι νόμον, οἰκίαν, 439  
 θελόντι ἐστί μοι, 495  
 θεόσδοτος, 327  
 θεσμός, 55  
 θέφατος, 327  
 θεωρεῖν and θεωρεῖσθαι, 438  
 Θήβαζε, 150  
 θαγγάσει τινός, 483  
 θαυμασιον, 69  
 Θράκη, 57  
 θρέψω, 56  
 θρίαμβος, 57  
 θρίξ, 56  
 θυγάτηρ, 57  
 θύδωρ, 69  
 θῶμα, 13  
  
 ι, quantity of, 29 sqq.  
     apparent prosthesis of, 63  
     for digamma, 107  
     representing guttural, 58  
     subscriptum, 14, 16, 66, 256  
 ι, reflexive, 376  
 Ἴδς, 3  
 ιδεῖν and ιδέσθαι, 438  
 ἱκμενος and ἱξαλος, 17  
 ἱνα, 569  
 ἰού, 14  
 ἱπομανής, 338  
 ἱποτετρόφηκα, 200  
 Ἰσθμοῖ, 76  
 Ἰωνες, 2  
  
 κ, proposed for σκ, 22

κ, relation of to σ and λ, 183

lost at the beginning of a word, 63

καὶ γὰρ, 72

καταμύζει, 17

καὶ, 570, 575

καὶ δὲ, 568, 607

καίτοι, 607

καὶ τοῖς, 570

καὶ ταῖς, 608

καίτοι, 608

καὶ καταλίσκει, &c., 72

καὶ, 52, 158

καὶ καὶ, 327

καὶ, 9

καὶ, 182

καὶ, 94

καὶ, 72

καὶ νόμος, 72

καρδία, κάρξ, 9, 70

κατὰ, 512

κακῶς, 206

κακαφώς, 247

καὶ, 514, 537

κισσοδέτης, 315

κλειδα and κλειν, 102

κλέος and κλύω, 11

κλίσαι, 84

κνήν, 262

κοινωτέν, c. gen., 472

κολάζω and κολάζομαι, 449

κομῶν, 149

κόμμα, 45

κράσις, 65, 68

κρείττων, 159

κρύπτομαι, 439

κρύφα and κρυφῶς, 25

κύων, 106

κύων, 45

λ, movable, 64

λλ and λ, 59

λάθρα, 25

λακτατείν, 327

λαθάνω, c. particip., 580

λαός, 93

λαπάζω, λαπάσσω, 9

λαφύσσειν, 249

λάχανα, 367

λειποταξία, 332

λέσχη, 61

λέων, 93

λίπα, 114

λόγος, 92

λόγος παλαύς, 327

λοδομαι, 432

μά, and μά, 502

μάζα, 86

μαλακαίποδες, 330

μάλλον ἢ οὐ, 393, 555

μάραγδον, found for σμαρ-, 22

Μαραθῶνι, 77

μέγας, 125

μεγίστη, μέγιστη, 9

μειωεκτείν, c. gen., 476

μείς, μία, μέν, 140

μέλλω, 580

μεμένηκα, 185

μέμνηται, 272

μέμνημαι, 274

μέν, 570, 575, 576

μέν οὐν, 577 sq.

μεσαιγενε, μεσαιπύλος, 330

μεσημβρία, 61

μέσος, μεσαιοτερος, 156

μέσος, as second. predic., 463

μετά, 50, 520

μεταδιδόναι, c. gen., 472

μεταλαμβάνειν, 472

μεταξύ, c. particip., 579

μέτεστί μοι τινος, 472

μετέχευ, 472

μέχρις, c. gen., 526

μέχρις οὐ, c. verb., 581

μή, 552 sqq.

with participle after imperative, 554

μή οὐ, 554, 559, 596

μή ποτε, 559

μή τί γε δή, 578

μισθός and μισθοῦμαι, 439

μόνος, 462

μονοφαγίστατος, 146

-μός, -μός, as terminations, 312, 317

μόσχος, 64

μούσα, 85

μῶν, 559

ν, movable, 53, 63

evanescent, 60

and μά, 502



ναῖς, 109, 113  
 νικᾶν, 501  
 νίζομαι, 432  
 νύσος, 92  
 νουεχώντως, 152  
 ντ, represented by α, 60  
 νυκτιπόρος, 327  
 νύκτωρ, 149

ξ, two values of, 8  
 ξίφος, 11  
 ξίλων, 92  
 ξέν=σέν, 508

δα, 9  
 ο- consonantal, 9  
 δ- for ἀνα- or ἀνοῦ, 63  
 ἰ ἡ, τό (δς), 134, 343  
 ὁδοός, 57, 70  
 ὅδε, 378  
 ὁ δεῦνα, 381  
 ὀδοιπόρος, 327  
 Ὀδυσσεύς, Οὔλυπες, 8  
 οἱ, 14  
 οἴσμεν, 289  
 οἶος, repeated, 364  
 οἷός τε, 139, 365  
 οἶς, 108  
 οἶσθ' οὖν ὁ δρᾶσον, 551  
 οἶστρος, 9  
 οἶχομαι, 580  
 ὀλίγος, comparison of, 160  
 ὀλος, 463  
 Ὀλυμπία, Ὀλυμπίασιν, 76  
 ὀλωλα, 272  
 ὀμνυμί τινα, 502  
 ὀμωι, in concessive sentences, 607  
 ὀμωις, ὀμῶις, 570  
 ὀνομα, 75  
 ὀπλα, "shields," 508  
 ὀπότεν, ὀπότε, 581  
 ὀπυῖω, 14, 253  
 ὀπως, 570  
 ὀπως ἄν, 608  
 ὀρα μή, 560  
 ὀρα ὀπως μή, 602  
 ὀργυια, 117  
 ὀρέσβιος, 327  
 ὀρίζομαι, 436  
 ὀρμαίνω, 424

ὀρσιδοθήρα, gen., 90  
 ὀρσις, 102  
 ὀρχηστῆς, 113  
 -σαν for -σιν, in 3 p. plur., 253  
 ὅς γε, 606  
 ὀσημέραι, ὅσοι μήνες, 364  
 ὅς μέν—ὅς δέ, ὅς καὶ ὅς, 345  
 ὅσος with θαυμαστός, 364  
 ὅσῳ καί, 575  
 ὅταν, ὅτε, 580  
 ὅτι, in objective sentences, 587  
 ὅτι, "because," 571  
 οὐ(κ), 52, 552 sqq.  
 repetition of, 393, 554  
 οὐκ ἀδύνατος, 558  
 οὐκ ἐδῶ, 555, 558  
 οὐκ οἶδ' εἰ, 561  
 οὐκ οὖν, 558  
 οὐ μή, 562 sqq.  
 οὐ πᾶν, 558  
 οὖν, 571  
 οὐρεκα, 606  
 οὐτος, 378  
 οὐχ ἥκιστα, 558  
 ὄχλος, 61  
 οὐχ ὅπως, 578  
 οὐχ ὅτι, "not only," 578  
 οὐχ ὅτι, "although," 571  
 ὄψων, "fish-market," 367  
 πᾶθος, 51  
 παρὰ, 49, 50, 431, 521  
 παρακαθίζομαι, 440  
 παρανομέω, augment, 199  
 παρέχομαι, 437  
 Παρθενών, 321  
 Πάρης, 100  
 παρουνέω, augment, 200  
 παρήρησιζομαι, augment, 199  
 πᾶς, 354, 463  
 πᾶσαν ὀργην, τέχνην, 502  
 πᾶσχω for πένθεσκω, 302  
 πατράλοια, gen., 90  
 παῖς, 428  
 παύομαι, 436  
 πεδῖον, accent, 320  
 πείθω, 57  
 πεινῆν, 262  
 πείρα, 86  
 πειρᾶσθαι τινας, 482

πέλομαι, 302, 305  
 πελάζω, 489  
 Πελασγοί, πέλοτες, 2  
 πέντε, 140  
 πέπηγα, πέπραγα, πέφηνα, 272  
 περ, 572  
 πέρας, πέρα, 50, 53  
 περί, 515  
 περιδίδομαι, 439, 479  
 πέφαγκα, 185  
 πέφυκα, 8  
 πηδᾶν, 424  
 πήχυν, compounds with, 109  
 πίομαι, 183  
 πιπράσκω, 50  
 πλήρ, 393, 572, 576  
 πλούσιος, 9  
 πνώ, 303  
 ποῖ, 14  
 ποιῆσθαι, 435  
 ποιέω, 253  
 πόλις, 113  
 πολιτεύω, πολιτεύομαι, 437  
 πολύς, 125  
 πομπεύς, 316  
 πόρρω and πρόσω, 526  
 πόσις, 208  
 πραγλίω, πρόσσω, 9, 50  
 πράος, 126  
 πρεσβεύομαι, 437  
 πρέσβυς, 121  
 πρίσθαι, 309  
 πρῶ, 582  
 πρὶν δὲ, 583  
 πρό, 430, 504  
 προέχω, 427  
 προῖκα, 149  
 προῖλες, πρύλες, 14  
 προμος, 147  
 προορῶμαι, 438  
 πρόσ, 430, 523  
 προσήκει μοι, 472  
 προσίεται με, 451  
 προσεξυμβάλλομαι, 472  
 πρότερον δὲ μή, 583  
 προτί, 49  
 προύργου, 149  
 προφύλαχθε, 308  
 πτώσις, 76  
 πύλος, 61

πῶς δὲ, 549  
 ῥ, 16  
 ῥή, 16, 59  
 ῥα or λα, 49  
 ῥῆμα, 167  
 ῥιγέω, 424  
 ῥυέην, ῥυήναι, 232  
 ῥυθμός, 55  
 ῥυσάμην, 292  
  
 σ, movable, 53, 63, 116  
   evanescent, 60  
   changed to aspirate, 62  
 Σαμπί, 18  
 Σαμφώ, 8  
 Σαρπηδών, 62  
 σεμνός, 54  
 σέων, 40  
 σθ-, frequent combination, 10, 55  
 σίος = θεός, 9  
 Σκαπτησύλη, 62  
 σκοπῶ and σκοποῦμαι, 438  
 σμῆρ, 262  
 σπᾶω, 182  
 σταθμάω, 436  
 στέαρ, 26  
 στοιχεῖα, 6, 11  
 στοχάζομαι, c. gen., 484  
 στρατεύω, στρατεύομαι, 437  
 συκέα, 88  
 σύλη, σύς, 62  
 συναίρεσις, 65  
 συναλοιφή, 65  
 συνίησις, 65, 70  
 συνοχωκοτε, 293  
 σχ, pronunciation, 8  
 Σωκράτης, 111  
 σῶς, 128  
  
 τα, να (pronom. elem.) 49  
 τᾶλας, 121  
 τᾶλλα, not τᾶλλα, 67  
 ταμίαι, 84  
 ταμίαισι, 76  
 τᾶρα, 67  
 τᾶφος, 294  
 ταῶς, 17  
 τε, 573  
 τεθνήκω, 421

[illegible]

ἡμετέρας 214  
 ἡμεῖς 222  
 ἡμετέρας 227  
 ἡμετέρας 235  
 ἡμεῖς 232  
 α. 24  
 ἡμετέρας, 2  
 ἡμεῖς, ἡμετέρας 232  
 ἡμετέρας αὐτῶν καὶ φαίνεται αὐ, 288  
 ἡμετέρας 327  
 ἡμεῖς, 250  
 ἡμετέρας 457  
 αὐτῶν ἡμετέρας, 127  
 τῶν ἡμετέρας, 226  
 ἡμετέρας 51  
 ἡμετέρας, 50  
 ἡμετέρας αὐ, 250  
 ἡμεῖς 25  
 ἡμετέρας 61  
 ἡμετέρας, 57  
 ἡμεῖς 227  
 ἡμεῖς, 57, 8  
 ἡμεῖς, 117  
 ἡμετέρας 40  
 χ, lost at the beginning of a word  
 χεῖρα, 296  
 χεῖρα, 280  
 χαλεπῶς, καλῶς, 57  
 χεῖρα, 202  
 χεῖρὸς 116  
 χεῖρ, 107  
 χεῖρα, 159  
 χεῖρ and χεῖρα, 439  
 χεῖρ. in the apodosis, 541  
 χεῖρα, 262  
 χεῖρα from χεῖρα, 39  
 χεῖρα, 68  
 χεῖρα, c. gen., 226  
 χεῖρα, 68  
 χεῖρα, 67  
 ψ, 18  
 ψ, 262  
 ψ, οὐκ, οὐκ of, 358  
 ψ, of letters, 7  
 ψ, 16  
 ω, pronunciation, 13  
 ω for η, 13

ὠδοπεποιημένοι, 200

ὠλλαι, 17

ὦρα θέρου, ἡρος, 471

ὠριστος, 17

ὦς, 572

ὦς, in objective sentences, 587

in illative sentences, 593

in final sentences, 597

ὥς εἰπεῖν, ὡς ἔπος εἰπεῖν, &c., 599

ὥς δὲ, 600

ὥς δὲ μάλιστα, 601

ὥστε, in illative sentences, 593

in final sentences, 602

ὦ τάν, 166

ων, not two syllables, 13

ὠφελον, in wishes, 549



- Apobole, or Apocope, 53, 72  
 Apodotic sentences, 557  
 Aposiopesis, 610  
 Apostrophe, 56, 72  
 Apposition, 368 sqq.  
 Arsis, 612  
 Article, 343  
     declension of, 134  
     with proper names, 344  
     general rules respecting, 351  
     omitted with subject, 347  
     appears with predicate, 348  
     as relative, 345  
     with *ᾠς*, 354  
     without a noun, 355  
     as demonstrative, 345  
 Articulations, modern Greek, 14, 15  
     primitive, 48  
 Asclepiadean verse, 618  
 Aspirate, 16, 56  
     for an initial *σ*, 62, 197  
 Asynartete verses, 628  
 Asyndeton, 609  
 Attic dialect, 3, 17, 64, 90, 108, 120  
     its peculiarity in verbal  
         forms, 224, 246, 252, 261  
     tendency to aspiration of,  
         17  
 Attraction of the relative, 362  
     of *ὅς*, 363  
 Augment, syllabic, 194  
     temporal, 195  
     both kinds together, 199  
     in compound verbs, 198  
     in compounds with *εἰ* and  
         *δυσ*-, 200  
     before the preposition, 199  
     omission of the, 201, 247  
  
 Bacchius, 627  
 Basis, 614  
 Bœotic dialect, 13, 132  
 Brachylogy, 610  
 Breathings, 12, 16, 63  
  
 Cæsura, 615  
 Calendar, 637  
 Case-endings, 75, 80 sqq.  
 Cases, 76, 80  
     contrasted meanings of, 503  
 Catalectic, 614  
 Causal sentences, 456, 604  
 Changes of consonants, 54  
 Characteristic of the verb, 175  
 Choriambus, 647  
 Comparative, formation of, 154  
     in *-ωσ*, 157  
     anomalous, 159  
     syntax of, 390  
 Comparison, degrees of, 154 sqq.  
 Composition, 325 sqq.  
 Compound verbs, 328, 339  
 Concessive sentences, 607  
 Conditional propositions, 536 sqq.  
 Conjugation in general, 173  
     of verbs in *-μ*, 192  
     barytone verbs, 232  
     contracted verbs, 253  
     irregular and defective,  
         281 sqq.  
 Conjunctions, 47, 386, 566  
 Consonants, final, 52  
     combinations of, not tole-  
         rated, 54  
     affections of, in contiguous  
         syllables, 54 sqq.  
     assimilations or omissions  
         of, 55, 58, 59  
     initial, 62  
 Contraction of vowels, 65  
 Contractions in writing, 20  
 Copula as part of the proposition, 341  
     concord with subject, 398  
     verbs which serve as, 397  
     wanting, 400  
 Copulative sentences, 572  
 Correlatives, 137  
 Crasis, 67  
     accent in, 38  
 Cretic rhythms, 614, 627  
 Crude-form, 75  
  
 Dactylic verse, 615  
 Dative, use and signification of, 486 sqq.  
     of coincidence or contingency,  
         *ibid.*  
     of the instrument or proximate  
         cause, 490  
     of the recipient, 493  
     of special limitation, 495

[illegible]

- Infinitive, in protasis, 552  
     as imperative, *id.*  
     in temporal sentences, 584  
     in objective sentences, 376,  
         503, 586  
     in illative sentences, 593  
     in final sentences, 598, 603  
     after an adjective, 586  
 Interest of money, 640  
 Interrogative, 581 sqq.  
     with *et*, 358  
     with *ne*, 559  
 Intransitive verbs, 422  
     with passive construction, 428  
     with accusative case, 424  
 Ionians of Asia Minor, 18  
 Ionic dialect, 3, 64, 108, 112, 114, 120,  
     126, 133  
     in forms of verbs, 225,  
         246, 250, 263, 289  
     substitutions for aspirate  
         in, 17  
 Ionicus a majore, a minore, 620  
 Ithyphallicus, 621  
 Lecythius, 622  
 Letters, pronunciation of, 7  
     classification of, 11  
     origin and arrangement of, 17  
     changes of, 50 sqq.  
     compound, 8  
     original values of, 17  
 Liquids, doubling of, 59  
     interchanges of, 60  
 Locative, 76, 486  
 Logædic verses, 628  
 Metathesis, 61  
 Metre, 612  
 Middle voice, 166, 432 sqq.  
 Mionnet, 10  
*mora*, a, 22  
 Money (Attic), 639  
     interest of, 640  
 Month (division of), 638  
 Moods, 171, 545 sqq.  
     in conditional sentences, 536 sqq.  
     in temporal sentences, 580 sqq.  
 Moods, in final sentences, 597  
 Names, gentile, 319  
 Negative particles, 552 sqq.  
     in objective sentences,  
         590  
     in illative sentences,  
         593  
 Neuter plural with singular verb, 342,  
     399  
 Nominative as subject, 366  
     as secondary predicate, 457  
     with the participle absolute, 464  
     in apposition to a sentence,  
         373  
 Nouns, 75 sqq.  
     irregular, 162 sqq.  
     guttural, labial, 99  
     dental, 100  
     liquid, 105  
 Numbers, 77  
 Numerals, 47, 140  
 Numerical signs, 142, 145  
 Object, immediate and remote, 498, 499  
 Objective sentences, 584  
 Olympiads (mode of reckoning), 639  
 Optative, 171, 179, 547  
     in contracted verb, 255  
     perf. pass. in ditto, 261  
     of verbs in *-vym*, 224  
     with *dx*, 539  
     apodotic use without *dx*, 547  
     in oblique narration, 587, 589  
     expressing a wish or prayer,  
         548  
 Pæonic rhythms, 614, 627  
 Paræmiac, 619  
 Participle, declension of, 121 sqq.  
     with article, 346, 359  
     conditional, 542  
     temporal, 579  
     causal, 604  
     concessive, 607  
     as primary predicate, 402  
     as secondary predicate, 457  
     in objective sentences, 588  
     in final sentences, 599



- Participle, formation of, 47  
at the end, 370
- Particles, 566
- Parts of speech, 47
- Passive voice, 166, 429
- Pathology, 50
- Patronymics, 320
- Paulo-post future, 421
- Pause in the Senarius, 624
- Pentameter, 617
- Penthemimeral caesura, 616
- Perfect, forms, 184  
signification, 408  
irregular usage, 272
- Periphrasis, 367
- Person-endings, 169, 178, 192 sqq.,  
249
- Pherecrateus, 618
- Pleonasm, 610
- Pluperfect, epic forms, 247  
usage, 420
- Plural instead of singular, 367
- Positive in prosody, 22
- Possessive with article, 352  
with gen. of pers. pron., 372
- Predicates, three classes, 360, 397  
primary: nouns, 397  
participles, 402  
other verbals, *ib.*  
tenses of the finite verb, 402  
primary considered with reference to secondary predicates: voices of the verb, 422  
secondary: adverbs, 453  
cases of nouns, 456  
tertiary predicates, 528  
dependent sentences, how related to, 565
- Prepositions, with genitive, 504  
with dative, 508  
with accusative, 509  
with two cases, 510  
with three cases, 515  
in composition, 328  
fragmentary forms of, 63
- Present, signif. and use of, 405
- Proclitics, 42
- Pronominal elements, 48, 311  
words and forms, 49
- Pronouns, form and inflexion, 130 sqq.  
personal, 130, 374  
of self, 132, 375  
possessive, 133  
relative, 134, 361  
distinctive, *ib.*  
indicative, 135, 379  
indef. and interr., 136, 380  
relative indefinite, *ib.*  
correlative, 137  
discretive and distributive,  
138  
as subject, 373 sqq.
- Pronunciation of Reuchlin and Erasmus, 7, 15  
of diphthongs, 14
- Propositions, their three parts, 341
- Protasis and apodosis, 536
- Protatic sentences, 557
- Quantity of syllables, 22 sqq.
- Reduplication, 59, 194, 197  
in compound verbs, 198  
Attic, *ib.*
- Relative, 134, 361  
attraction of, 362 sqq.
- Rhythm, 612
- Roots of words, 46, 75
- Samians, 18
- Sapphic verse, 629
- Saturnian verse, 622
- Schema Pindaricum, 399
- Senarius (Iambic), 623
- Singular for plural, 366
- Stops, 44
- Subject of proposition, 341, 366
- Subjunctive, 171, 179, 546  
hortative or deliberative, 548  
after *ἵνα*, 583
- Superlative, formation of, 154 sqq.  
in *-ωτος*, 157  
anomalous, 159  
syntax of, 394
- Syllables, division of, 21  
length of, 22 sqq.
- Synaphea, 619
- Syncope of nouns in *-ηρ*, 106
- Synizesis, 70

- Temporal sentences, 578 sqq.  
 Tenses, division of the, 168  
     signif., 404  
     usage of, 405  
     formation of, 181  
 Thesis, 612  
 Thesis, 61  
 Transcriptions, Greek of Latin words,  
     §, 9, 16  
     Latin of Greek words,  
         15, 16  
 Trimeter Anapaestic (Iambic), rules for,  
     624  
 Tripudiatio, 621  
 Trochaic verse, 621  
  
 Unaccentuated words, 42  
  
 Verbals, formation of, 190 sqq.  
     syntax of, 402  
  
 Verbs, kinds of, 167  
     in *-μ*, 192  
     barytone, 232  
     contract, 253  
     liquid, 181, 183  
     in *-as*, *-es*, *-os*, *-us* with short  
         vowel before *-us*, 182  
     with trans. and intrans. signif.,  
         422  
     trans. used neut., list of, 425  
 Verse, 612  
 Vocative in third declension, 95 sqq.  
     accent of, 39, 41  
 Vowel of connexion, 177  
 Vowels, pronunciation of, 12, 13  
     quantity of, 23 sqq.  
     affections of, 64 sqq.  
     residuary, 63  
  
 Zeugma, 610

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